Awake!

1959

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Masters of Deception

Can Leprosy Be Cured?

Typhoon Ida Left Her Mark

Atomic Question and the Church

JANUARY 8, 1959

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | Brooklyn, N. Y., January 8, 1959 | Number 1

APPRECIATING HUMAN LIFE

All life comes from precedent life; a rule known as the "law of biogenesis." It all emanates from one primal source, God the Creator, even as the Bible shows: "For with you [God] is the source of life." And as far as we are concerned, life is a conditional gift, even as it was for the first man Adam.—Ps. 36:9; Gen. 2:17.

God sets a very high value on life, and those who would continue to enjoy it must do likewise. As his Son Jesus once asked: "What benefit will it be to a man if he gains the whole world but forfeits his life? or what will a man give in exchange for his life?" Absolutely nothing; for what good could all this world be to one who is dead?—Matt. 16:26, *mar.*

Today, more than ever before, men prize life lightly. Especially is this true of modern youth. For the sake of thrills some of them readily risk their own life and that of others. They do not hesitate to kill a person for the sake of a few dollars, nor to settle gang disputes by homicide, nor even to murder members of their own family because of some petty grievance

Of course, totalitarian rulers never did have any regard for human life. Nazi Germany with its slaughter of millions of Jews; godless Russia with its countless purges and its rape of Hungary; communist China with its systematic slaughter of hundreds of thousands of "enemies of the people," all testify to that fact.

Included also must be those whose very profession involves the taking of human life. Thus British General Montgomery in his Memoirs, just recently published, wrote: "The frightful casualties appalled me. The so-called 'good fighting generals' of the war appeared to be those who had a complete disregard for human life."

Truly, as regards the preciousness of life, 'God's thoughts are not man's thoughts, neither are man's ways God's ways.' (Isa. 55:8) He, the Giver of life, values it so highly that he decreed the principle of "life for life." That it applies to all mankind is apparent from the fact that God stated it in the rainbow covenant that he gave to our ancestors who survived the great Deluge: "From the hand of every living creature shall I ask it back; and from the hand of man, from the hand of one who is his

brother, shall I ask back the soul of man. Anyone shedding man's blood, by man will his own blood be shed."—Gen. 9:5, 6.

In fact, in God's law to Moses not even the accidental manslayer was let go scot free. He had to take asylum in one of the refuge cities until the death of the high priest, which may have involved as much as forty years. More than that, if the judges were convinced that in times past he had hated the man he accidentally killed, his accidental manslaughter charge would be changed to first degree murder and he would be executed.—Num. 35:9-29; Deut. 4:41, 42.

There was a time when man's greed made human life seem extremely cheap. Thus in England some 150 years ago death was the penalty for stealing five shillings or more. Late in 1958, however, there was such world-wide indignation over the sentence of death passed upon an American Negro for having stolen $1.95 that the governor of his state commuted the sentence to life imprisonment.

While there can be no justification for capital punishment in such cases, it does appear, in view of Scriptural principles, that the pendulum has swung the other way. Thus the New York *Times*, October 27, 1958, told of a "terrifyingly real" and "extremely unpleasant" television program of the day before which, "by pure shock," "by an almost morbid attention to detail" and "with almost agonizing deliberation," did all it could to discredit capital punishment.

Typical also is the position taken by Wilbur G. Katz, University of Chicago Law School professor. According to him capital punishment serves no purpose, does not act as a deterrent and therefore "there is no justification for this form of retribution, scientifically or theologically."—*The Christian Century*, September 24, 1958.

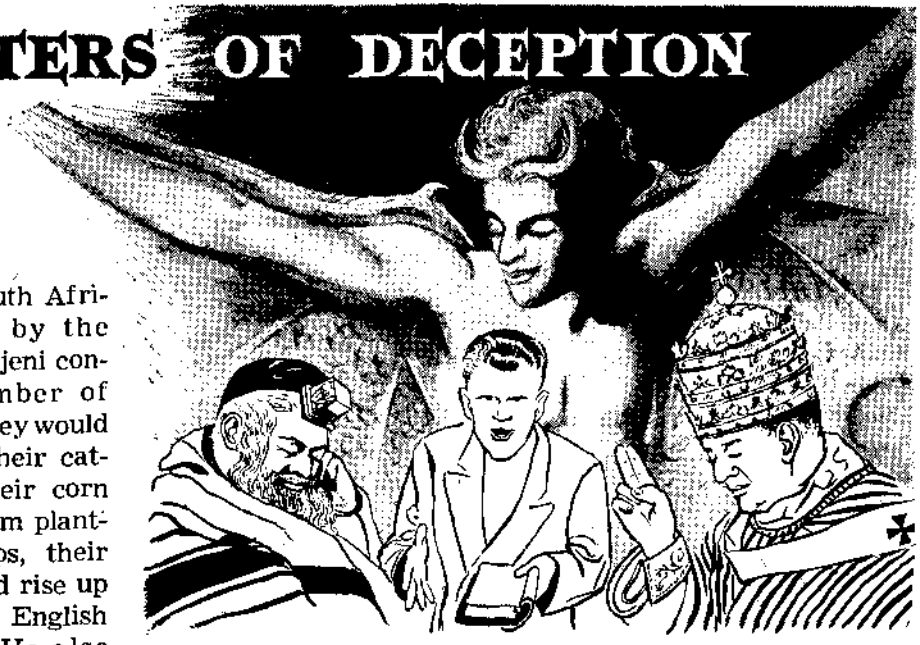
That capital punishment is not "scientific" cannot be dogmatically stated so long as some of the world's leading law enforcement officers are in favor of it. If it were uniformly invoked it would be the deterrent that God's Word indicates it is; which fact also disposes of "theological" objection to it.—Deut. 19:20.

But is there not always the danger that an innocent person may be put to death on the testimony of false witnesses, as Naboth was? (1 Ki. 21:1-16) True, and that is why God's law required that false witnesses be punished with the same penalty they sought to have inflicted upon others. Further, this highlights the responsibility resting upon the judiciary to satisfy themselves as to the facts and the integrity of the witnesses.—Deut. 19:21.

Logic alone should tell us that when one man irrevocably deprives another of literally everything, such a man should not be permitted the opportunity to do the same to any other human creature; and the only way to prevent his ever doing it again is to take from him what he took from another, his life.

In finding fault with capital punishment for murder are we not being governed by sentiment rather than logic and justice? Is not the Giver of life, the Most High God, perfect in wisdom, justice and love, in the best position to state what is the proper penalty for one who deliberately takes the life of another? In finding fault with this penalty are we not finding fault with God? Is it not his Word that plainly states that 'man was to be in God's image' by executing the murderer? (Gen. 9:6) Surely! So let us get a proper balance between our justice and love of neighbor. Let us adjust our sympathies and thinking according to God's higher ways and thoughts, for they cannot be improved upon by us.

MASTERS OF DECEPTION



IN 1856 a South African native by the name of Umlanjeni convinced a number of tribes that if they would slaughter all their cattle, destroy their corn and refrain from planting more crops, their ancestors would rise up and drive the English into the sea. He also claimed that his visions revealed droves of cattle that belonged to their ancestors coming over the hills to them. Each man would have as many as he wanted, provided that he had the space. Besides that, the corn pits would be miraculously filled. The tribes who believed this self-styled prophet were deceived and suffered greatly.

What is the protection against religious deception? Who is behind religious falsehoods?

It may be difficult for some people to understand how anyone could be so gullible as to fall victim to such obvious falsehood. But they fail to realize that religious ignorance opens the door to easy deception. When a people are taught that their dead ancestors are still alive, should it seem ridiculous to them to say that their ancestors will deliver them and feed them? It may be that Umlanjeni was convinced that his visions were true. If so, he was the victim of even greater deceivers than he was.

There have been many men who have had false visions and have preached them with ardent zeal. Some were the founders of great religious sects that have multitudes of devotees today who cling tenaciously to their founders' falsehoods. They may be very sincere, but their sincerity does not make their beliefs the truth. It does not alter the fact that they are being deluded.

In the ancient civilizations of Egypt and Babylon the priestly class perpetuated the religious falsehoods that enslaved the people. They taught the people to worship lowly animals, birds, reptiles and insects as well as lifeless stone images. They even claimed that the king was an incarnate god.

Regarding the kings of Egypt Sir James Frazier, in his book *The Golden Bough,* said: "In the course of his existence the king of Egypt exhausted all the possible conceptions of divinity which the Egyptians had framed for themselves. A superhuman god by his birth and by his royal office, he became the deified man after his

death. Thus all that was known of the divine was summed up in him."

During the time of the Chinese empire so many persons made claims of being incarnate gods that the government deemed it advisable to keep a watch on them by requiring them to register with the Colonial Office at Peking. Some one hundred and sixty signed for a license.

The folly of worshiping a man as a god should be evident, yet it is still done today in many parts of the earth. Certainly the persons who worship men, animals, and lifeless images of stone, metal and plaster have become, as the Bible states, "empty-headed in their reasonings."—Rom. 1:21.

The Mastermind of False Religion

It is written in the Bible that "the whole world is lying in the power of the wicked one." (1 John 5:19) That wicked one is the spirit prince of darkness who is identified in the Bible as Satan, "the god of this system of things." (2 Cor. 4:4) From the very earliest of times Satan has sought to corrupt man's worship by every conceivable means. He began his career of deception back in the garden of Eden. Eve foolishly believed him, to her own undoing. Since that day he has continued to masquerade as one who enlightens and liberates. He inspired the formation of false religions with the aim of turning all mankind away from the undefiled worship of the Creator, Jehovah God. He chose earthly agents and gave them inspired expressions that deceived many people.

The men who served as leaders in the devil-inspired religions became masters of deception like their invisible ruler. They employed every possible trick to delude people into believing their monstrous lies. As expert propagandists they appealed to emotions, not to reason. They asserted their falsehoods over and over again, generation after generation. By repetition and fear they induced whole nations to believe them.

As centuries passed, their false religious teachings became so deeply ingrained in the people that no one dared to question them. The teachings had become sacred tradition. The person reared in them clung to them because his forefathers did. Thus Satan's religious yoke became firmly fastened upon the necks of the majority of mankind, and his priestly agents bent every effort and art of deception to keep it there.

Like their invisible father, these agents put on the appearance of being ministers of righteousness, servants of a great enlightener. To impress the people they cloaked themselves with an atmosphere of mystery, often dressing in elaborate robes and putting on showy processions and impressive ceremonies. It was all very impressive to the eye and to the emotions.

When Christ was on earth he identified the religious leaders of his day as being of this group of deceivers. He called them, and rightly so, an "offspring of vipers," because Satan, the great Serpent, was their father. They were his seed. Christ pointedly said to them: "You are from your father the Devil and you wish to do the desires of your father." He could see through their cloak of piety and knew them for what they were.—Matt. 23:33; John 8:44.

The apostle Paul spoke about them and the mastermind of deception behind them. He said: "And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Cor. 11:14, 15.

Satan's Seed Still at Work

Because Christendom bears the name of Christ it does not mean she is Christian. Her violent and bloody history bears that

out. The apostle Paul foretold "that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, by the hypocrisy of men who speak lies." —1 Tim. 4:1, 2.

As the years passed after the death of the last apostle the Christian organization became corrupted by men who heeded the inspired utterances of persons under demon influence. Many fell away from the pure Christian faith and began adopting the old pagan teachings, symbols, ceremonies, holydays, robes and so forth that were popular in the world. Christendom had her beginning with these apostates who sought friendship with the political state. The adopting of paganisms was an attempt at fusing Christian truth with the falsehoods Satan had inspired during the preceding centuries. This required a clever warping of Christian doctrine. Thus Christendom became a deceptive instrument in the hands of the great deceiver.

Her religious leaders are little different from those of ancient times. Even though the Bible warns that "friendship with the world is enmity with God," they seek that friendship. They love to have influence with political leaders and to exercise authority over the people.—Jas. 4:4.

They have shown no love for the Bible. While some of them have kept it away from the people under their control, others have ridiculed it, and still others have made it appear confusing and contradictory by their attempts to harmonize it with pagan doctrines. On top of that they have tried to silence God's modern-day servants. What Jesus said to the religious leaders of his day can also be said to them: "You shut up the kingdom of the heavens before mankind; for you yourselves do not go in, neither do you permit those on their way in to go in."—Matt. 23:13.

The Truth Makes Free

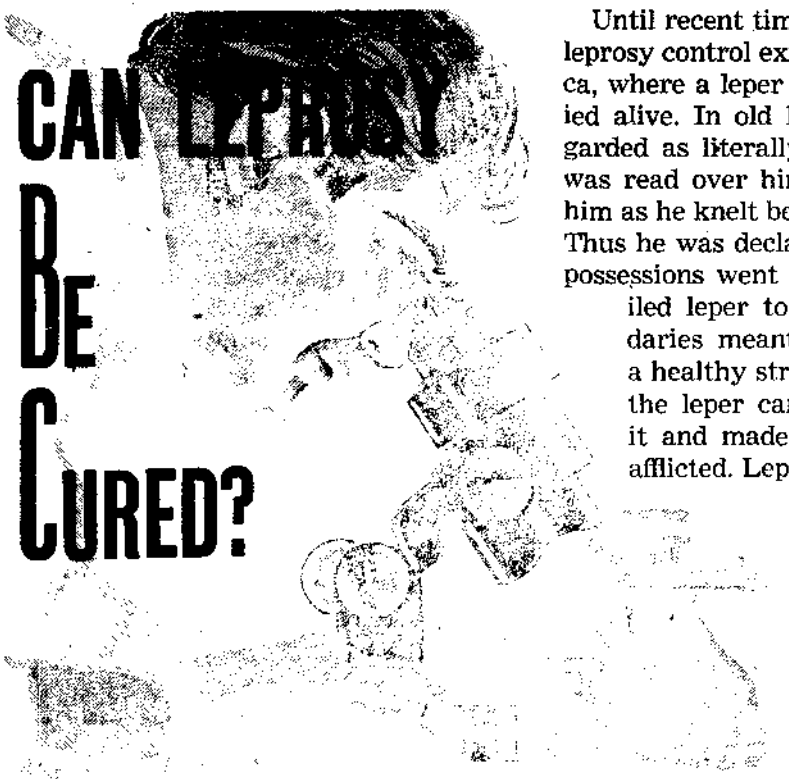
Long ago Jehovah God saw the need to provide written information to guide mankind in the way of pure worship and truth. The Bible was the result. Its truths free people from the bondage of false religion and safeguard them from deceptions by Satan and his religious agents. It contains the truth of which Jesus spoke when he said: "You will know the truth, and the truth will set you free."—John 8:32.

If those natives in South Africa who were deluded by Umlanjeni had been taught the truths of the Bible they would not have been misled into expecting their ancestors to drive out the English and to give them cattle and corn. They would have known that the dead know nothing and can do nothing. (Eccl. 9:10) The people of Christendom would also benefit from an accurate knowledge of the Bible. They would not be confused by pagan teachings, deceived by self-righteous religious leaders, misled by emotion and appearances or destroyed at the coming battle of Armageddon.

The liberating truths of the Bible are being preached world-wide today by Jehovah's witnesses, much to the consternation of the world's religious leaders. Hundreds of thousands of people are being set free from bondage to superstitions and to religious falsehoods.

Satan, his demon hosts and his earthly ministers have proved to be masters of deception. They have corrupted the worship of multitudes. But the time is at hand when their activities will be terminated by Almighty God. For the benefit of those who have not as yet separated themselves from Satan's vast system of false religion the divine command rings out: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues."—Rev. 18:4.

CAN LEPROSY BE CURED?



LEPROSY is called "the most maligned and most misunderstood disease in all the world." For centuries men have looked upon leprous persons with horror, as people cursed of God, probably because God struck certain adults, namely, Moses' sister Miriam, and Elisha's servant Gehazi, and King Uzziah of Jerusalem, with leprosy because of disobedience to God's laws and arrangements. The ancient nation of Israel wisely and humanely quarantined the afflicted ones to limit the spread of the disease described in Leviticus, chapter 13. But elsewhere victims of the disease were banished from society. They were made to wander about in uninhabited wastelands, and they sustained themselves by eating roots and berries and an occasional offering left in a conspicuous place by some charitable soul.

Until recent times inhumane methods of leprosy control existed in Asia and in Africa, where a leper might be burned or buried alive. In old England a leper was regarded as literally dead. A burial service was read over him and dirt thrown upon him as he knelt beside a freshly dug grave. Thus he was declared legally dead and his possessions went to his heirs. For an exiled leper to stray beyond set boundaries meant certain death. Even if a healthy stranger wandered too near the leper camp, he was thrown into it and made to share the lot of the afflicted. Leprous persons carried bells with them with which they warned others of their approach. When the bell was heard, the people fled in terror of their lives. To be afflicted with leprosy was regarded as a fate worse than death.

From generation to generation fears and superstitions associated with the disease were passed along until men everywhere dreaded the sight of a leprous person. In Louisiana in the United States, a leper's house was burned to the ground because the townspeople did not want him or his family around. When a missionary in India got the disease, her relatives in California, who had not seen her for years, were ostracized and not allowed to go to church. In Norway and Sweden a marriage may be annulled if either of the parties to it was unaware at the time of marriage that the other was afflicted with leprosy. Denmark has a similar law. In Argentina and Mexico lepers who are aliens are forbidden to enter the country.

Leprosy is a disease, not a curse of God. It is not a killer, but if neglected or left

untreated it can be a contributory cause of death. It is one of the oldest diseases known to man. Some authorities blame the Phoenician sailors and the Crusaders for spreading it around the world. It was solidly entrenched in Ireland and England in the twelfth and thirteenth centuries. Some claim that "a quarter of the population of England at one time had leprosy." However, when the Black Plague swept through Europe it struck the lepers hard, leaving only a few alive. These were quarantined, and by the middle of the thirteenth century Europe was largely free of leprosy.

The best estimates place current leprosy cases in the world at from 7,000,000 to 20,000,000 victims, most of them residing in Asia and Africa, Central and South America. The number of cases in the United States is said to be from 1,500 to 3,000, mostly in Louisiana, Texas, Florida and southern California.

"Feebly Communicable"

How infectious is leprosy? At one time it was believed that anything a leper touched was a source of contagion. Today it is actually thought to be the most difficult of all bacilli to transmit. It is found now that it is almost impossible to catch leprosy except at an early age in locations where the disease is endemic, where it thrives and perpetuates itself. Leprosy is said to be at least a hundred times less infectious than tuberculosis, a disease to which leprosy is akin. According to Dr. M. Carron of the San Lazaro Hospital in Manila, in the more than 260 years that they handled leprous persons, no physician, nurse or attendant has ever contracted the disease. In some sixty years of Carville's history (the only hospital for the care and treatment of leprosy in the continental United States, located at Carville, Louisiana), no doctor, no nurse, no visitor has ever become infected. Only one employee contracted the disease during that period and he was found to have been exposed to it as a child. In many cases husbands and wives have lived together for half a lifetime, and one has not given the disease to the other. At Carville a leprous woman bore her husband eleven children and neither he nor the children were infected. There have been at least 145 certified deliberate attempts to inoculate the disease on adult humans and no inoculation has taken effect. It has been impossible so far to culture the bacilli artificially or to inoculate animals with it. Therefore, in the medical world, leprosy is generally referred to as "feebly communicable."

Children Most Susceptible

Like polio, leprosy strikes primarily children and adolescents. But even a child must be exposed to leprosy repeatedly to contract it. In the leprosarium at Fort de France nearly 50 percent of the patients are under twenty years old and more than 25 percent under fourteen. Experts say that unless you are exposed to leprosy as a child, "it is a 99.9 per cent scientific certainty you could not get it now whatever you did."

To date it is not definitely known how leprosy is passed along. One theory is that it is transmitted from person to person through the nasal passages after long and intimate contact, such as from nursing mother to child. Once the disease is contracted it lies dormant and it may be from one to twenty years before it breaks out. Usually when some breakdown in body health takes place, the germ awakens and begins its hideous task. It is generally recognized today that a higher standard of living, improvement of nutrition and better methods of hygiene are actual bulwarks against the disease.

Since infants and young children are most susceptible to the germ, exposure of young children, especially within an infectious household, promotes a serious health hazard. That is why children are often taken from the parents at birth and placed in preventoria, or special homes where they are kept from contact with infection to which they may be especially prone. In Argentina it is stipulated that infants born of leprous parents should be isolated at birth and kept under long-term observation either in day nurseries or in asylums. In Brazil and Portugal provision is made for the isolation of infants at birth; the children are removed to a foster family or to a preventorium. In the Belgian Congo healthy children of leprous parents may be placed under the guardianship of the state. Authorities state that none of the children who were taken away from their parents at birth had developed leprosy.

Symptoms and Hopeful Cure

Once the germs invade the system and become active they can be found throughout the whole body. The disease process, however, shows a predilection for certain parts of the body. Most of the symptoms are referable to the skin and nerves. Dr. Edwin K. Chung-hoon said: "This disease preys on the nerves. It coats the nerves like barnacles on a ship's bottom. We must scrape those nerves at times." The sloughed-off fingers, caved-in nose and toes that are eaten away are advanced cases of leprosy. Early cases show telltale patches of gray on the shoulders and legs. The patient has intermittent fever, and livid tubercles of various sizes appear on the face, ears and extremities. There is a loss of sensation in the affected areas. When more than ten years elapse after the attack of leprosy, the disease becomes virtually incurable. But the chances for cure are excellent if treatment is begun shortly after the symptoms appear.

The most widely used medication against leprosy for a long time was chaulmoogra oil, derived from the nut of a tropical tree. Sodium hydnocarpate and ethyl hydnocarpate were also employed in treatment of leprosy and have lessened its terrors somewhat. However, leprosy treatments with drugs have developed mostly in the past seventeen years. At the end of World War II came the sulfones, such as diasone, promacetin and sulphetrone. Dr. T. F. Davey of the British Leprosy Research Unit in Eastern Nigeria has just reported that a new drug called Ciba 1906 appears very promising in the treatment of leprosy. Since the discovery of the sulfone drugs in 1941, a number of leprosaria have almost completely abandoned the use of chaul-

moogra oil. The new drugs are taken intravenously or in tablet form and are sensationally effective.

From Durban, South Africa, there are announcements of a phenomenal number of cures. After three years' use, a total of 74 percent of the patients at Mkambati institution in Pondoland have been discharged. At Emjanyan, 57 percent have been cured. About 15 percent of Carville's patients are discharged yearly. At San Pablo de Loreto, Peru's largest leper colony, on the bank of the Amazon, discharged its first patients in 1955 as cured.

The encouraging reports have inspired an entirely new approach to the leprosy problem. Paraguay pioneered in modifying its leprosy laws to permit those who had noninfectious cases to live normal lives while under treatment. This step has been described by Dr. Sousa-Lima, the World Health Organization leprosy consultant in the Americas, as "a Magna Carta for leprosy patients, a guarantee that they will be treated not as social outcasts but as human beings."

Visit to a Leper Colony

On April 24, 1958, Jehovah's witnesses made their first visit to the leper colony at Kalaupapa, Molokai, in the Hawaiian Islands. Visits to Kalaupapa are limited and restricted to members of the family of patients and persons on official business. These ministers felt privileged indeed to be able to bring the good news of Jehovah's established kingdom to this pancake-like peninsula, which is almost inaccessible to the outside world.

Kalaupapa, they report, is a small village not unlike any other small town in the United States. It has its own police and fire departments, theater, hospital, post office, garages, grocery stores, department store and many other facilities. The only patients that are confined to the hospital are the ones that are suffering the advanced ravages of leprosy. All the other patients have their own cottages along nicely kept streets and live normal married lives. They possess automobiles, have television sets and radios. They also enjoy the latest of movies twice a week in an up-to-date theater equipped with a wide screen. Patients earn from fifty to seventy cents an hour doing odd jobs around the peninsula. Children are conspicuous by their absence from the village of Kalaupapa. They are taken from their mothers at birth and given to the family of the patients to be raised. Children are born normal but cannot be allowed to live with their parents, as leprosy is contagious to children up to about the age of fifteen.

In the various leprosaria there are patients too crippled to walk, but these patients lost most of their feet before the days of the sulfazone drugs. Doctors say that seldom does the disease get this far any more. In fact, a person who subjects himself to treatment in the early stages of the disease is almost sure to see it stopped in from one to five years. But what is that compared to a lifetime of banishment from society?

Leprosy is not only curable today, but it does not disfigure the patient if promptly and properly treated. Even for those who have experienced disfigurement there is hope. A missing nose or a mouth cruelly twisted can be improved greatly by plastic surgery. In this way victims of the disease may be helped to rejoin society some day.

Rise in Leper Cases

Victims of the disease, hearing of the better treatment accorded lepers and of the hopeful prospects of getting cured, have by the tens of thousands come out of their hiding places to declare themselves for treatment. At least half who had been hid-

ing their fears and their symptoms proved not to have leprosy at all. They were suffering from yaws and other diseases, which often yielded to a single shot of penicillin.

As patients began taking the new drugs they could not believe their own eyes when they saw their flesh firming up, the heaviness leaving their faces and the absence of new lesions. What joy swept their faces! Other lepers seeing and hearing of the change were thus coaxed out of hiding into the open. This explains the rise in cases of leprosy in recent years. This increased number is called good, not bad news, because it means that victims of leprosy, so long shunted into isolation or secret shame by ancient fears, are now coming forward voluntarily to disclose their ailment and seek treatment. In Burma there were 2,000 known leprosy cases in 1951; now there are close to 200,000. In the Belgian Congo there were some 60,000 a few years ago; now there are 250,000 known leprosy victims. In Nigeria there were 52,000 patients in 1953; now there are close to 200,000. In French West Africa there are an estimated half million lepers among a population of 20,000,000. Hope of a cure has brought these secret sufferers out of hiding, which has worked to the good of all concerned. As with other infectious diseases, the aim is to discover cases as soon as possible in order to control the spread of infection and in order to give the patient the benefit of the treatment.

Bringing Leprosy Under Control

The United Nations committees are making a special effort to bring this dreaded disease under control in the next few years. Dr. D. J. M. Mackenzie, the district medical officer of Kaduna, the capital of northern Nigeria, spoke hopefully of bringing the disease under control in those parts within ten years. Authorities say that, if this disease is handled with intelligent understanding and not in response to popular fears and superstitions, it can be stamped out completely in two generations or less.

Leprophobia, that is, fear of leprosy, is perhaps much more infectious and more often causes greater harm than the disease itself. The big problem today is educating society to accept the cured patients. When a cured victim of the disease was asked why he had not left the leprosarium, he replied: "My story is that of many of us. I could leave, but there was nowhere to go. No one wants to hire a cured leper. No one wants to work with a cured leper. People do not believe the doctor's papers." Out of 264 patients hospitalized with leprosy, over two hundred remained at Kalaupapa through preference. Living as a leper in a nonleprous world was just too hard on them.

Because Dr. Gerhard A. Hansen discovered the germ that is generally recognized as the cause of the disease, the disease began to be called by his name—Hansen's disease. Today leprosy is officially known as Hansen's disease. Victims of the disease prefer to call it that, because the name "Hansen's disease" has none of the stigma that is associated with the dreaded name "leprosy." Victims also prefer to be called "Hansenotics" instead of lepers.

With the help of an enlightened press and the medical world's better understanding of the leprosy problem, the age-old superstitions and fears along with the stigma that has attached itself to the disease are gradually being removed. In leprosaria today, the despair of doom that was once written on the faces of lepers has given place to the laughter of hope. Especially is that so among those who are learning of God's new world of righteousness, where every trace of distress-producing disease will be erased from the lives of humankind.

POWER from MAN MADE SUNS

By "Awake!" correspondent in Great Britain

WHAT a transformation would come over the world if water could be used as a fuel! Burning water to get heat and power for cities and industries sounds fantastic. Yet this dream of the centuries has now become a possibility and in a few years' time it may become commonplace.

Water consists of two gases, two parts of hydrogen to one of oxygen. From hydrogen, the isotope heavy hydrogen or deuterium can be extracted. This is a fuel. According to John Maddox, scientific correspondent of the Manchester *Guardian*, "a two-gallon bucketful of water contains about a fifth of a gramme of deuterium, or 'heavy hydrogen.' This is about enough of the gas—which chemically is indistinguishable from ordinary hydrogen—to fill a man's lungs. When it becomes possible to extract all the thermonuclear power from it we shall be able to win from one bucketful of water roughly as much energy as can now be got by burning two tons of coal. In other words, an ordinary family, living in a small modern house, will be able to keep warm for a whole year on the deuterium in a bucket of water. The amount of water used in a single day for washing and drinking will be enough to supply it with fuel for more than a century. The rain that falls on Britain in an average year will contain deuterium enough to supply the country with fuel at its present rate of consumption for about sixty million years."

Fuels such as wood, coal and oil are limited in quantity. Even fissionable fuels —uranium and thorium—are not as easy to get at and as plentiful as water. Maddox says: "The oceans contain some 330 million cubic miles of water. If we were to extract all the deuterium from this mass of water, and then to burn it as a thermonuclear fuel, the energy we should win would be equivalent to 500,000,000,000,000,000,000,000 tons of coal. This would last the world . . . for about a hundred million million years. This interval of time, it will be noticed, is about thirty thousand times as great as the estimated age of the solar system. Clearly, there is no conceivable way in which we could use up deuterium in a thermonuclear furnace in such a way that we could make a perceptible difference to the world's stock of it."

When will a machine be made that will burn deuterium? Experimental machines for this purpose have already been made. The biggest and most successful so far was built for the British Atomic Energy Establishment at Harwell, England, and is known as Zeta (Zero Energy Thermonuclear Assembly). The machine reproduces in miniature the vast and complicated power production going on inside the sun. In other words, thermonuclear power stations of the future will be small arti-

ficial suns built by human hands on our planet earth.

How does a deuterium-burning power plant work? The burning of deuterium involves the fusion, or fusing together, of two elements with a consequent release of energy. This is exactly opposite to fission, the principle used in generating atomic energy. Fission splits a heavy element such as uranium into lighter elements. This produces atomic energy, but it also produces radioactive fallout and this is deadly. Fusion, however, has no such deadly waste products. As a power agent, fusion is therefore more attractive than fission.

Heat to Cause Fusion

A deuterium atom consists of one neutron held tightly to another atomic particle called a proton. The powerful mutual attraction of these two particles, however, operates to repel like particles in other atoms of deuterium in the same way as opposite poles of a magnet attract one another, whereas like poles mutually repel. To bring together and fuse two nuclei of deuterium their mutual repellent force must be overcome. This is done by raising the temperature of the atoms, thus inducing what is known as molecular activity, or a violent rushing about of the molecules and their constituent atoms. Their speed increases as the heat increases. When one nucleus approaches another with a speed so high that it is not stopped by the repellent barrier between them, they hit each other and fuse together. A release of energy results. To achieve this the nuclei move at speeds of thousands of miles a second.

By raising the temperature of deuterium gas to 100,000 degrees centigrade or more, nuclei are detached from electrons and higher speeds are imparted to the nuclei. This naturally increases the proportion of direct hits, while the hits at sub-fusion speeds are not lost, since the heat arising from the impacts is merely transferred from nuclei to nuclei. Thermal- or heat-means is thus the prime agency for producing nuclear energy.

Star Temperatures

This raises the question, How much heat would be needed in the thermonuclear power station? To produce as much energy as a nuclear reactor would use, or to "break even," as the scientists say, a temperature of 100,000,000 degrees centigrade would be needed. Prior to 1950 the highest temperature ever recorded in a laboratory was 30,000 degrees. In fact, the temperature on the outside surface of the sun is a mere six to twelve thousand degrees. Yet, from more than ninety million miles away it can burn a man on a clear summer day. Estimates of the inside temperature of the sun range from fifteen to forty million degrees. But our sun is one of the smaller and cooler suns or stars. The interiors of only the very hottest stars furnish a heat comparable to the 100,000,000 degrees required in thermonuclear power stations.

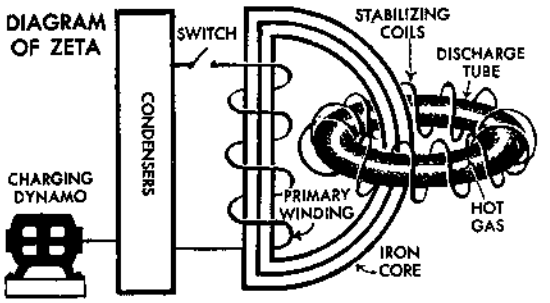
Heat in a Magnetic Bottle

How can man produce and control heat of a 100,000,000 degrees without destroying himself in the process? What material could contain heat of the order of a 100,000,000 degrees? "No material can possibly contain a gas at a temperature of 100,000 degrees, let alone at 100,000,000 degrees," says Maddox. "Quartz, porcelain, and granite are all vaporized below 5,000 degrees. At 10,000 degrees molecules start breaking up into atoms, and at 100,000 degrees atoms start losing their electrons. Above a million degrees even atomic nuclei begin to behave in strange ways—this, after all, is the principle of thermonuclear power.

Above a million degrees matter as we know it does not exist."

Obviously something new in the way of containers was called for. The answer was found in nothing more tangible than a set of magnetic forces, a magnetic field. And so in machines like Zeta the hot gas is contained in a system of magnetic forces inside the doughnut-shaped tube. In Zeta temperatures of 5,000,000 degrees centigrade have been maintained for a few thousandths of a second. The power needed to provide this split-second surge comes from a dynamo that charges a battery of condensers. These condensers store the electrical energy and then every ten seconds, on the throw of a switch, the current is released in a burst. Through an intervening transformer core a powerful electrical discharge is thus induced in the toroidal, or doughnut-shaped, discharge tube. This contains the deuterium gas in attenuated form encased in the magnetic container. Stabilizing coils wound round the discharge tube set up the axial magnetic field that keeps the discharge from wriggling about.

The amount of energy released by Zeta is very small. In fact, so small is it that there is no conclusive proof that thermonuclear fusion is indeed taking place. All that can be said is that as the current is increased the output is consistent with the results expected of thermonuclear fusion. Thus it is clear that Zeta, though a remarkable piece of engineering, is nonetheless experimental and by no means an efficient method of harnessing power.



Experimental thermonuclear machines other than Zeta have been developed in America and Russia besides Britain. Comparisons between the machines and their respective performances will contribute to the success of future designs. The American Stellarator, planned to be ready within four years, may yield temperatures of 50,000,000 degrees. Harwell scientists visualize a machine capable of holding temperatures of well over 100,000,000 degrees for periods of about a second. Such a reactor would "break even," that is, generate as much energy as it took to run it. The design has now begun and expectations are that it will be completed by the end of 1960. Successful tests of this machine may lead to the building of the first thermonuclear power station—a power station designed to burn water. Work on this will probably begin in two years' time and may take five or six years to complete. Such a power station will be a man-made sun.

There appears to be no theoretical limit to the capacity of a thermonuclear generating station. A single one might therefore supply all the power needed for Britain. What will it then cost to heat a house or power a factory? Estimates are that a ton of deuterium, costing £250,000 ($700,000), will do the work of a million tons of coal, costing forty times as much. The cost of electricity generated by fusion might thus be about one fortieth of the present cost of current.

It is certain that thermonuclear power stations when built will be quite different from any generating plant now in existence. Their mechanism the Incomparable Designer Jehovah God installed in the sun and stars millions of years before problems of domestic and industrial power arose on earth.

The Peanut Business

By
"Awake!" correspondent in Nigeria

IN America they call it "peanut"; in England "monkeynut." The Hausa-speaking African who grows it calls it "gya'da," but in industry it is called "groundnut." Roasted and eaten with salt it is certainly a tempting morsel. But this tasty little nut has far more important uses than just to tickle the palate. Not only does it bring vast sums of money to the people who grow it, but it makes a valuable contribution to modern living.

Most nuts grow on trees. But peanuts are quite different. They do not grow on trees at all. They are dug out of the ground like potatoes! And that is why they are called "groundnuts."

Groundnuts! The name suggests visions of bulging sacks; wharves littered with nuts as porters scurry under their loads and cranes swing the crop into the holds of ocean-going freighters. Groundnuts! A revenue earner of first importance in Nigeria; the cash crop and main source of income of more than a million small farmers, food for man and horse, source of groundnut oil, vital ingredient in margarine, source of a new synthetic fabric with the texture of fine wool.

Let's take a trip to the north of Nigeria and see how groundnuts are grown. We find them on small individual farms operated by peasant farmers. It takes about two million acres of land to grow 400,000 tons of groundnuts. That would make a square about fifty-five miles in each direction. But instead of being concentrated in one area, the groundnut farms are spread over a vast territory measuring more than five hundred miles in each direction. Individual farms are very small, often no more than an acre, and an individual farmer seldom harvests more than four or five hundred pounds of nuts. In addition to groundnuts he must grow other things, such as millet or corn.

When the crop has been harvested the first thing that must be done is to remove the husk or shell. This is known as "decorticating." Just imagine doing a job like that by hand. Can you picture yourself sitting cross-legged on the ground with a huge pile of groundnuts at your side, laboriously removing the shells one by one? A quicker way is to crack the shells with a wooden mortar and then winnow the mixed nuts and shells by tipping them from one calabash to another in such a way that the breeze will blow away the shells. But even that is inefficient. To speed up the work a simple machine has been designed. Somebody in the village will buy one and then all the farmers around will bring their groundnuts in to be decorticated for a small charge.

With the shells removed the next thing is to take them to the buying centers. The nuts are bagged, and bags weighing nearly two hundred pounds each are made up and transported to the large towns by road or rail. By far the largest groundnut center is Kano, and huge pyramids of bags are a common sight. As fast as they come in they are railed down to Lagos, about seven hundred miles to the south, for export.

But not all groundnuts are exported. In recent years the quantity exported has been about 450,000 tons each year, but last year the total crop exceeded 700,000 tons. The remainder is consumed by the local market. At Kano there is a plant for extracting groundnut oil, which is sold all over the country. Large quantities of the nuts are also eaten and it is hardly possible to go anywhere in Nigeria without seeing African women selling them. In the south, in every village and at the sides of the main roads, you will see the women, particularly those of the Yoruba tribe, sitting behind little stalls or at small tables selling a variety of petty articles and, sure enough, there you will find groundnuts. Often these are roasted at the roadside and sold to hungry passers-by.

Groundnut soup is a favorite with many Europeans. It would probably be hard to find a kitchen in any average European home in West Africa where groundnut oil is not used for frying. Its excellence is well known.

Whether you are starting your meal with delicious groundnut soup, or opening a new packet of margarine in the kitchen, or munching roasted peanuts as you walk along the street, remember that it is another of the Creator's provisions for his creatures.

TYPHOON IDA LEFT HER MARK

By "Awake!" correspondent in Japan

TO FOREIGNERS she was known as "Ida." But to the Japanese she was known coldly and statistically as "No. 22." No fancy name, just Typhoon "No. 22" of the year. However, "No. 22" (Ida) was no ordinary storm for the statistics book. She made history.

Even before Ida swept tempestuously over Tokyo, the nation's capital had experienced the wettest September on record. Earlier in September, "No. 21" (or "Helen" to the poetical) had hit right through Tokyo, but with little damage. Now there was news of another typhoon churning up the Pacific from Guam. The meteorological offices at Tokyo were announcing its approach and its general path, but these reports evoked no great interest. Business went on as usual. "Typhoons seldom make it as far as Tokyo," people said. "They simply send up some of their sticky humidity and heavy rain" and that is about all.

However, from September 25, a rainy month grew rainier, and the morning of the twenty-sixth was ushered in by torrential downpours. "No. 22" was actually closing in on Yokohama and Tokyo! Ships in port started to put out to sea to ride out the storm. Most of the offices and shops in the business and shopping districts of Tokyo let their workers off early in the afternoon. Many late homegoers found themselves stranded at streetcar and bus stops and commuter railway stations, waiting for transportation that was moving at long intervals and at a snail's pace or not operating at all.

Winds mounted in velocity, while the rain lashed against the buildings and the streets. Men and women were seen hurriedly boarding up their windows, while workshops let down their steel shutters. Night club owners closed down for the night. Some 200 prisoners held in detention cells had to be evacuated, as water began to flow into their cells. The constant downpour of rain loosened the topsoil, causing landslides that cut off the busy commuter runs between Tokyo and Sinjuku. Long-distance trains were suspended. The airlines in the vicinity of Tokyo were also grounded. Late that night transportation came to a virtual standstill. In the low-lying areas of downtown Tokyo the swirling waters were already waist-deep. The situation had suddenly become serious indeed!

Yes, typhoon Ida will be remembered, not so much for the winds that she brought, but for the "tears" that she wept. Never in the history of Japanese weathermen had any storm "wept" so downpourously over Tokyo. Since records began to be kept in 1875, September 26, 1958, was Tokyo's rainiest day. Rain fell in sheets, in buckets-

ful, or, as the Japanese say, it rained dust and sand"—sixteen inches in twenty-four hours.

Water, Water Everywhere!

Typhoon Ida with her tremendous rotatory storms of winds, resembling the great hurricanes of the West Indies, struck Tokyo with its maximum force at one a.m., Saturday, September 27. However, by now the 150-mile-an-hour blast with which she had approached the mainland was diminished to a mere eighty- to one-hundred-mile-an-hour fury, though this was "blowy" enough. The wind did minor damage in exposed places. But the water! It was water, water everywhere! The high wave that frequently accompanies a typhoon advanced inland, carrying with it ruin and terror. Some of the sea craft were battered to pieces, others were carried over the level fields inland, where they were left stranded. Two small coastal villages were washed out to sea and dozens more were completely engulfed by the swollen waters. Three days after the storm some sections of Tokyo were reported as being under four to nine feet of water.

Thousands of volunteer workers hurriedly unloaded sandbags to reinforce river embankments that threatened to collapse under the pressure of the heavy typhoon rains. The torrential downpour swelled the waters of the Kano River, which finally poured over its banks at ten different places. Debris from the first flood that had been stacked up along the river banks was picked up by the floodwaters, jamming the debris up against the bridges, weakening some and completely destroying others. The brown swirling waters rushed madly over the countryside and into the valleys, destroying everything in their path. The Kano River flash-flood ripped through eight towns and villages. Survivors of that area told of whole villages being swept miles down the Kano River, with residents clinging to the rooftops. In the towns of Ohito and Nirayama, eighty residents were seen drifting downstream. The churning mad stream carried with it dead bodies and wreckage. Rescue workers in rubber boats and in small rowing craft paddled through the floodwaters to pick up survivors and the dead, many of whom were almost nude. In Kawaguchi seventeen school buildings were packed with about 10,000 persons seeking refuge.

The Izu Peninsula, a hot spring and pleasure resort to the south of Tokyo where the typhoon first made land with the full force of her winds, was hit hard. The vacation land was turned into a picture of stark tragedy. In one town and two villages it was reported that 80 percent of the inhabitants were killed or missing. More than half of the casualties, totaling 2,807 dead and missing (579 bodies had been recovered), were in the Izu area. The casualty list was the highest since the Muroto typhoon, in 1934, which had killed more than 2,700 persons, injuring 10,000 others and inflicting heavy property damage.

Though hardest hit were the poorer homes in low-lying areas, Tokyo's new $9,000,000 addition to the famed Imperial Hotel suffered also from Ida's tempestuousness. This ten-story building had just been opened August 1. However, her "works" were located in the basement levels, and it was to these levels that the rivers from Tokyo's streets cascaded, knocking out the power generators and water heaters. About half the guests headed for other Tokyo hotels where they could find light and hot water.

The British freighter, the 7,240-ton Eskcliffe, en route from Australia to Osaka, Japan, ran out of fuel just short of her destination, and was blown helplessly east

to the vicinity of Yokohama. Here she was rescued adrift two days later. The Japanese tug Daisho Maru went out and towed her in. The typhoon whipped up fifty-foot waves along the Japanese coast. Thirty-eight vessels were sunk and 278 wrecked or washed away. Twenty-six persons were known to have been lost at sea.

Rescue Work and Cost of Damage

Despite all-out efforts of rescue and relief, communication with interior villages was slow. The grim and often gory task of retrieving bodies swept by the floodwaters continued by mercy teams. Overhead helicopters brought relief of food, clothing, blankets and other goods and medical supplies. The Water Bureau warned that the city's reservoirs might have been contaminated by rain and flooding. Hospitals prepared vaccine for 180,000 tetanus shots. Vaccines were being rushed to affected areas as there were signs of a dysentery outbreak. Emergency hospitals and health centers were being set up throughout the stricken areas. Amphibious trucks from the United States navy base at Yokosuka were on hand helping in the relief work.

The devastation outside Tokyo was illustrated by these figures from the police department: some 145,000 acres of rice paddies turned into lakes, roads washed out or damaged at 994 points, 277 bridges washed away and dikes broken at 429 places. Landslides occurred in as many as 2,008 spots. In some of the latter, whole families were reported buried. Over half a million people suffered from the storm. About 1,200 houses were totally wrecked, 761 homes were washed away and about half a million flooded, one fourth of them above floor level. The main Tokyo-Osaka trunk railway was inundated between Tokyo and Yokohama and all service stopped.

As the flood receded, paddy fields presented a tragic appearance. Imbedded in muddy fields was to be seen every kind of household furniture, from desks and cabinets to washing machines and refrigerators. Prime Minister Nobusuke Kishi made a hurried aerial inspection of the flood-damaged sections. He said that he found the flood damage more serious than he had imagined.

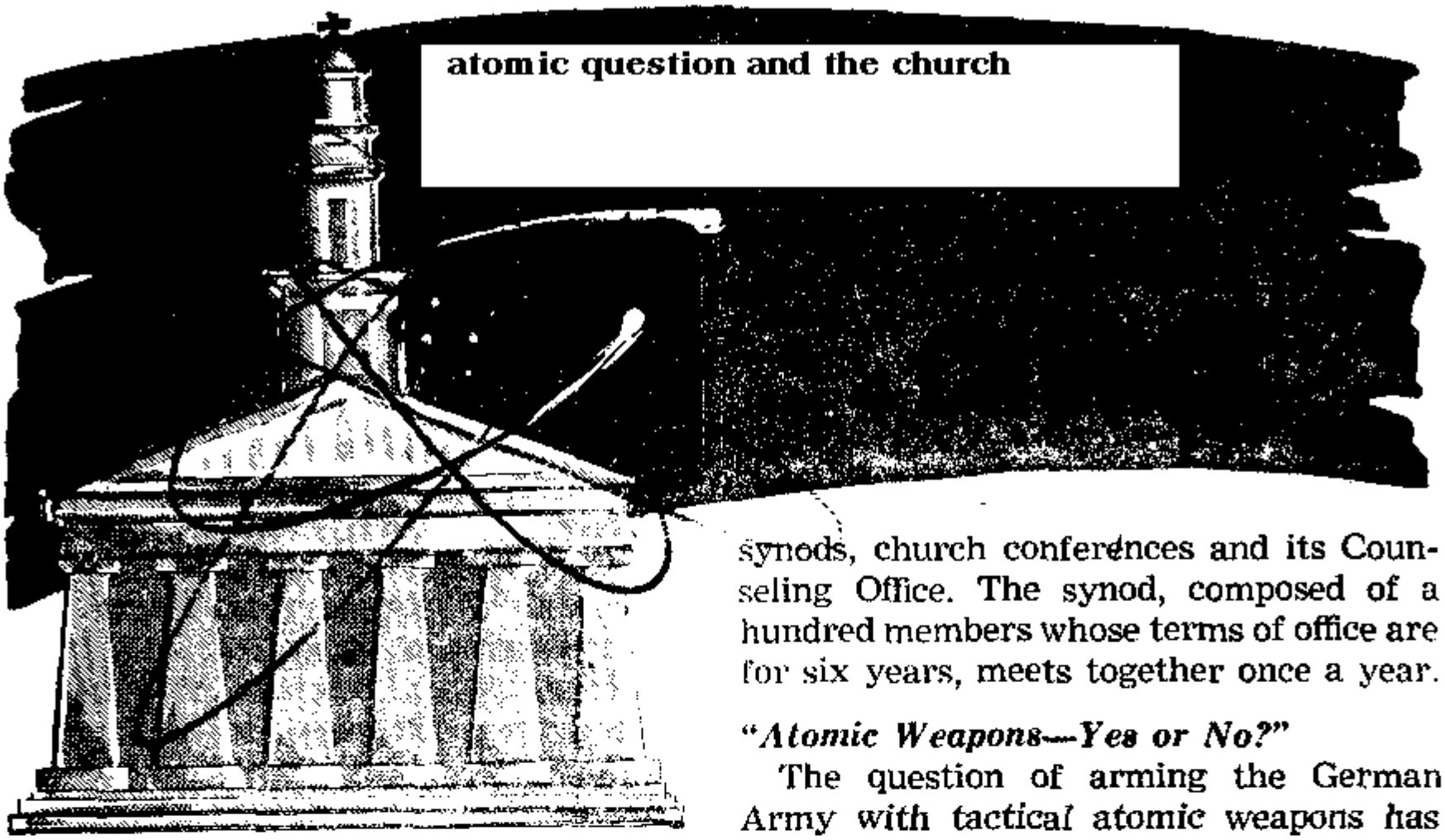
However, there was one big consolation in that the greater part of the rice harvest had already been brought in. The Agriculture-Forestry Ministry was able to announce that only one million bushels of rice would be affected, and since most of this rice was fully matured, it too could be harvested without too much difficulty. The year's rice harvest was still expected to be a bumper one, Japan's third greatest on record.

Ida was soon downgraded from a typhoon to a tropical storm as she raced her way up Japan's Pacific coast. But behind her she left an unforgettable tragedy.

But the Japanese are quick to recuperate from disaster. With apparent cheerful resignation, they set about the task of shoveling mud off the streets and drying out their homes. In Tokyo some 250 motor pumps were operating at 138 places draining an estimated thirty square miles of flooded downtown areas. Donations for the flood victims began to come in from every part of the earth. Tons of clothing, mattresses and other gifts were also being shipped in by sympathetic persons.

After a few days all seemed back to normal in Tokyo. "No. 22" (Ida) entered Japan's long history of earthquakes, bombs and storms. The sufferers may take consolation in the divine assurance that shortly now the book of disasters will be closed forever, for there will not be anything that will cause harm or ruin in the coming new world of righteousness, says its Creator, Jehovah God.

atomic question and the church



By "Awake!" correspondent in Western Germany

IN A speech in Frankfurt, Dr. Niemoeller took exception to the religious trends developing in Germany. He said that instead of carrying out its commission the church had let itself be won over to the general world attitude. What this means for a church is shown by what happened at the German Evangelical Church's National Synod held in Berlin from April 26 to 30, 1958.

The German Evangelical Church, which actually is not just a single church but rather a confederation of Lutheran reformed and united churches, is made up of the completely independent national and provincial churches. The "member churches" of the Evangelical Church have the right to join together. The Evangelical Church is not recognized as being superior to the member churches or in any way a ruling authority over them. It represents their commonly held religious interests before public officials and works along in the ecumenical council. It operates through its synods, church conferences and its Counseling Office. The synod, composed of a hundred members whose terms of office are for six years, meets together once a year.

"Atomic Weapons—Yes or No?"

The question of arming the German Army with tactical atomic weapons has not only created great tension in political circles but has also threatened to put the church in a difficult position. The newspaper *Die Welt* of November 30, 1957, published several answers from readers concerning their discussion of the question "Atomic Weapons—Yes or No, What Does the Church Say?" In one of these letters from Hamburg, entitled "Not Two Masters . . . ," the comment was made: "If she [the Church] has not recognized by now clearly enough that her stand should be that these means of destruction are without any justification and that they *without reservation stand in opposition to* God and the revealed expressions of his will as revealed in nature and creation and through miracles and revelation, then she shows just how little she trusts in her Lord and just how much in the world and its 'co-operation' for creation's salvation. It is without doubt . . . a result of historical development, an emanation of the National Church in which it was permissible for the state itself to be recognized as the physical incarnation of divine will alongside the

Church as its spiritual embodiment. It has now become quite evident, however, that such an alliance can only result in the subsequent loss of God for the Church. 'No man can serve two masters.' It is evident that the Church has at no time gone so far as to completely reject God's Word. But she has gone the way of compromise. . . . The Church must unconditionally dedicate herself to her Lord; only then will she regain a clear view of reality and find the answers to questions now hidden from her."

Toward the beginning of March the Christian Brotherhood of the Rhineland and the Christian Brotherhood of Westphalia approached the synod members of the German Evangelical Church with this question of atomic armament. Even at this early date the question contained the signatures of 364 religious personalities and associations. In an accompanying letter it was requested that atomic armament be discussed at the coming synod, since all Christians, regardless of religious or political background, were equally grieved by a feeling of responsibility in this matter. The question was propounded in three paragraphs. The first was introduced with the question, "What attitude should Christians have towards the testing, construction, storage and usage of atomic weapons, as well as towards political planning in this connection?" The third paragraph began with the sentence: "We are therefore asking the synod whether they can discuss the following ten points with us to provide our consciences with a satisfying answer to the question of a Christian's stand in matters of atomic weapons."

Some of these ten points, which followed, were: (2) Churches of all lands and at all times have held that the construction and usage of such weapons are impossible for various reasons, some better than others. (6) The Church and the individual Christian therefore right from the outset could say nothing other than "no" to a war that would lead to an atomic war. (7) The preparations made for waging such a war would alone constitute, under all circumstances, a sin against God and one's neighbors, a sin of which no church or no Christian could dare make himself guilty. (9) We demand of all those who earnestly want to be Christians to unconditionally refuse under all circumstances to co-operate in any way in the preparation for atomic war. "The synod of the German Evangelical Church has taken a grave responsibility upon itself by this question," wrote the Swiss *Evangelical Press Service*. Outside of Germany, too, the forthcoming arguments in the synod were awaited with great anticipation.

Choice of Truth or Unity

Under the headline "Synod 1958—Our Problem and Our Hope" Berlin Bishop D. Dibelius' paper "The Church" took up these points presented by the two Christian brotherhoods. It wrote: "If this is actually to be taken as seriously as it has been presented, then the demands made by these church brotherhoods is nothing less than a form of high-pressuring the synod into voting either yes or letting the EKD (Evangelical Church in Germany) be split wide open." Besides that, it is feared that the members of the EKD, without really wanting to, will "divide themselves off into churches in support of the governmental coalition or of the opposition parties." This aspect makes clear "the deadly danger of political worldliness in which we find ourselves." "This synod views the Evangelical Christendom of Germany with great anxiety and grave concern," said the bishop's paper in closing.

The synod's main theme was "Church and Education." But it was not this theme that caused the great interest in Eastern

and Western Germany on the progress of this synod; it was more than anything else the unavoidable decision to be made about arming the Federal Republic Army with atomic weapons. The synod's presidency decided, independent of all the resolutions coming from outside, to give the "arming with atomic weapons subject" equal standing on the agenda.

The contrasts and tensions among those taking part in the synod first arose during sessions on the last day when the atom debate came up. The tensions inside the synod ranged, as one writer put it, "from the conviction that even the production and storage of these weapons of mass destruction are a sin before God, to the conviction that there could be possible situations where the duty to defend against the opposition with like weapons could be justified."

The variety of opinions was discussed, among others, by Professors Heinrich Vogel, Heinemann, Gerstenmaier and Niemoeller. Heinrich Vogel stated, for example, that God was calling them to make a final decision, and that the synod would have to declare: "God's Word says so!" Martin Niemoeller welcomed the synod's decision only because in its indigence it would prove to be a genuine reflection of the synod. Bundestag President Gerstenmaier gave to understand that if the question as to whether atomic armament were a sin or not were answered affirmatively, both German governments then would have to withdraw their fighting forces from the NATO forces and the Warsaw Pact. But this would also mean that the Evangelical Church would have to withdraw from the ecumenical church alliances. The thesis that this was sin would lead to a radical form of pacifism.

According to national Bishop Lilje the tenor of the talks was as follows: It has positively been established that the Church desires peace and wants to reject such means of causing mass destruction. It would be well for the synod to recognize, however, that it finds itself in the same difficult position as the rest of the world. Those taking part in the atomic committee's discussion were of the opinion that a bridge of agreement between the two controversial groups could scarcely be found. There was only the possibility left that despite the differences raised by this question there would still be the desire to remain together as a church.

Their Lack of Power

In a decision reached after four votes were taken, the atomic committee's resolution was adopted, in which responsible politicians were called upon to do everything within their power to lead to a general disarmament. The world powers were called upon to stop atomic weapons tests. Total war conducted with weapons capable of inflicting mass destruction was rejected as being incompatible with mankind's conscience before God.

"The stand taken to the question of atomic rearmament was very disappointing to many who had hoped for a clear, precise decision by the synod," wrote the editor of the *Jungen Kirche,* D. D. Heinz Kloppenburg, in his summary of the German synod published in the Swiss *Evangelical Press Service* of May 13, 1958. "The synod has admitted its own inability to act by not saying a familiar word to the actual question involved . . . The synod has discovered that both factions are represented within the Church. They have neither constructed a bridge between the two nor have they excommunicated either the one group or the other. True, those holding the view that participation is a sin have been in the majority on the synod. But they refused to try to go ahead and outvote the minority. . . . But the synod said in its last

paragraph that it cannot forever remain in this position. . . . Divisions in the body of Christ are something terrible for they endanger the credibility of the message. But not less terrible and endangering to credibility is when the question of unity takes precedence over the question of truth. . . . We cannot escape making a decision. We can only restate the question raised by the Christian Brotherhoods: How can one calling himself Christian at the same time arm with atomic weapons?"

God's Word Says So

Bishop Lilje in his final argument was of the opinion that the synod and the church knew no more about this question than the world around them.

Is this true? Bishop D. Dibelius at least demonstrated several years ago that he knew what the world conditions meant and what consequences the Christian must draw from them. Speaking at the Christian Academic Day in Heidelberg, he introduced his talk with the words: "We stand at the crossroads in world history. To me it appears as though the era now beginning may turn out to be mankind's last era." (*German Volkszeitung,* August 19, 1947) After making reference to the use of atomic power in destroying life, he said that the Holy Scriptures also reckon with the end of mankind. When one considers the word "end" carefully, however, the question arises for Christians: Does the Christian society have a service to perform in the chaotic conditions of the world? "What kind of service would it be? According to the clear explanation found in the Gospels and in the writings of the apostle Paul it is a primary duty to preach the gospel, to speak it out into the chaotic midst of the world. It would therefore have to be preached outside, outside of the houses of God."

"If you were blind, you would have no sin," Jesus said to the Pharisees of that day. Real Christians realize for a certainty that *their "primary duty"* is that of preaching the gospel of God's established kingdom to all people, publicly and from house to house. They are not divided by questions about atomic policies, for they are not involved in the political and military affairs of the nations. As Jesus said of them, "They are no part of the world just as I am no part of the world." Their interest is in God's new world of righteousness, and that hope they gladly share with all men of good will.—John 17:16; 2 Pet. 3:13.

IN THE NEXT ISSUE

- Did you know that India is the world's largest democracy? that it is one of the seven largest countries in the world? that 782 languages and dialects are spoken there? Learn what is happening in India today as told in the article "A Look at Modern India," to appear in our next issue.
- Last summer the Nautilus made history by pioneering the way beneath the Arctic ice pack. The story of how a nuclear submarine works and the amazing prospects for underwater ocean travel it has made possible will be found in the next issue.
- You will enjoy making an acquaintance with the people of Ireland through the article "A Visit to the Emerald Isle."
- You can witness Mexico's celebration of the "Day of the Dead" as reported by an "Awake!" correspondent in Mexico.
- Does death permanently end life? Or is it possible for the dead to live again? You will find great comfort in reading the article "Is This Existence All There Is to Life?" in the next issue.

Humility

"A man doesn't begin to attain wisdom," once said polar explorer Richard E. Byrd, "until he recognizes that he is no longer indispensable."

Constantine —A Christian EMPEROR?

PAGANISM UNINTERRUPTED

¶ Writing about Constantine, the so-called Christian emperor, Homer W. Smith says in *Man and His Gods:* "His 'conversion' was nominal even by contemporary standards; after the event he put to death his wife, his son, a nephew and the nephew's wife, and then he had Licinius and his son strangled after promising them their lives. He continued to have himself figured on coins as a devotee of Apollo, Mars, Herakles, Mithra and Zeus. In putting off baptism until just before his death, Constantine was only following the precedent of many Christians who considered that, inasmuch as baptism washed away all sins and could not be repeated, it was bad economy to hurry it."

"STILL CHIEF PONTIFF OF JUPITER"

¶ In *A General History of Rome,* Charles Merivale writes of Constantine after his so-called conversion: "He conformed to the traditions of the empire by assuming the place of Chief Pontiff of the old national religion; on the arch of triumph which he erected in the city he placed statues of some of the deities of Olympus. . . . Constantine took no violent steps to break with the existing forms of Paganism. He was still Chief Pontiff of Jupiter 'Best and Greatest.' He still suffered the god of the Romans to be invoked in the camps as well as in his accustomed temples. He did not forbid vows to be made and prayers addressed to the genius of the emperor. He looked forward to be himself enrolled after death among the blessed objects of the national cult. He combined in his own mind the two hostile faiths rather than balanced them one against another—a state of feeling rather than of opinion, which is more common, perhaps, than is generally supposed."

SUPERSTITIOUS

¶ "He believed," says historian John Lord in writing about Constantine, "in omens, dreams, visions, and supernatural influences." —*Beacon Lights of History,* Vol. IV, "Imperial Antiquity."

THE VISION

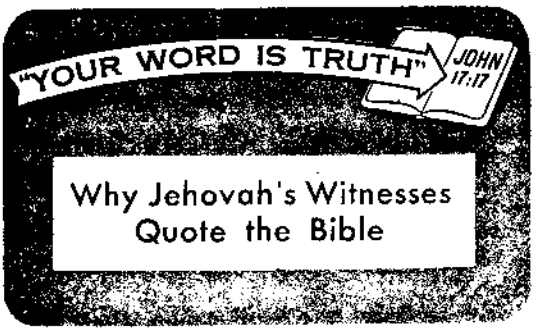
¶ Discussing "the Vision of the Flaming Cross" that led to Constantine's so-called conversion to Christianity, *The Encyclopædia Britannica,* Eleventh Edition, Vol. 6, pp. 988, 989, says: "Eusebius professes to have heard the story from the lips of Constantine; but he wrote after the emperor's death, and it was evidently unknown to him in the shape given above [a flaming cross in the sky with the legend "By this conquer"] when he wrote the *Ecclesiastical History.* The author of the *De mortibus persecutorum,* whether Lactantius or another, was a well-informed contemporary, and he tells us that the sign was seen by Constantine in a dream; and even Eusebius supplements the vision by day with a dream in the following night."

"A MAN WITHOUT HEART"

¶ In the textbook *A History of Rome for High Schools and Academies,* George Willis Botsford writes of Constantine: "Let us not imagine that his avowed conversion improved his character. He continued to be what he had been—a man without heart or scruple, . . . ready to serve himself by hypocrisy or bloodshed."

"A DESPOT"

¶ In *A History of the Early Church,* Vol. III, "From Constantine to Julian," German theologian Hans Lietzmann writes: "Of course he was a despot, a man of political affairs without softness when it was a matter of attaining his purpose. . . . There appears to-day no point in the killing of Licinius's son whom he had already degraded to slavery; the death of Crispus and of Fausta is unrelieved tragedy, and these bloody doings were followed by a long series of nameless persons deprived of life by the Emperor's command. Is it possible for a Christian to act like this?"



JEHOVAH'S WITNESSES quote the Bible because it is the Word of God and is the truth. The Bible is the source of light and understanding. "The very disclosure of your words gives light, making the inexperienced ones understand," declared the psalmist. Anyone loving the light of truth and wanting to understand the things most vital to his lasting peace and happiness will find the words of the Bible a great comfort to him.—Ps. 119:130.

We quote the Bible because it is the highest authority known to man. We want people to put faith in the Word of God, see its harmony and be enlivened by the hope that it gives. "For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart."—Heb. 4:12.

Some persons say, "Abraham, Moses and others never quoted the Bible and still won God's approval, so why can't we?" Since the Bible was not in existence prior to Moses' time, it was quite impossible for those men to quote from something that did not exist. However, Jehovah God used Moses to compile the first portion of the Bible. Thereafter men were counseled to follow its instruction. God said to Joshua, Moses' successor: "This book of the law should not depart from your mouth and you must in an undertone read in it day and night in order that you may take care to do according to all that is written in it, for then you will make your way successful and then you will act wisely." For Joshua not to let the law depart out of his mouth meant not to quit preaching it or quoting it to others.—Josh. 1:8.

Even though Moses did not quote the Bible, someone considerably greater than Moses, namely, Jesus Christ, did quote from the Hebrew Scriptures many times during his lifetime. Jesus quoted freely from the Law, the Prophets and the Psalms.

When Jesus was led by the spirit up into the wilderness to be tempted by the Devil, three times he turned back the Devil's temptations by quoting the Word of God. At the beginning of his earthly ministry he quoted from the scroll of the prophet Isaiah. On the day of his resurrection Jesus appeared to his disciples and he endeavored to cheer their sorrowing hearts. How? By pointing them to the inspired Hebrew Scriptures. We read: "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." Yes, Jesus was quoting scriptures to them. Later that same day he appeared to his faithful apostles and other followers gathered in a room at Jerusalem. The inspired account says: "He now said to them: 'These are my words which I spoke to you while I was yet with you, that all the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled.' Then he opened up their minds fully to grasp the meaning of the Scriptures, and he said to them: 'In this way it is written that the Christ would suffer and rise from among the dead on the third day.' " Jesus unlocked to their understanding many things that were concealed in the Bible to God's glory. Jesus talked Scripture to his disciples.—Luke 24: 27, 44-46; Matt. 4:1-11; Luke 4:17-21.

It is an indisputable fact that Jesus quoted from the Hebrew Scriptures. In fact, none could quote Scripture better than he, or with greater accuracy in applying it. Religious clergymen and other persons who find fault with Jehovah's witnesses and their frequent use of the Bible should, please, note that Jesus did not say: "You disciples do not need the Bible. You do not need the old Hebrew Scriptures. I am your preacher, and all you need is for me to preach to you. Don't you go quoting from those antiquated records. You can get along without quoting the Bible." No; neither Jesus nor his disciples talked that way.

Even though Jesus was the Son of God and anointed to be King and so could speak with authority, yet he did not brush God's written Word aside as being of little importance or of indifferent value. In spite of who Jesus was, rather because of who he was, he found it necessary to prove his points by God's recorded Word. His disciples believed in that Word, and to satisfy their minds from the sacred Scriptures he quoted from all parts of those inspired Writings to show that he himself fitted all the types and prophecies concerning the Messiah or the Christ. Otherwise, Jesus' preaching would not have made a favorable impression, regardless of his being from heaven.

The example Jesus set was followed by his apostles and disciples. They quoted the Hebrew Scriptures to back up their teaching. On the day of Pentecost Peter told a mixed crowd that the prophecy of Joel was being fulfilled before their very eyes. He quoted from the writings of Joel and David to prove that Jesus was the Messiah. In Paul's discussion to the Romans that righteousness and justification come through faith in Jesus Christ and not by the works of the law, he backs up his argument with the history of Abraham's case and by quoting from at least half a dozen different Bible writers. The apostle Peter did the same when he wrote his epistles, and so did the disciple James and the apostle John. In fact, the Revelation given to John by Jesus Christ makes more than forty part-quotations from the book of Daniel alone.—Acts 2:16-21; Ps. 16:1-11.

Since Jesus and his apostles always turned their hearers to the changeless Word of God, we find it expedient to do the same. Knowing that God by his holy spirit inspired the Holy Scriptures, thus making them reliable, we choose to let God have the say as to what is right doctrine. We quote the Bible to show that what we teach is not of our own originality, but belongs to God, the Author of true doctrine. We do not want, neither do we ask our hearers or readers to swallow all things without investigation, meditation and proof. By no means! Those to whom Peter and James wrote had the inspired Hebrew Scriptures and they checked what these Christian teachers taught them to see if it agreed with the written Word of God. Even Paul did not demand that what he taught should be accepted without question and investigation. Noble-minded is what the Bible calls those who are willing to listen to the things preached as God's message and then to search the written Word to see if the things preached agree. The Bereans received honorable mention for this. Paul did not feel offended over this course or rebuke the Berean Jews for it. He commended them. It was the right thing to do.—Acts 17:10, 11.

Jehovah's witnesses want their readers to check all quotations to prove for themselves that what is taught in their publications is from the imperishable written Word of God, the Bible, and that it is reliable and true. For that reason we are happy to quote the Bible.

Ghana

A NEWLY independent African state, named after an ancient empire of the western part of Africa, is affectionately called by its Negro inhabitants Ghana. The country has just recently been loosed from the apron strings of 113 years of colonialism and is in the midst of a struggle to establish a sound economy and a stable social life of its own. Indeed, so energetic and so outstanding have been some of the changes that even skeptics have been forced to take note and render favorable comment.

The Watch Tower Bible and Tract Society maintains a branch office in Accra, the capital of the country. It is a bustling, colorful metropolis, typically West African in nature, but which is fast becoming noted for its neon-lit streets and roadways, modern air-conditioned stores and office buildings. It was here in Accra that a visiting minister of Jehovah's witnesses gave a series of public Bible lectures thirty-four years ago. This was the beginning of the activity of Jehovah's witnesses in Ghana and it was not long until an earnest little band of Bible students had gathered. It was in 1948 that the branch office of the Watch Tower society opened, and the work, under more direct oversight, grew rapidly throughout the entire country.

In April, 1958, a special public talk was prepared on the subject "A New Song for All Men of Good Will." Every congregation organized to give this talk wide publicity in their neighborhood. The grand total at all 159 public meetings throughout the country was 29,250 persons present, nearly five times the number of witnesses in Ghana! Jehovah's witnesses feel obligated to aid these persons to come to an accurate Bible knowledge and direct them in the way of salvation.

Because villagers are often away tending their farms during the day, Jehovah's witnesses of Tumu begin their house-to-house preaching late in the evening. This method has yielded good fruitage. At one home the householder inquired of their mission and upon learning the strangers had come with a Bible message he immediately gathered his household to listen. One question perplexed the man and he asked: "Are you Americans?" (Meaning Baptists) Before the witness answered a schoolboy spoke up: "Please, the Americans [Baptists] have been in this town for five years and they have never come to us even in the daylight to tell us about God." They soon learned we were Jehovah's witnesses. As a result of that evening call an organized Bible study is being held with that group now.

In their ministry the Ghanaian witnesses have to contend with many difficulties. One problem here is transportation. Many times it means waiting a matter of hours for a "Mammy Lorry." This is simply a truck into which has been built wooden benches. Long hours are spent to reach far-flung territory in this manner, or at other times the only means of reaching villagers living off the main road is by trekking through the bush. These difficulties do not daunt the Ghanaian witnesses, however. Even those with families and secular employment spend an average of seventeen or eighteen hours a month in taking

the good news of God's kingdom to the people.

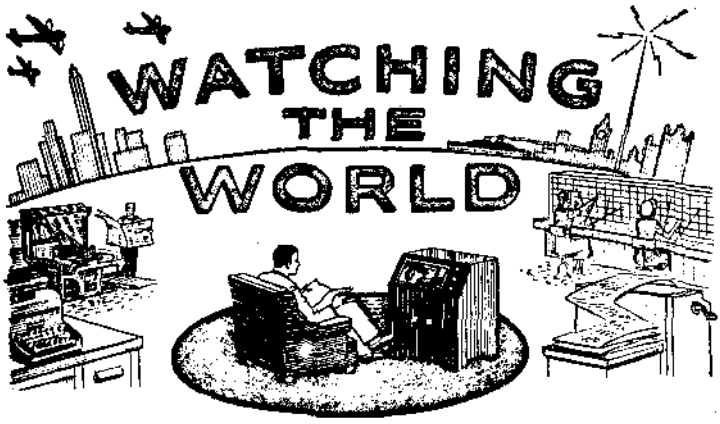
Language can be a problem at times. There are half a dozen or more languages that the people generally speak. Along the coast we find Nzima, Fanti and Ga; farther inland Twi and Ewe predominate and then give way to the multilingual area called Northern Ghana. As people move around from place to place tribal and district languages no longer remain in well-defined areas but become interspersed throughout the country. English, too, is widely spoken and understood. How are the witnesses coping with this problem? For a Ghanaian witness to speak at least two languages and be reasonably conversant with one or two others is not uncommon. Failing this method, witnesses may team up and go by twos, and the language spoken by the householder would automatically determine which one of the two witnesses would give his prepared Bible sermon at that home. Thus the language barrier is effectively overcome.

The Ghanaian witnesses of Jehovah hopefully look forward to the new world of righteousness, when all men will speak but one language, the pure language of God's Word, the Bible.

Seeds of Delinquency

In a letter to the New York *Times*, published March 3, 1958, Judge Samuel H. Hofstadter of the New York State Supreme Court wrote about the basis of juvenile delinquency: "Youthful crime does not arise merely out of economic and social conditions. It is a symptom of the wider and deeper organic malaise. We live in a climate of moral and physical violence and our children reflect the world of which they are a part. . . . The sham standards of an adult society which exalts material success at the expense of spiritual values are adopted by young people whose natural idealism is perverted by false gods, transforming freedom into license, individualism into egotism, group loyalty into brutish herd instinct. . . . The failure of society is reflected in the failure of parenthood. It is within the family that the seeds of delinquency are sown. Parents bestow on their children material goods but not security. They bequeath to them estates in trust but without a heritage of integrity. They arm their young not with ethical imperatives but with miniature arsenals."

- Whether capital punishment is approved by God? P. 4, ¶8.
- Why so few people ever question religious teachings? P. 6, ¶5.
- Why the law in old England required certain living men to attend their own burial services? P. 8, ¶2.
- Whether leprosy is contagious? P. 9, ¶2.
- If leprosy can be cured? P. 11, ¶6.
- If water is usable as a fuel? P. 13, ¶2.
- What machine made by men has produced temperatures of 5,000,000 degrees centigrade? P. 15, ¶1.
- What a "monkeynut" is? P. 16, ¶1.
- When Tokyo, Japan, had its rainiest day? P. 17, ¶5.
- Why the declaration of the German Evangelical Church's National Synod on the matter of atomic warfare was a disappointment? P. 22, ¶5.
- If Constantine's "conversion" improved his character? P. 24, ¶5.
- Why Jehovah's witnesses quote the Bible? P. 25, ¶1.
- Why Jehovah's witnesses in Ghana often begin their house-to-house ministry late in the evening? P. 27, ¶4.



The Problem of Berlin

◈ A Soviet-East German commission of six met in Berlin on November 21, apparently to map out a Russian withdrawal from East Berlin. The Soviet ambassador to West Germany was later reported to have said that the transfer of control of East Berlin from *the Russians to the East Germans* would be completed by the end of December. On November 25 Berlin missions of the Western powers were informed that Britain, France and the U.S. would act in unison to cope with the consequences of the threatened Soviet withdrawal. On November 26 U.S. Secretary of State John Foster Dulles stated that the U.S. might permit the East Germans to check on Western traffic to Berlin, though such supplies would go through despite any possible blockade. On the same date British Prime Minister Harold Macmillan sent Soviet Premier Khrushchev a note declaring that Britain would neither evacuate Berlin nor recognize *the East German regime.*

European Trade Rift

◈ For the past year Paris has been the site of consultations of the seventeen member nations of the Organization for European Economic Cooperation. Six nations—Belgium, France, West Germany, Italy, Luxembourg and the Netherlands—have agreed to form a European Economic Community and have indicated that they would begin on January 1 to reduce tariffs toward one another. The eleven other nations of the O.E.E.C. fear that this might have undesirable effects on the trade of nations *outside the Community.* On November 26 West German Chancellor Konrad Adenauer met with French Premier Charles de Gaulle for discussions of the trade problem. In a communiqué issued at the conclusion of their talks the two national leaders proposed what was termed a "multilateral association," the details of which were not then revealed. They hoped thus to avert a possible European trade war.

Twenty-three Cardinals Named

◈ Twenty-three cardinals of the Roman Catholic Church were named by Pope John XXIII on November 17. Of these, thirteen were Italians and ten were non-Italians. A 372-year tradition was broken by the new appointments, as the number of the College of Cardinals was raised from seventy to seventy-five. In 1586 Pope Sixtus V had placed the maximum number of cardinals at seventy. Presently there are twenty-nine Italian and forty-six non-Italian cardinals. Rites for the confirming of the new cardinals were scheduled to begin on December 15. A private consistory, attended only by cardinals then in Rome and the pope, would first be held. On December 17 and 18 two public consistories, attended by the pope, the cardinals and other prelates, would take place. At the last of these the cardinals would receive their red hats. Finally, on December 22, in a private consistory, the cardinals would receive rings and deaconries.

Sudan: Army to Power

◈ The reins of power in Sudan were seized in a bloodless *coup on November 17 by* Lieut. Gen. Ibrahim Abboud, commander in chief of that nation's armed forces. Reports from Khartoum indicated that no unrest had resulted from the overthrow of the former government under Premier *Abdullah Khalil.* In assuming control General Abboud declared a state of emergency and suspended the Constitution. Abboud was named premier and defense minister on November 18 and under him was installed a thirteen-member Supreme Council of army officers and a cabinet that included five civilians. Despite his charges of corruption in the former government, General Abboud was reported to have said that none of the officials of that regime would be brought to trial. The new premier stated that the army would turn the government over to civilian control as soon as "things are put right."

Australian Vote

◈ *Voting in Australia is* compulsory. Thus, on November 22, over 5,000,000 persons cast their ballots in national elections there. Australian Prime Minister Robert Gordon Menzies was returned to office for another term. His Liberal-Country party coalition had been victorious over the La-

bor party opposition, with a majority of the 122 seats in the House of Representatives. It had apparently attained a similar majority in the sixty-member Senate. Due to Australia's complex voting system, however, final election results were not expected to be made known for several weeks.

French Sudan and Senegal

◈ Of seventeen territories approving the French Constitution in September, Madagascar was the first to decide in favor of becoming a part of the French Overseas Community as an autonomous republic. On November 24 the French Sudan took a similar step. The 591,000-square-mile West African territory is inhabited by about 3,650,000 persons. On the following day, Senegal, along the Atlantic coast of French West Africa, with an area of 80,600 square miles and a population of about 2,000,000, followed suit. It is expected that most of the other overseas French territories will eventually accept the same autonomous status within the French Community.

African Confederation

◈ What was termed the "nucleus of a union of West African states" had its beginning on November 23. On that date Ghana and Guinea announced an agreement to join in a new African federation. Guinea rejected the French constitution and became independent in October, and Ghana is a member of the British Commonwealth. In a joint statement issued by the leaders of the two countries it was said that Ghana would lend Guinea £10,000,000, or $28,000,000, and that the two countries would work to harmonize their foreign policies and defense. A constitution for the new confederation is also to be drawn up. Ratification of the union must yet be made by the national assemblies of the two nations.

Deadlock on Surprise Attack

◈ Representatives of Britain, Canada, France, Italy and the U.S. met with those of Albania, Czechoslovakia, Poland, Romania and the Soviet Union in Geneva on November 10 for the commencement of talks on surprise attack. The object of the discussions was to consider technical aspects of the problem of preventing surprise attack. By the beginning of the parley's third week no decision had been reached even on an agenda. The West contends that the discussions should be limited to technical matters and participation by experts. The East has held out for a nuclear weapons ban and the elimination of military bases in foreign lands. On November 19 Italy introduced to the conferees a "survey of techniques" usable in enforcing the prevention of surprise attacks. On November 24 the U.S. offered a plan setting forth means that might be employed to guard against surprise attack by long-range bombers, and Eastern representatives had previously proposed that aircraft carrying nuclear weapons be prohibited from traversing national boundaries or the high seas. Some sources feared that unless the East joined in direct technical studies the talks would end in failure.

Geneva Atom Talks

◈ Since October 31 representatives of Britain, the U.S. and Russia have met in Geneva for discussions of means of policing a nuclear test ban. The Soviet Union has held out for an immediate and permanent halt of nuclear weapons tests. The Western powers, however, have insisted that any suspension should be made contingent upon the implementation of adequate means for policing and enforcing a test cessation. On November 25 Britain submitted for the parley's consideration thirteen questions relating to various aspects of policing a nuclear test halt. It was hoped that Russia would consider these and clarify her stand on controls for a test suspension.

U.N. and Outer Space

◈ By a vote of 54 to 9, with 18 abstentions, the United Nations General Assembly's Political Committee approved, on November 24, a resolution for the establishment of an eighteen-nation committee on outer space. According to the proposal advanced by the U.S. and nineteen other countries the new body would be called the Committee on the Peaceful Uses of Outer Space. It would include representatives from Argentina, Australia, Belgium, Brazil, Britain, Canada, Czechoslovakia, France, India, Iran, Italy, Japan, Mexico, Poland, Russia, Sweden, the United Arab Republic and the U.S. Members of the Soviet bloc voted against the resolution.

U.S. Protests Soviet Attacks

◈ On November 17 it was reported that the U.S. had sent to the Soviet Union a protest regarding attacks made earlier that month by Russian aircraft upon two U.S. Air Force planes. The incidents, separated by only a few hours, had taken place on November 7. One U.S. plane, on a reconnaissance flight over the Baltic Sea and held to be sixty-six miles from Soviet territory, was fired upon by Russian jets. Another, on a similar "routine navigational flight" over the Sea of Japan, sixty-four miles outside Soviet territory, was intercepted by Russian planes that were said to have made "simulated attacks" on the U.S. craft. Neither of the U.S. planes was damaged and crew members were uninjured. The State Department protest requested that the Soviet Union act to prevent similar incidents in the future.

Alaskan Elections

◈ Alaska held its first state elections on November 25. Incomplete returns indicated that Democrats had won out over Republicans for top posts during the territory's early years as 49th state of the Union. Seats in the U.S. Senate went to Democrats E. L. Bartlett and Ernest Gruening, who defeated Republican Mike Stepovich, former Territorial Governor. In the gubernatorial race, Democrat William A. Egan triumphed over Republican John Butrovich, Jr. Heavy Democratic majorities were also attained in both houses of the State Legislature.

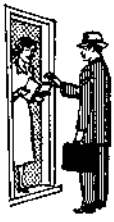
Lebanon: U.N. Unit Withdraws

◈ A contingent of United Nations observers was sent to Lebanon on June 14 to check on charges of infiltration into that country across the Syrian border. This had come about as the result of a protest made to the Security Council by the government of former Lebanese President Camille Chamoun during a period of unrest in that land. The observation group, unarmed and without police powers, had failed to find proof of the allegations. On November 22 it was announced that the U.N. unit was beginning an evacuation that would be completed by December 10, when the last members of the 600-man observation group were scheduled to depart from Lebanon.

The Prince and the Commoner

◈ Japan's Crown Prince Akihito is to wed Miss Michiko Shoda, a commoner, the daughter of one of that nation's industrial leaders. An official announcement of the engagement was made public on November 27 only after a meeting of Japan's Imperial Council. Miss Shoda is a descendant of the samurai or warrior class and her betrothal to the prince breaks ancient tradition. Akihito is to be the 125th emperor in a dynasty with a legendary beginning by a descendant of the Sun Goddess in the seventh century B.C. Twenty-four-year-old Miss Shoda graduated about a year ago from Tokyo's Roman Catholic Sacred Heart Girl's College. Her parents are Buddhists and, through her marriage to Akihito, she becomes Japanese Empress and will be active in rites of the Shinto religion. Prior to Emperor Hirohito's renunciation of divinity in 1946, Japanese rulers were accorded nearly the status of gods. Akihito and Miss Shoda are expected to be married within about a year.

1959 YEARBOOK of JEHOVAH'S WITNESSES



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Awake!

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JANUARY 22, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 62¹ New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS	– American Standard Version	*Dy*	– Catholic Douay version	*Mo*	– James Moffatt's version
AT	– An American Translation	*ED*	– The Emphatic Diaglott	*Ro*	– J. B. Rotherham's version
AV	– Authorized Version (1611)	*JP*	– Jewish Publication Soc.	*RS*	– Revised Standard Version
Da	– J. N. Darby's version	*Le*	– Isaac Leeser's version	*Yg*	– Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | Brooklyn, N. Y., January 22, 1959 | Number 2

"IN God We Trust" may be a beautiful motto, but is it true? Is it true that the United States and its people place implicit trust in the Almighty God as its national motto declares?

On April 18, 1958, President Eisenhower spoke to the American Society of Newspaper Editors and the International Press Institute in Washington. In this speech the president spoke of the military strength of the United States and of the new weapons of fantastic power that appall the world. He stated that survival itself demanded American strength, but not one word about trust in God. Yet this nation boasts in its national motto "In God We Trust." Is it true?

Taking the name of God in any form is a serious business. To his covenant people Israel Jehovah commanded: "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." The Almighty is not flattered or deceived by meaningless expressions. For our invocations to be acceptable to him they must be sincere and backed up by right works. Jehoyah's interest in our reference to him is conditioned by the extent to which we allow ourselves to be governed by his will. He is a God exacting exclusive devotion. Empty phrases, especially those with his name attached to them, are disgusting to him. —Ex. 20:7.

Ancient Israel was God's chosen nation. But when that nation began professing one thing and doing another, it ran into serious trouble. With their mouth they boasted trust and confidence in Jehovah, but time and again when their homeland was threatened they appealed to surrounding heathen nations for help. They found delight in the mightiness of the horse and chariot and in the legs of man. They neither feared God nor trusted him. Consequently the nation relapsed into general moral and spiritual decay.

Through his prophets Jehovah rebuked them. He would have none of their sacrifices. His counsel to them was: "Wash yourselves; make yourselves clean; remove the badness of your dealings from in front of my eyes; cease to do bad. Learn to do good; search for justice; set right the oppressor; render judgment for the fatherless boy; plead the cause of the widow."

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Jehovah wanted neither their lip service nor their gift offerings but sincere deeds in keeping with his divine will. But when Israel failed to heed his wise counsel, Jehovah disowned them completely.—Isa. 1: 16, 17; Mic. 6:8, *AS*.

Today, when crime and corruption have gone to seed, when divorce and delinquency are on the rampage throughout the nation as never before and when almost everybody is out to do what is right in his own eyes, who among these is deeply concerned about the will of God or trusts in Him? In this era of missiles and rockets, of stockpiles of nuclear bombs and cries for more and more scientists, what nation in this world is there that can honestly be said to put its trust in the true God, Jehovah? Who is there to deny that they are trusting in their nuclear weapons for survival?

It is an undeniable fact that the United States as well as the rest of the world is in great fear and without peace. Yet the Holy Scriptures tell us that "abundant peace" belongs to those loving God's law and putting trust in him, which is conclusive proof that the nations have not made Jehovah God their trust. Their mottoes are empty professions.

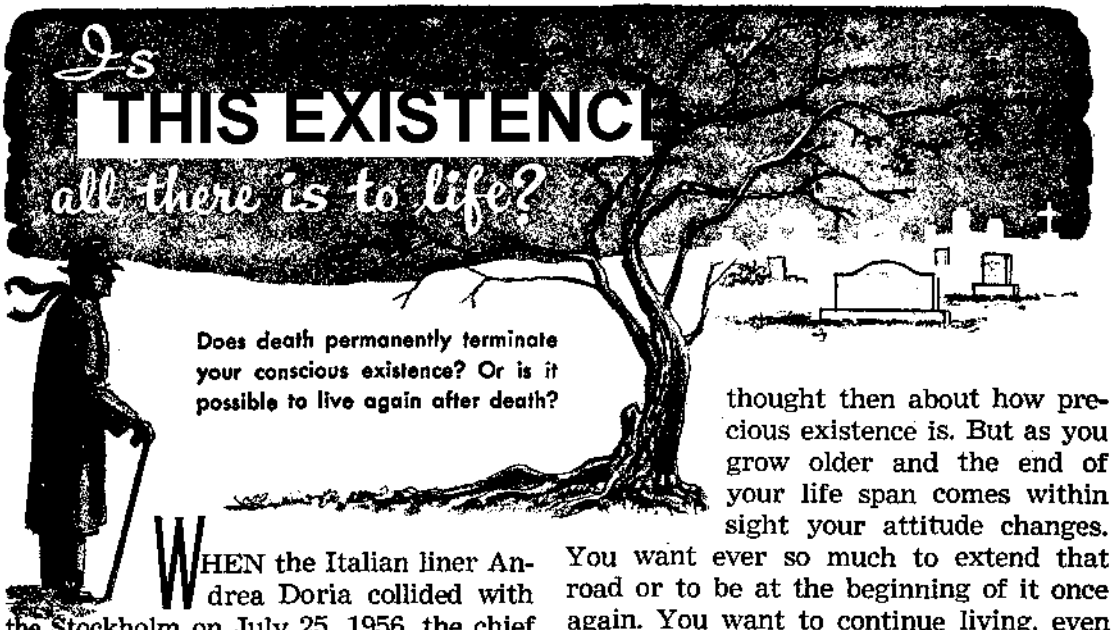
In 1907 President Theodore Roosevelt objected to the use of the motto "In God We Trust" on coins. He said: "I might have felt at liberty to keep the inscription had I approved. . . . My own firm conviction is that such a motto on coins not only does no good but positive harm and is in effect irreverence, which comes close to sacrilege."

When the California state Senate rules committee was considering legislation to adopt the motto "In God We Trust" as the official state motto of California, former Governor Culbert L. Olson of California went before that group and vigorously protested. He said: "It is not true that our state or its people trust God as this bill declares." He argued that half the people in the country do not attend church. How, then, can we say they trust in God? Other individuals objected to the new national motto, stating that it violates the spirit of the First Amendment to the Constitution of the United States. Some called the motto "a meaningless political gesture, reeking of hypocrisy."

Rather than trusting in God, Carlyle Marney, pastor of the First Baptist Church at Austin, declared that modern America's trust was in a "new kind of padded cell" made up of locks, burglar alarms, pistols, railroad detectives, insurance companies, bank vaults, credit ratings and retirement plans. The pastor said that God no longer is "standard equipment" for millions of Americans. He has become a "great accessory" to whom there is little occasion to turn, except when one wants to get—or forget, he said.

The motto "In God We Trust" obviously does not reflect the true faith of the nation. It may be a beautiful motto, it may sound nice, it may even give the nation a clean outward appearance, but it does not speak the truth. Trust in God must be evidenced by right works, moral health and spiritual prosperity. Jesus rebuked the scribes and Pharisees, calling them hypocrites because they cleansed "the outside of the cup and of the dish, but inside they are full of plunder and immoderateness." First let nations cleanse themselves of their crime, corruption and immorality and turn to his kingdom by Christ, and then let them declare their trust in God. Otherwise, their mottoes that implicate God are a taking of his name in vain.—Matt. 23:25, 26.

Is THIS EXISTENCE all there is to life?



Does death permanently terminate your conscious existence? Or is it possible to live again after death?

WHEN the Italian liner Andrea Doria collided with the Stockholm on July 25, 1956, the chief desire of its alarmed passengers was to save their lives. None relished the thought of going down with the ship to a watery grave. So anxious were many to escape death that they did not stop to clothe themselves properly but joined the frantic scramble to the ship's listing deck clad only in their underclothes. They valued their life. They wanted to live.

A person may respond indifferently when someone speaks with him about death and the normal desire to live, but when he is faced with death, as were the passengers of the Andrea Doria, he manifests an entirely different attitude. He fights to save his life.

A normal person has no desire to die. If he should contract a sickness that could cause death, he is willing to spend all that he has on doctors and hospitals in order to be cured. That desire for life does not diminish with age but increases.

Your life span is like a road that stretches out before you. When you are young it is very long and disappears into the distance of the future. You give little thought then about how precious existence is. But as you grow older and the end of your life span comes within sight your attitude changes. You want ever so much to extend that road or to be at the beginning of it once again. You want to continue living, even in this corrupt and war-torn world. The eighteenth-century writer Samuel Johnson expressed the feeling well when he penned these lines:

"Catch, then, oh! catch the transient hour,
Improve each moment as it flies;
"Life's a short summer—man a flower;
He dies—alas! how soon he dies!"

Attitudes Toward a Future Life

There are many materialistically-minded persons who contend that this existence is all there is to life. When death comes, either by accident or by a person's reaching the end of a normal life span, they believe his existence is permanently terminated. This brief moment in the great stream of time is, to them, all the existence a person will ever have. Like a flower a person's life blooms, fades and dies, never to bloom again.

The famous agnostic Bertrand Russell said: "For my part, I do not think there is any good reason to believe that we survive death." When speaking about the belief of life after death, evolutionist Lecomte du Noüy expressed the opinion that

men were trusting in their imagination: "He knows that he will never see the loved ones again on this earth, but he refuses to believe that they cannot live somewhere else. So he invents another life, he creates another world in which, some day, they will meet again."

A large number of the world's people refuse to believe that this existence is all there is to life. They insist that death is not the end of a person's conscious existence but is a door to another world and to a much grander life. They contend that man has an immortal soul that survives death. The well-known poet Henry Wadsworth Longfellow expressed this view when he wrote: "There is no Death! What seems so is transition."

Although these people look upon death as a friend that ushers them into a better life, they do not welcome death when faced with it. They fight with all their might to continue their present existence.

Belief in the immortality of the human soul was common to the ancient pagans and is common today outside Christendom as well as inside. It has been the cause of many superstitions and strange religious beliefs and practices. Because of it many professed Christians have embraced the pagan belief of eternal torment in a fiery hell for wicked souls. Others have adopted belief in the transmigration of the soul.

More to Life than Present Existence

The view that death terminates a person's conscious existence and the view that life is possible after death are both correct to a certain extent. The Bible does not uphold the pagan belief that the human soul is immortal. Instead it plainly states that "the soul that sinneth, it shall die." (Ezek. 18:4, *AS*) It confirms the argument that the conscious existence of a man ceases at death. At Psalm 146:4 it says that when a person dies "his thoughts do perish." Also at Ecclesiastes 9:10 we are told that the dead cannot work, cannot devise things, cannot possess knowledge and cannot have wisdom. In other words, the living, conscious creature has ceased to be. He does not have an immortal soul that separates from the body at death and permits him to continue having a conscious existence. He returns to the lifeless dust and is no more.

But, when the curtain of death drops with such finality, that does not mean a person's existence cannot be renewed. The fact that it is possible for a person to return to life by resurrection is the basis for hoping in life after death. Jehovah God, the Creator and Source of life, can renew the life of a person just as easily as he created living humans in the first place.

It was God's purpose in the beginning that man should never die. Adam would still be living today if he had been obedient. His willful disobedience lost life for himself as well as his descendants. We have inherited death from that first man, just as some diseases may be passed on from one generation to another. At Romans 5:12 it is written: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."

In spite of this seemingly impossible situation we are in because of our first parents, death does not have to be final. Because of Jehovah's undeserved kindness we have the hope of a resurrection from the dead. "I have hope toward God, which hope these men themselves also entertain, that there is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) With this hope before us there is no need for us to look upon death as the permanent end to our existence.

There is no reason to think God will bring back to existence persons who flout-

ed his written laws and in every way acted wickedly in his eyes. The resurrection is not for them. For such persons this present existence is all there is to life. Their death is the permanent end of them. "For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth." (Ps. 37:9) Such evildoers are permanently cut off from life.

It matters not how long a person has been dead. That does not lessen God's capability of renewing his existence by resurrection. The body that is resurrected is not the one that was buried. That body long ago disintegrated to dust and its elements were absorbed by other living things. All that is necessary is for the great Life-giver to fashion a new body from the elements in the earth and to impress upon that body the thought and personality pattern of the dead person. That pattern is retained in God's memory. The consciousness of the resurrected person will therefore be the same as before he died.

A small number of those that are resurrected are given a new existence as spirit creatures. They receive a resurrection to heavenly life. It was with regard to this heavenly resurrection that the apostle Paul spoke when he said: "It is sown a physical body, it is raised up a spiritual body." (1 Cor. 15:44) But this happens only to a select group who are chosen to rule with Christ as kings. The majority of those who are raised from the dead will experience a new existence on earth as human creatures. They will have the privilege of being among those who inherit the earth by becoming its eternal inhabitants. "For those being blessed by him will themselves possess the earth."—Ps. 37:22.

These resurrected ones will not be brought back to live in a wicked system of things as we have today. The wicked will have been removed from the earth by the hand of God at his battle of Armageddon. "Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8, *AS*) This corrupt earthly system with its wicked invisible rulers will be swept out of existence, devoured as by fire.

The earth will come under the authority of God's chosen King, Christ Jesus. He will rule mankind in justice and peace. Under his direction the earth will be made into one big, beautiful garden. It will be at that time that the prophecy at Isaiah 32:16-18 will have a fulfillment earth-wide. "And in the wilderness justice will certainly reside, and in the orchard righteousness itself will dwell. And the work of the true righteousness must become peace, and the service of the true righteousness quietness and security to time indefinite. And my people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places." This is the world to which the dead will be raised. They will come back to a much more desirable existence than what they had before dying.

Under the just rule of Christ, God's original purpose for man will be fulfilled. The earth will be populated with perfect, righteous humans. Adamic death will no longer have power over them. They will be given the gift of "life to time indefinite."—Ps. 133:3.

Why Eternal Life Is Possible

If it were not for the ransom sacrifice of Christ, eternal life would not be possible for man. Neither could the dead be resurrected. This present existence would be all there is to life.

It was out of undeserved kindness that Jehovah provided his Son as a ransom sacrifice that could release mankind from the curse of Adamic sin and death. "The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins."—1 John 4:10.

There was no way for man to free himself from the effects of Adam's sin. Like an inherited disease, he had something that he could not remove by himself. He needed outside help. Jehovah God was the only One who could provide that help. He did this by transferring the life of his heavenly Son to the earth that he might be born as a perfect man, an equal to the first perfect man, Adam. The sacrifice of his perfect human life and the right thereto made possible the nullifying of the effects of Adam's sin. "For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus." (Rom. 3:23, 24) By means of release by it man can gain a righteous standing with God. It opened the way for man to regain what Adam lost for man.

How to Gain Eternal Life

Since Christ's ransom makes it possible to be blessed with a resurrection from the dead and even receive the gift of eternal life, we can say that the short existence we now have is not all there is to life. There can be much more if a person manifests a keen interest in Jehovah's purposes and has a hungry desire for an accurate knowledge of his written Word.

It is only by gaining knowledge about Jehovah God and his purposes that we can have a basis for building a firm faith. Faith is essential for his approval, which, in turn, is necessary for a resurrection and the gift of eternal life. It is written: "Moreover, without faith it is impossible to win his good pleasure." (Heb. 11:6) Jehovah's witnesses are doing their utmost to help people build this necessary faith. They spent over one hundred and ten million hours last year helping people gain the Scriptural knowledge that is the basis for it.

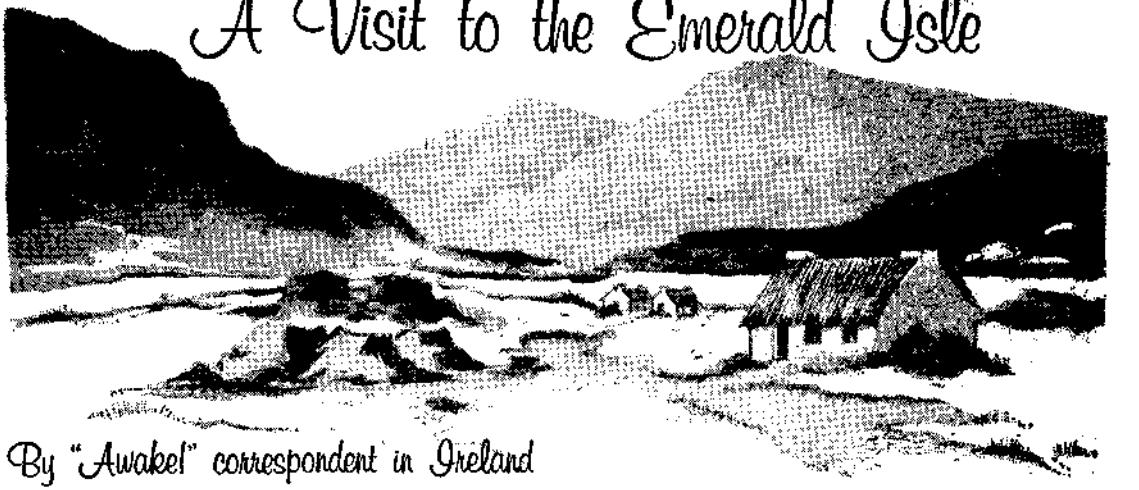
Once a person has gained an accurate knowledge of God and his purposes he must be obedient to that great Life-giver. He must not willfully violate the divine principles and commands set down in the Bible. If men attempt to force him to be disobedient, he must steadfastly refuse to break his integrity. He must take the position expressed by the apostle Peter, who said: "We must obey God as ruler rather than men."—Acts 5:29.

A vital requisite for life is undefiled worship of Jehovah God. The worship of him must not be corrupted by the pagan practice of venerating images or by pagan doctrines of soul immortality, eternal torment and so forth. He must be worshiped in spirit and in truth. Because those in the New World society of Jehovah's witnesses worship him in this manner they can look forward confidently to more than the present existence.

Service of the great Life-giver is also required to gain his good pleasure. It is an expression of love for him and is actually part of one's worship of him. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

Follow the multitudes who are now streaming into the New World society and are embracing the prospect of eternal life in human perfection. Share their confidence in a resurrection from the dead. Because of their faith in God's written promises they know that there is more for them in life than this present short existence.

A Visit to the Emerald Isle



By "Awake!" correspondent in Ireland

PERHAPS you are not familiar with the name Eire, but you know Ireland. Eire is Ireland in the Irish language. Few people have not heard of the many places in Ireland made famous in story and song. Such places as Galway Bay, Tralee, River Shannon, the Mountains of Mourne and the fair city of Dublin have had their praises sung world-wide for generations. The Irish people love to sing and the Irish folk songs are loved by the people of many nations.

What is Ireland like? To the tourist seeing Eire for the first time, he is struck by the green appearance of the land. Yes, it is truly the "Emerald Isle." Much of this is due to the dampness of the climate. Two weeks without rain in Ireland will cause some farmers to speak of the drought. Many jokes are told concerning the weather in Ireland, and the Irish still chuckle over the one attributed to an American GI during World War II. "Ireland," he said, "would be a wonderful place if they would build a roof over it."

A beautiful land, Eire has much to attract the tourist. The interesting bog country, the lakes of Killarney, Blarney Castle with its famous Blarney Stone, the mountains and countless beautiful bays are only a few items well worth seeing when visiting the Emerald Isle. The people live simply and the standard of living would be considered low by people of many nations. The economic situation in Ireland at the present has led to much unemployment and emigration.

Although what is said of one part of Ireland can often be applied to the entire island, the purpose of this article is to discuss only that portion known as Eire or the Republic of Ireland. Eire is made up of twenty-six counties, while Northern Ireland consists of six counties. These six counties elected to remain with Great Britain when independence was granted to Ireland in 1922. People refer to the Protestant North and the Catholic South, showing that basically the split is religious. This division has aroused the nationalistic ire of some Irish and as a result the authorities are constantly plagued with border incidents resulting in loss of life and property.

Usually the Irish people are an easy-going race and are little bothered by such things as punctuality. If you make an appointment with an Irishman for ten o'clock

and he does not appear at that time, do not be disturbed, because if he hurries he will arrive at ten thirty. They are amused by the hustling Americans and will tolerantly tell them, "You are in Ireland now; you might as well throw that watch away."

An indication of this attitude is the nonchalant manner in which they will risk life and limb in traffic. If you visit Dublin and never remember anything but O'Connell Street in the rush hours you have had quite an experience. The picture of Dublin traffic carried away by visitors is a mad race of bicycles, motor scooters, motorcycles, cars, lorries, donkey carts and pedestrians. To cross O'Connell Street at rush hours is an experience never to be forgotten.

Two ladies, tourists, were once observed poised on the sidewalk gazing across this very wide street of careening vehicles. They clasped hands fearfully and one was heard to remark, "Now is where you take your life in your hands."

Preaching in Eire

Realizing that all people now living are living in a period of judgment and with their lives at stake, Jehovah's witnesses have not neglected Eire in their mission of preaching the good news of Jehovah's established kingdom. The witnesses have been active in Ireland for more than fifty years. In September of 1957 a Branch office was established in Dublin, and the work is going ahead under this new arrangement. This is true in spite of the opposition of the clergy.

The Constitution of Eire grants freedom of religion, and people from many lands are watching the activity of Jehovah's witnesses here because they feel that here is a real test of this constitutional guarantee. Will Catholic Eire permit free exercise of their faith to Jehovah's witnesses? The opinion of a district justice, quoted in *The Irish Times* on September 16, 1958, expresses the viewpoint of some: "Religion is above the courts, the main business of which is to preserve peace. When men come into an Irish village and provoke the people by foisting their views on them, they are abusing whatever rights they have under the Constitution, which guarantees freedom of religious worship. Such action is bound to draw down the rod of the people whose hospitality they have received." And with that the defendants, who had beaten some religious missionaries and kicked their Bible down the street, were absolved.

Incidents of stoning and violence to the witnesses by priest-led mobs have caused concern among many of the Irish people who cherish the liberties they fought for. As I write this I have at hand a report from three young ministers of Jehovah's witnesses who were chased from a small village near Limerick. The parish priest and the curate led the group. The priest used physical force in ejecting one of the ministers from the Garda (police) Station while the law officers stood by refusing to interfere and only saying, "Now, Father; now, Father." Eire is obviously not a police state, but thinking people will assure you that it is a priest state.

In contrast with this attitude many of the Irish people are humble and conscious of their spiritual need. Their joy is great when they hear the truth from the Bible and are freed from this fear of clergy. It is difficult for many to appreciate God's Word, because most have practically no knowledge of the Bible. Many who have attended church regularly all their lives will not recognize the Bible when it is shown to them. Some will confess that they have never seen one. It is a real thrill to attend meetings of Jehovah's witnesses and watch these humble people diligently

searching their Bibles as they follow the points of Bible truth being expounded by one of Jehovah's ministers.

It takes real courage and a love for God for the Irish people to take their stand for true worship. A young man, an ardent Catholic and a very active one, spent hours talking to one of Jehovah's witnesses in an attempt to convert him to the Catholic faith, but was himself impressed by the logic of the Scriptures. In spite of the opposition of his family, neighbors and priests, he was immersed at a circuit assembly after dedicating his life to Jehovah.

IN THE NEXT ISSUE

- The coronation of Pope John XXIII produced not only a new pope but also notable changes in the papacy. Read about it in the article "A New Pope Is Crowned."
- Did you know that, with the exception of Greenland, nine tenths of all Arctic land is snow-free in August? that snow falls in the tropics? that ice is piled up to 10,000 feet thick in the Antarctic? Learn about these and other fascinating "Wonders of the Frozen World." See the next issue.
- Are you responsive to warnings or do you needlessly risk your life? Millions have died because "they took no note." Read about it, and benefit from it, in the next issue.

Attempts were made to have his employer fire him, but being a fair-minded Catholic he refused. Priests and nuns made repeated visits to his home, and his uncle advised his mother to have the young man locked up since he evidently had lost his sanity. In December at a circuit assembly in Dublin this uncle, a former Catholic, laughingly related this after he and the mother and sister of this young brother were immersed in symbol of their dedication to Jehovah.

One of Jehovah's witnesses called at a house but was chased from the yard by a woman who wanted nothing to do with him or his message. Some months later this same witness, manifesting a loving interest in the welfare of his neighbor, called again at this same house. The man came to the door and after listening for a time said he was not interested because he believed like Mr. ——. The witness of Jehovah said, "I am Mr. ——."

A study was started with this man and his family, including the wife, who had previously chased the minister from her door. They have progressed rapidly in their knowledge of the Bible. The family was very much impressed by the fact that this man was interested enough in them to call at their house again in spite of the treatment he had received previously.

The clergy forbid their flock to talk to Jehovah's witnesses and to read their literature. They fear the work of Bible education carried on by this group. An admission of such fear was published in the *Watchman* magazine, Vol. XXIII, No. 44. This magazine is published by the Dominican Students in Dublin. One paragraph reads:

"It is easy enough, then, to see why the church founded by Luther has divided over and over again into numerous smaller sects, each one differing from the parent body on one or many points of doctrine. This is particularly true of America, where hundreds of these societies have arisen—each claiming, naturally, to be the true church of Christ. Most of them are comparatively small and unimportant, but the Jehovah Witnesses are a frightening exception. Of many sects this is one of the most aggressive and spectacular, and undoubtedly the most vigorous in its propaganda."

The work of Jehovah's witnesses may be frightening to some, but to those who have a desire to know God it is a wonderful work. People in Eire are responding to it and sharing in it. As a result, each month over 200 ministers of Jehovah are engaged in calling at the homes of the people in Eire and in a spirit of love are offering to help them to come to know Jehovah and his wonderful purposes for mankind.

Animals in the News

NO TICKET

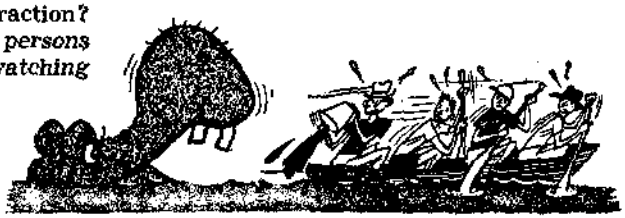
In London the usherette at a cinema discovered a shadowy figure occupying an aisle seat. Knowing that she did not collect a ticket for that seat, she tapped the seat's occupant on the shoulder. It barked. Shrieks from the usherette speedily brought the theater's manager to the scene of the uproar. After determining that the figure was indeed a dog, the manager, using the identity tag on the collar, telephoned the dog's owner. The owner soon arrived, and the manager explained that the dog had no ticket and "we simply can't have the dog taking up a seat when we've got a queue of customers waiting outside." "He loves the theater," said the dog's owner with profuse apologies. "Sneaked into the ballet the other week to see 'Les Sylphides.'"

UNCOWED BULL

Near Whitewater, Wisconsin, a farmer's barn caught on fire. The farmer rushed inside to free his livestock. After liberating thirty-four animals, he was almost overcome by the smoke. But he managed to release his herd sire. Hanging on tightly to the animal, the farmer hoped the cranky old fellow would not be paralyzed by fear and fire. Uncowed, the bull led the farmer through smoke and flames to safety outside.

SHOW STEALERS

At the Poznan Trade Fair in Poland last June, thirty-nine countries packed their products into the fairground. More than 500,000 persons visited the United States pavilion, where they saw production-line methods and color television. The star attraction? Ten little pigs. Some persons remained for hours, watching one pen of piglets with a new-style mechanical feeder and another family with an old-style sow.



CLASSICAL COWS

A farmer in Natal, South Africa, set up a phonograph near the door of his barn and played Chopin's "Grande Valse Brilliante." Every cow within 200 yards, reported the farmer, stopped feeding and listened attentively. However, when he put on a recording of a modern band, his bovine audience lost interest and resumed feeding.

"REVENGE"

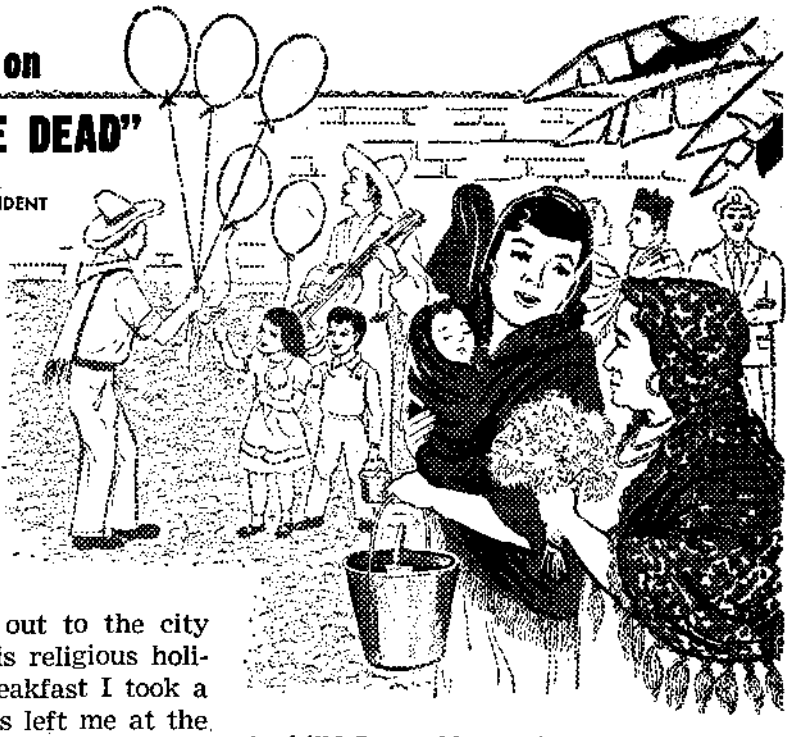
Under the above title the *Manchester Guardian Weekly* of October 2, 1958, reported: "Revenge, especially the revenge of a disappointed lover, takes curious forms, but few as fantastic as the revenge of the disappointed fiancé of Frau Johanne Wehnisch, who runs a small but until recently very popular cellar restaurant in Berlin. A few days ago a German court passed a suspended sentence of five months' imprisonment on Frau Wehnisch for contravening hygiene regulations. The evidence for the prosecution was supplied by her former intended, who told the Court that instead of washing the dishes in her restaurant Frau Wehnisch had them licked clean by her dog."

INCISIVE ACTION

Four miners in Northern Rhodesia recently went on a fishing trip up the crocodile-infested Kafue River. The presence of crocodiles did not disturb the fishermen until their boat bumped into a huge hippopotamus. This mammoth mammal, in no mood for impudence, took incisive action: it bit a hole through the galvanized iron side of the boat at water level. In desperate straits, the men bailed and paddled frantically and just managed to reach the nearest shore.

What I saw on THE "DAY OF THE DEAD"

BY "AWAKE!" CORRESPONDENT IN MEXICO



IT WAS a pleasant fall day when I awoke on Sunday morning, November second. I quickly dressed and went to breakfast. Today was the "Day of the Dead" in all of Mexico and, being in Mexico City, I thought, "Why not ride out to the city cemetery to see what this religious holiday is like?" So after breakfast I took a bus that in a few minutes left me at the entrance to beautiful Chapultepec Park, Mexico City's main park, which covers many acres of wooded land and at the far end of which extends the Dolores Cemetery, the principal one for all of Mexico City. Since the sun was shining warmly by now, it was an enjoyable walk through one corner of the park to the famous flower market. The park was filled with people going the same direction.

Everybody was buying flowers, armloads of them, mostly orange marigolds, which one lady told me were called *flores de cempasúchil,* a name the Indians had given them. They are especially associated with the "Day of the Dead." The traffic was unusually heavy for a Sunday morning, taxi after taxi and private cars passed by, all headed up the hill toward the graveyard, each one filled with family groups, all with large bunches of marigolds.

Now, which would be the best means of transportation to finish the short trip up the hill? It would take just about ten minutes by bus, but all the buses were packed. Taxis are always a cheap means of transportation in Mexico City, but not an empty one was in sight. There across the street was a long line of people and a bus marked "Dolores Cemetery Special" stopped for them. So I stood in line with the rest of the people. They, too, were carrying flowers and here I noticed something else: they had buckets and trowels. The whole family was there, from grandma to the little one carried in his mother's *rebozo* (stole). Several special buses pulled in, loaded their passengers and were on their way. Then it was our turn; the bus filled up quickly, with about fifty of us standing and another twenty seated along the sides.

As we made our way up the hill through the traffic I noticed other people walking along carrying flowers. It was easy to see that everyone had one place in mind today.

Was this, the "Day of the Dead," a time of mourning, or was it a day of revelry and feasting? It seemed that there was a festive spirit instead of one of sadness.

At the Cemetery

What a crowd there was at the entrance to the cemetery! The traffic policemen had the crowd held back by ropes until the signal was given to cross the wide avenue. Policemen were at the gates as the people entered. Well, here I was inside the gates and the large chapel was the first thing that caught my attention. There was a man kneeling with his children, a large bunch of flowers in his arms. It seemed he was asking a blessing on the flowers. Over near the wall in the parking space was an ambulance and a small first-aid tent. Several paths led off among the tombstones. I took the one in the middle. Here to my left were two Catholic nuns chanting prayers and accepting collections, for which they gave, in turn, a tiny picture of a saint.

Soon I came to where the path made a complete circle, and around the circle were larger and more impressive tombs. This circle is known as the Rotunda of Illustrious Men. It seemed strange to me to find that the world-famous Mexican painter Diego Rivera, a known Communist, was buried here and a large, prominent monument erected to his honor. But then I remembered that the Mexican government, in spite of Mexico's being a Catholic country, does not let the church rule in government, and therefore even a Communist is recognized by the government as beneficial to the nation.

Everywhere people were busy scrubbing the marble tombs with soap and water or removing the weeds from the poorer graves. Now I could see why they had brought their buckets and trowels. They had to carry water quite a distance from the public faucets to the graveside. Little boys with buckets kept offering to go along with me to clean off the grave they thought I was going to visit or to carry water for the flowers.

By now the paths were crowded with people but, as I noticed before, very few were grief-stricken and not all wore the traditional black clothing worn in times of mourning. Here and there groups around graves were repeating prayers in low voices. Then I saw a priest dressed in his long flowing skirts accompanying a humbly dressed couple to a grave. He sprinkled the grave with "holy water" and spoke some words in Latin—all in about thirty seconds—after which the man took out his billfold and gave the priest a ten-peso bill. Immediately a lady stepped up and asked the priest to accompany her to another grave.

Here, around a curve in the path back among the trees, a larger group of people were gathered. What was this? I approached to find out. It was the tomb of a Jesuit priest and the people were waiting to walk down the steps and out again. I wondered if they were doing this to receive some special blessing. People were even kneeling and praying around the wrought-iron fence that enclosed the tomb.

By now I had walked a long distance and still there was no end to the cemetery. I was wondering just why so many people came to the graveyard this day, so I decided to start a conversation with a lady who was standing near a grave waiting while one of the little boys cleaned off the weeds. "It takes a lot of work to clean off all the weeds, doesn't it?" I asked. "Yes, it does. But I haven't been here for two years and that's why there're so many." "Oh, you live in another part of Mexico?" I offered. "No, I live in a small

town not far from Mexico City, but it takes quite a while to make the trip. I came today because I just don't know whether my dead mother is aware that I make a visit to her grave or not. I don't know if she feels lonely when I don't come on the Day of the Dead or if she can feel anything at all or if she even knows." So that was the reason; now I understood. These persons thought that maybe their dear departed ones were nearby in a spirit form and could receive some comfort from their visit.

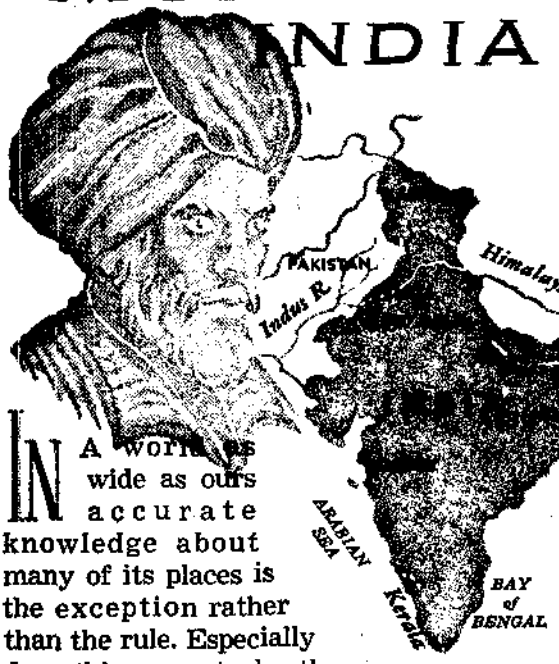
Just Like a County Fair

But as I left the graveyard by a side entrance what I saw there made me wonder if all the thousands of visitors who had come this day had the same sincere motive. What was that crowd of people doing over to the right of the entrance? When I came closer I could see that they were buying and eating barbecued meat that they wrapped in *tortillas* and ate along with a native fermented drink called *pulque*. There were stands with different kinds of food and soft drinks all along the outside wall of the cemetery, and there were picnic groups on the grass along the roadside. Balloon peddlers passed by blowing their familiar whistles that announced to little children that a special treat was in store for them. Cotton-candy vendors were also doing a good business. One lady came by offering, for a peso, cardboard skeletons dressed in troubadour suits; when she pulled a string they danced as they played on a small guitar. No sadness here; everyone was having as good a time as if they were at a county fair. All that I saw here was very shocking to me. Instead of all this, I had expected to see a religious observance of this day. According to what different persons had told me about former years, this eating just outside the cemetery grounds must have originated with the practice of having eating and drinking parties right on top of the graves, probably with the idea in mind that they were guests of the dead person. It seems that the government has prohibited this now.

I made my way through the crowd to the bus stop and passed by a little old lady who was asking for money for the saint she carried in her arms. People were depositing coins in a slot in the small wooden box that she held in her hand. Across the street from the graveyard I noticed that the stores where marble tombs were made and sold had been converted by the owners into temporary food-and-drink stands and the air was filled with the voices of competitors shouting their wares. A little girl stood right in the way of the passengers as they got off the crowded bus selling flowers to the ones who had not had time to buy them at the market. As soon as the bus was empty I climbed on and paid my twenty centavos and sat in the empty seat near the driver. That had been an interesting morning, but a tiring one too.

As we returned down the hill I was thinking about how Catholics in other parts of North America or Europe would be surprised or even shocked at the things I had seen the Catholics doing here. I also thought about the sincere lady by the graveside and how eagerly she had listened while I explained to her that God's Word assures us that the dead are unconscious and not lonely at all, that they are asleep in their graves and await a resurrection in Jehovah's new world of righteousness. Then, scenes that I had witnessed this day will never be seen again, because there will be no more death and hence no more need for cemeteries.—Eccl. 9:10; John 5:28, 29; Rev. 21:4.

A LOOK AT MODERN INDIA



IN A WORLD as wide as ours accurate knowledge about many of its places is the exception rather than the rule. Especially does this seem to be the case regarding India, which is so far away from where most readers of *Awake!* live. Today she is facing the greatest challenge of her eleven-year existence as a free and independent nation. Due to her size and location the world has become keenly interested in knowing more about her.

India is largely a triangular-shaped peninsula in the southern part of Asia. She has a maximum length from north to south of some two thousand miles and a maximum width of seventeen hundred miles. Her area of 1,266,900 square miles makes her earth's seventh-largest country; being exceeded only by the U.S.S.R., Canada, China, Brazil, the United States and Australia. With her 387 million inhabitants she ranks second only to China in population.

Together with Pakistan on the west and Nepal on the northeast India forms the "subcontinent of Asia," so called because of its vastness and its geographical oneness. Mountains in the west, east and north, chief of which is the Himalayan range, separate this subcontinent from the rest of Asia. So much so, in fact, that no railroad connects India with the rest of Asia. Bordering the Indian peninsula on the west is the Arabian Sea, on the east the Bay of Bengal, while her southern tip extends into the Indian Ocean. India's chief rivers are the Indus, the Brahmaputra and the Ganges.

India has the world's biggest alluvial plain, the Hindustan. In her forests, which cover an area the size of the state of Texas, are to be found 450 different species of trees. Her wildlife includes the tiger, together with other members of the cat family, the monkey, cobra, bear, wolf, water buffalo, wild hog, elephant and rhinoceros; also many insects and rodents.

India lies entirely in the southern portion of the Northern Hemisphere. Her latitude corresponds to the area that extends from the southern part of the United States to the northern lands of South America. Except for her northerly regions India's climate is "monsoon-tropical," so named because of her tropical seasonal rains, the monsoons. Her year has three seasons: cool from October on to March, which begins the hot and arid season, and which lasts until the rainy or monsoon season begins sometime in June.

India's multitudes live in some seventy cities, more than 3,000 towns and upward of 550,000 villages. Exceeding a million in population are the cities of Bombay, Calcutta, Hyderabad, Madras and Delhi (including New Delhi).

Politically, India consists of fourteen states and seven centrally governed territories. Before her independence, achieved

in 1947, she was divided into 217 princely states that ranged in size from one square mile to as large as Italy. India has no small language problem with her 782 languages and dialects. Of these, fourteen, mentioned in the Constitution, are spoken by upward of five million persons each; some fifty are spoken by more than 100,000 but less than five million; and the remainder, more than 700, are spoken by less than 100,000 persons each.

As for India's religious complexion, 85 percent are Hindus, 10 percent Moslems, 2.3 percent so-called Christians, and 1.7 percent Sikhs, the remaining one percent accounting for all others.

Agriculture and Industry

Of India's millions 70 percent depend upon agriculture for a livelihood. In view of the primitive farming methods employed by most of her people it is indeed remarkable that India should be the world's largest tea grower, producing about half of the world's supply, and should rank second as regards cotton, jute, rice and tobacco. She also ranks high as producer of wheat, peanuts, sugar cane and oil seeds. India has one fourth of the world's cattle, 220 million, and 110 million sheep and goats. She irrigates fifty million acres, more than any other country, and is steadily increasing this amount.

India at present produces upward of 3,500,000 kilowatts by means of her hydroelectric plants which, however, is but one tenth of her capacity. She is the world's second-largest producer of motion picture film (as regards footage) and the third-largest user of radio frequencies, having twenty-seven radio stations. And in spite of her high illiteracy rate she has a large press: some 6,000 periodicals, of which 445 are dailies.

India is trying hard to improve the lot of her multitudes, their annual per capita income being but some $60. To this end she inaugurated a Five Year Plan in 1952 and another in 1956. To realize the objectives of these, India has received much help in the way of loans, grants and technical advice from a number of lands, including the United States, Canada and Great Britain, also Russia.

Indicative of India's progress in industrialization is her famed Tata empire, which, among other things, has the world's largest self-contained steel and iron works. And most ambitious of all is her Bhakra Dam in the state of Punjab, which will eventually cost $400 million. At 740 feet, it will be the world's highest straight gravity dam, will produce 900,000 kilowatts of electricity, and is expected to irrigate ten million acres of land. This proj-

ect has already wiped out a 35,000-ton grain deficit in the area and increased cotton production 30 percent.

All this progress, however, is not without its setbacks. Currently India is feeling the strain of her ambitious second Five Year Plan, making it necessary for her to obtain loans repeatedly. Thus in June of 1958 the United States Export-Import Bank loaned her $150 million, and in August five nations, the United States, Great Britain, West Germany, Canada and Japan, loaned her $350 million. Early next year she will need an additional $500 million and upward of $1,000 million more in 1961.

Will She Make It?

According to Nehru, "India is one of democracy's chief testing grounds." The goal of her government is to keep her democratic institutions, preserve order, improve the economic lot of her peoples and take a neutral course as regards East and West. (Because of her size and position and neutral policy she has been mentioned by some as a fit candidate for the United Nations seat now occupied by Nationalist China.) India's leaders apparently have no desire to resort to a military dictatorship as did her neighbors to the east and west of her. And while one of her southern states, Kerala, has a Communist government, elsewhere communism is making little headway, no doubt due to the Hindu mentality and philosophy. This very mentality, though, poses one of India's major obstacles. As Nehru expressed it: "There is hardly a country where the gap between ideals and performance is so great" as in India.

Then too, there is much friction between India and her Moslem neighbor over such thorny questions as jurisdiction over the State of Kashmir, water rights, property of evacuated refugees and trade relations. Mainly because of this condition India devotes 40 percent of her budget to military purposes.

India's Uphill Fight

In her efforts to improve the economic and cultural level of her peoples while at the same time holding on to her democratic institutions India has had a real uphill fight. And no wonder, when we consider the obstacles in her way: poverty, illiteracy, superstition, caste and a fatalistic religion; to which must also be added her climate, in that her rainfall is almost wholly limited to the monsoon season, from mid-June through September.

India, with her 387 million inhabitants, is the world's largest democracy. In the words of her Constitution, India "is a Sovereign Democratic Republic with a parliamentary form of government based on universal adult franchise." Even though some 80 percent of her people are illiterate, she has been able to hold the world's largest free elections. How was India able to do this? By using colored sticks and ballot boxes bearing symbols for the various parties; such as a pair of yoked bullocks for the Congress Party (the one in control since India's independence), and a sickle and ears of corn for the Communists. Of course, to acquaint India's millions with the issues required a vast amount of traveling and public speaking on the part of the various candidates.

Among the unique obstacles the Indian government has had to face is caste. While, with its four basic divisions, its three thousand subdivisions and its untouchables, it might be said to be primarily a religious institution, it nevertheless appears to have its basis in racial prejudice. Thus former United States ambassador to India, Chester Bowles, observes in his book, *Ambassador's*

Report, that he never saw a very light-skinned Indian who did not belong to one of the higher castes nor a very dark-skinned Indian who did not belong to the untouchables.

The government is trying hard to wipe out caste prejudices and, in particular, the stigma of the casteless or untouchability, which it has outlawed. As part of its campaign to wipe out this form of religious prejudice and injustice inspectors are sent to the villages. These summon the untouchables by the beating of a drum and then tell them: "In the new India there is no longer untouchability. . . . If you wish you can enter the temples . . . no man may prevent you. In school your children may freely sit beside the children of your neighbors. . . . You may use the village well . . . and all public places are open to you," and so on. To drive home the meaning of his words the inspector takes the untouchables to the local temple and next to a restaurant, where they are given a meal at government expense. After some more words of encouragement they are dismissed.

But with what effect upon those enjoying advantages under the caste system? In some places, no sooner have the inspector and the untouchables left than the restaurant owner smashes all pottery and dishes used by the untouchables as hopelessly defiled and thoroughly scrubs his floor and all his furniture with "sacred" cow's milk to purify it all. However, progress is being made. The vote of the one-time untouchable counts as much as that of a Brahman. More and more young people are discounting caste in considering marriage, and lower-caste men are being elected to village councils, the *panchayats.*

Other features of India's religion also present obstacles to the government's efforts to improve the condition of her peoples. Thus the All-India Rural Credit Survey reported: "There are two main facts about India: religion and poverty." Perhaps nowhere else has man-made religion done so much harm to a people, not only spiritually but even materially.

There is an Indian proverb that says: "It is better to sit than to walk, to lie down than to sit, to sleep than to wake, and death is the best of all." Hindu philosophy looks down on all manual labor and thrift and exalts idleness and contemplation. Its fatalism doubtless accounts for the fact that in so many Indian villages farming methods used today are much the same as they were in the days of ancient Egypt. Nehru has lashed out time and again against Indian youth for making a fetish out of white-collar jobs and looking down upon skilled labor even though it paid much better and was far more in demand and even indispensable for the country's progress. He has also repeatedly chided his countrymen because of the economic burdens that the religious institutions of cow worship and holy begging represent.

The Rural Development Program

A vital part of each Five Year Plan has been the Rural Development Program. It has accounted for some of the most striking progress India has made in the past seven years in overcoming diseases, illiteracy and ancient farming methods.

The crying need for India's health and sanitation program can be seen from the fact that one fourth of all babies die under one year of age; that the average life span is but twenty-seven years; that in the course of a year upward of a million persons die from malaria and 100 million are smitten with it; not to say anything about the tolls taken by cholera, smallpox, leprosy and elephantiasis. One

reason for this has been that most village wells were nothing but scum-covered open ponds.

During her first Five Year Plan 42,000 new wells were dug, 65,000 were renovated and 110,000 latrines, or public toilets or privies, were constructed. Millions of mothers were taught basic essentials of child care, and family planning was encouraged so as to cut down the phenomenal birth rate.

Attacked also was India's illiteracy of 82 percent. The goal is free and compulsory education for all children between the ages of six and fourteen years. The first Five Year Plan saw a 20-percent increase, so that now 35 percent of these are attending school.

Millions of adults are learning to read and write at 41,000 educational centers whose slogan is "each one teach one." Additionally, the alphabet of the local dialect is posted on a chart in the square of each village. While much progress has been made, a government report complains of insufficient enthusiasm for this feature of the Development Program as well as of some lapsing into illiteracy.

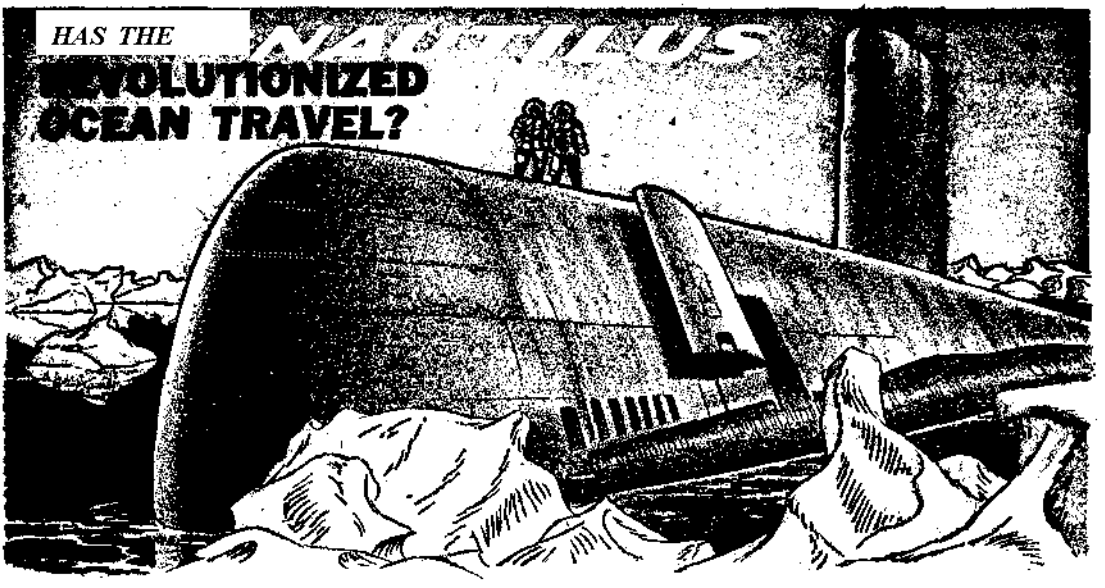
This program is also rapidly establishing democratic rule in the villages. Five (or more) older men of influence are elected to the village *panchayat* to direct its affairs and judge minor matters. One good result of this has been to minimize caste differences.

But, above all, the Rural Development Program has attacked poverty by teaching villagers improved farming methods. Usually a farmer has many small patches of land, each surrounded by a wall or hedge. Such an arrangement is wasteful of both land and the farmers' time as well as inviting petty squabbles. To eliminate this waste, farmers have been encouraged to consolidate their holdings. To make their efforts more productive they have been supplied with improved farming equipment, good seed, pedigreed animals, fertilizer and fruit trees. One million additional acres are being cultivated and two million more irrigated.

Thus far about half of India's 550,000 villages have benefited in some way or other from this program. It is a colossal undertaking requiring a gigantic organization. It has involved the training of thousands upon thousands of workers in the fields of agriculture, sanitation, medicine, education, etc. Of course, the extent to which these individually have met with success depends in no small degree upon their own good judgment and the degree of dedication they bring to their task.

India truly has an uphill fight, trying to better the lot of her hundreds of millions in the face of illiteracy, caste distinctions and fatalistic religion, not to say anything of her difficult climate. But even though she may be able to hold on to her democratic institutions and succeed in raising the economic and cultural level of her many peoples, their lot would still leave much to be desired.

What the people of India as well as those of all other lands need is the beneficent rule of the kingdom of Jehovah God; that kingdom foretold and promised in God's Word the Bible and for which Christians have been praying for nineteen centuries and more. By reason of having superhuman power and wisdom and being motivated by love it will be able to end for all time all poverty, illiteracy, caste and false, oppressive religion. It will give all lovers of righteousness true freedom and the prospect of everlasting life in a paradisaic new world. Today in India some one thousand witnesses of Jehovah are spreading the good news of that kingdom from Ahmadabad on the west to Calcutta on the east and from New Delhi in the north to Alleppey in the south.



ON *August 3, 1958, 116 men arrived at* the North Pole in their shirtsleeves. In spite of light clothing they were comfortable. Unlike previous polar expeditions their trip had been free of hardships. It had, in fact, been easy and enjoyable.

Instead of traveling with dog sleds across wind-swept ice, they had traveled beneath the ice in the atomic submarine Nautilus. It had brought them through the dark, cold waters of the Arctic Ocean in steam-heated comfort. Four hundred feet above them was the polar ice varying in thickness from about ten feet to more than seventy-five feet.

The submarine had dipped beneath the ice pack off the coast of Alaska on August first and had followed the Barrow Sea Valley into the Arctic Basin. Once in deep water the Nautilus was able to speed along at more than twenty knots. There was no danger of its running out of fuel while traveling under thousands of miles of ice. Just a little more than eight pounds of uranium gives it enough power to travel more than 60,000 miles.

There was little likelihood of a collision with deep-riding ice or with one of the mountain ranges that rise from the floor of the Arctic Ocean. While searching for a way into the Arctic Basin it had passed under ice that allowed only five feet clearance above its sail or conning tower and twenty-five feet to the ocean bottom, and there was no mishap. The boat's officers were able to watch the contour of the ice being traced by a recording pen. They also knew by means of a fathometer how much clearance they had under the submarine. They could navigate in such close quarters because the Nautilus has sensitive sonar devices. There are thirteen of them. They are its eyes. By means of them it always knows how far it is from underwater objects. The long-range sonar is so sensitive that it not only can detect a ship several miles away but can determine the type of ship, its course, its speed and its bearing. It can even detect a small bird sitting in the water a half mile away.

Navigation is difficult under ice. If the gyrocompass should fail to function prop-

erly there is no way to take a reading from the stars or the sun unless a hole can be found in the ice that would permit the submarine either to use its periscope sextant or to surface. To insure against navigational error the Nautilus used a device called an inertial navigator. It recorded and remembered every motion of the submarine as well as its speed from the time it left Hawaii. It gave continuous readings of the boat's location.

After traveling 1,830 miles beneath the polar ice cap the Nautilus came out in the Atlantic northeast of Greenland as was planned. It had been under ice for ninety-six hours. Its polar crossing pioneered a new Northwest Passage.

About one week later another nuclear submarine, the Skate, went under the polar ice pack to explore the Arctic Basin. The fathometer on the Nautilus had discovered undersea mountain ranges that rose thousands of feet above the ocean floor, but the Nautilus did not go off course to explore them or the Arctic depths. That was the assignment given to the Skate.

The Nautilus was the first atomic submarine to be built. Since its launching on January 21, 1954, interest in undersea travel has grown immensely. She fired imaginations about what a submarine with almost unlimited power could do. This was especially so among persons who were familiar with the limitations of conventional submarines.

How a Nuclear Submarine Works

A nuclear submarine is basically similar to other submarines. It functions on the same principles. Its chief difference is its power plant.

A conventional submarine uses diesel engines when cruising on the surface and electric motors when submerged. The electricity is stored in more than two hundred and fifty half-ton batteries. The power in these five-foot-high batteries will last for only about one hour when the boat is traveling submerged at eight or nine knots. If it creeps along at two knots the power will last for forty-eight hours. The submarine must then return to the surface, where it can operate its diesels and recharge the batteries. The recharging process takes about eight hours for completely discharged batteries. Because of this limitation in electrical power the conventional submarine must spend more time on the surface than under it. Its hull is therefore designed for surface travel.

The atomic submarine is not tied to the surface. It is free to roam the depths of the oceans for long periods of time and at any speed it chooses. It does not have to conserve power by slow underwater speeds. In March of 1958 the nuclear submarine Skate traveled from England to the United States in a record-breaking time of seven days and five hours. It did not surface once during the trip. Less than seven months later the atomic submarine Seawolf remained submerged for sixty days. During that time it traveled over 14,000 miles. The new submarine Triton is capable of traveling 100,000 miles without refueling. Such feats are impossible in conventional submarines.

The source of power for an atomic submarine is its nuclear reactor. This is a device that causes the nuclei of atoms in uranium 235 to be split. When a critical amount of uranium is put in the reactor a chain reaction begins by neutrons splitting uranium atoms. The split atoms in turn release more neutrons that split the nuclei of more atoms. This chain reaction continues until cadmium rods are inserted in the pile. Because cadmium absorbs neutrons the rods can slow down or stop the chain reaction. When they are removed

the reaction begins again. The reactor can thus be kept under control.

When the nucleus of an atom is split tremendous energy is released in the form of heat. This is carried from the reactor in the Nautilus by means of distilled water that is locked in a system of pipes that lace the reactor. The superheated water does not turn to steam because it is kept under high pressure. The pressure raises the water's boiling point. The superheated water then passes into heat exchangers. There its pipes pass through distilled water. Its heat changes the water to steam, and that is used to turn high-speed turbines that are connected with the boat's two propellers by means of reduction gears. The steam propels the vessel and at the same time provides an ample supply of electricity.

More than half of the Nautilus' total length of 300 feet is taken up by the turbines, generators, heat exchanger equipment, reactor and its heavy shielding, electric motors and diesels. Since this was the first atomic submarine, the diesels were put in as an emergency measure in case the reactor should fail. Thus far it has not.

Why It Submerges

A submarine can have positive buoyancy, neutral buoyancy and negative buoyancy. It has positive buoyancy when the weight of the water displaced by the vessel is greater than the boat's weight. That means pressure from the water underneath pushes it to the surface. But if the weight of the submarine should be increased until it equals the weight of the water displaced it will neither rise to the surface nor sink. This is neutral buoyancy. It has negative buoyancy when the weight of the vessel exceeds the weight of the water displaced. When this happens the submarine sinks to the bottom.

The submarine alters its weight by taking on or discharging sea water. The water is taken into ballast tanks. The main ones are near the center of the boat. In the bow and stern are trim tanks that keep it on an even keel. If the bow should be lighter than the stern it will rise, throwing the boat on an angle. The right amount of water taken into the bow trim tanks will bring it down to where it should be. There is always a safety tank that is continually kept filled with water. In case of emergency it can be emptied to give the boat extra buoyancy.

The amount of water required to submerge a submarine varies with the boat's size. A large submarine may have to take on as much as one thousand tons of water. To cause it to rise after having submerged, this water is expelled from the ballast tanks by compressed air. The air is kept in banks of bottles under twenty-five hundred pounds of pressure.

While in a state of neutral buoyancy the submarine can be maneuvered up and down by means of diving planes. Those in the stern are like the elevators on the tail of an airplane. The bow planes are extended from the hull when in use and retracted against the hull when not in use. In the Nautilus they are operated by stick controls similar to those used in airplanes. They respond to the touch of a finger.

Because it has an exceptionally thick hull the Nautilus can descend to much greater depths than the fleet-type submarines. They are limited to four hundred to five hundred feet for safe operation. If they go much below that the water pressure will spring leaks in the hull.

The top speed of the Nautilus is a secret, but it is known that it can travel more than twenty knots under water. It can go faster while submerged than when on the surface. In fact, it is speedier than many surface ships. A surface ship must

contend with greater resistance. It not only must break surface tension and push against wind but it also loses energy by creating bow waves and turbulence. Because the Nautilus moves under water it has none of these problems. Its hull design allows the water to flow smoothly around it without causing waves or turbulence.

Crew Comfort

The atmosphere in an atomic submarine is not hot, humid and ill-smelling. Air conditioning maintains a comfortable temperature and the right humidity and also removes unpleasant odors. Carbon dioxide is chemically removed by machines called carbon dioxide "scrubbers." Fresh oxygen is automatically fed from stored bottles into the ventilation system as needed. It has been reported that a machine has been developed that can take oxygen from distilled sea water through the process of electrolysis.

There is an abundance of fresh water for the showers, wash basins, washing machine, steam plant and so forth. The Nautilus has equipment for distilling fresh water from sea water.

Since the Nautilus is a single-hulled boat and does not need space for storing large quantities of fuel oil, it is larger inside than the conventional, double-hulled submarine and is therefore roomier for the crew. The galley has electric ranges for cooking wholesome meals. Perishable foods are kept in roomy refrigerators. There is room for games, movies, a library and a record collection.

Travel in an atomic submarine is travel in comfort, whether it is done in the frigid waters under the polar ice pack or in the warm waters of the tropics. The air conditioning maintains the ideal temperature of seventy-two degrees and a relative humidity of 46 percent. The ride is smooth, with no danger of seasickness. There is no sensation of motion no matter how fast the boat may be traveling through the ocean depths.

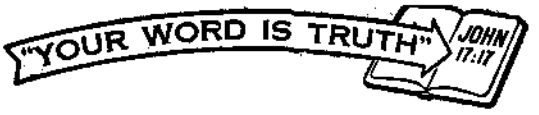
Change in Ocean Travel

Although the Nautilus was designed as a warcraft, it has caused people to think of many ways that an atomic submarine could be used for peaceful purposes. Outstanding are the ideas for using it in passenger service and for transporting freight.

Submarine ocean liners could cross the oceans at higher speeds, in greater comfort and in greater safety than surface liners. Sir George Thomson states in his book *The Foreseeable Future:* "Such a submarine could probably be driven at 70 or 80 knots with considerably less h.p. [horsepower] per ton than an Atlantic liner of the present day." It would provide smooth riding in all types of weather. When a violent hurricane grounds airplanes and forces surface ships into protective harbors, the submarine liner will speed peacefully on its way unaffected by screaming winds that lash the surface into giant waves. No matter how violent a storm may be on the surface all is calm at depths of two hundred and fifty feet and more.

Big submarine tankers and freighters could be built for fast and uninterrupted transportation of goods. An English firm is now considering the problems of constructing a nuclear tanker with a possible weight of 100,000 tons. It would dwarf the Nautilus, which weighs 4,000 tons submerged. The tanker's speed would be about fifty or sixty knots. A firm in Japan is also investigating the possibilities.

Although they are at present too costly to operate commercially, the first atomic submarine, the Nautilus, may well have a revolutionizing effect on ocean travel. She has demonstrated the immense possibilities a submarine has for peaceful service to mankind.



Can You Prove Any Old Thing from the Bible?

SOME people say: "Why is it that you take your quotations from here and there in the Bible? By jumping around that way you can prove anything, even the most fantastic doctrines!"

To this we reply: We cannot prove any old thing from the Bible and at the same time have the Bible agree with itself. Yes, we do quote from here and there, from all the Bible books, because its sixty-six books are in perfect harmony with one another. Out of the mouth of several witnesses we try to show the truthfulness of a teaching, and not from just one book or witness. That all books of the Bible are in agreement and unitedly able to contribute proof and support, the apostle Peter proved after Pentecost, when he said: "The times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. In fact, Moses said: . . . And all the prophets, in fact, from Samuel on and those in succession, just as many as have spoken, have also plainly declared these days." How can we show that all the prophets foretold these days and their events and that all taught certain doctrines harmoniously unless we quote from several or all of them? Why, when giving the speech quoted above Peter himself quoted from two parts of the Bible, Deuteronomy 18:15, 19 and Genesis 22:18. —Acts 3: 21-24.

By making our quotations from all parts of the inspired Scriptures we are holding true to God's Word and are following the example of Jesus and his apostles and the writers of the Bible, Hebrew and Greek. Jesus is recorded as having quoted many texts from the Hebrew Scriptures, and they were from many books. In his sermon on the mount, as reported by the apostle Matthew, Jesus made twenty-one quotations. Will anyone accuse Jesus of jumping around here and there for making three quotations from Exodus, two from Leviticus, one from Numbers, six from Deuteronomy, one from 2 Kings, four from the Psalms, three from Isaiah, and one from Jeremiah? By doing so was he trying to prove any old thing? No, but to the people's surprise, "he was teaching them as a person having authority, and not as their scribes," because he backed up his teaching with the authority of God's written Word.—Matt. 7:29.

The apostle Paul followed Jesus' example of quoting scriptures from here and there in the inspired Text. Take his argument at Romans 15:7-13. In just those seven verses he made four quotations, namely, from Psalm 18:49 and Deuteronomy 32:43 and Psalm 117:1 and Isaiah 11: 1, 10. Thus, like Jesus, Paul quoted from the Law and the Prophets and the Psalms. From these three sections of the Hebrew Scriptures he brought together harmonious proof that, not merely the Jews, but also the non-Jewish nations were due to glorify Jehovah God for his mercy to all mankind, and hence Christian congregations ought to welcome people from all nations as Jesus Christ does.

Was Paul here open to the accusation that he was jumping here and there in the Bible and scrambling texts together to support his missionary work outside the Jewish nation? No, he was not; for these four texts from three different sections of the Bible were all in agreement in predicting that the good news of God's kingdom

was to go to all the nations in His due time. The Jews had been spoken to and had heard, but it was not so with the non-Jewish nations. Thus Paul by his inspired topical method of study showed us how to draw on Scripture and make quotations to establish, not our teachings nor those of any man, but God's teachings.

In his first letter Peter makes thirty-four quotations, from ten different books out of the Law, the Prophets and the Psalms. In his second letter Peter quotes six times from three different books. The apostle Matthew, in his Gospel account, makes 122 quotations from Genesis to Malachi. Out of those thirty-nine books he quotes twenty and ignores the Apocrypha. Now take the Christian Greek Scriptures as a whole, from Matthew to Revelation. In those twenty-seven books there are 365 direct quotations from Genesis to Malachi, and about 375 more references to those Hebrew Scriptures; or a total of about 740.

Now, according to Dr. E. Nestle's edition of the "Greek New Testament," it quotes from thirty-five books of the Hebrew Scriptures, or from all the books except Ruth, Ezra, Ecclesiastes, and The Song of Solomon. Think of it, only about 740 quotations and allusions, whereas the Hebrew Scriptures, all together, comprise about 1,384 pages in the original Hebrew text!

It is clearly manifest that the inspired writers of the Christian Greek Scriptures did not by any means exhaust all the Scripture quotations that could be made from the inspired Hebrew writings. So we must conclude that most of the quoting of those ancient writings was to be done by the Christians after the apostolic era, particularly those Christians living at the consummation of this system of things when the fulfillment of most of the Hebrew Scriptures as well as of the Christian Greek Scriptures would be brought to pass.

This great privilege is ours today, for all the proofs show we are living in the "time of the end" of this old system of things. Ours is the time foretold at Daniel 12:4 (*AS*), when many should "run to and fro" through the Scriptures and thus, by God's blessing, "knowledge shall be increased." Besides, we today have the writings of Christ's inspired apostles and disciples in addition to the Hebrew Scriptures. So we have more Scripture at our disposal for quotation and proof of doctrine than the apostles had down till John wrote the last five books of the Bible.

At Romans 15:4 Paul said: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." Happy, then, is our privilege today to study all God's Word written aforetime, for today his spirit is outpoured in abounding measure to fathom the deep things of God that are now due to be revealed for the nourishment and guidance of God's people.

It would be well to remember that the purpose of our studying the Bible is not for just our own information, comfort and salvation, but for us to be able to enlighten others, that they too may come to know Jehovah God and his King, Jesus Christ. It is God's purpose that "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." This will be accomplished, because as He says: "So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it." Blessed is our privilege to have his Word, the Bible, to make known his mighty acts. Let us use it wisely to his glory.—Hab. 2:14, *AS;* Isa. 55:11.

Italy

SINCE World War II the Italian people have won the admiration of the world for their diligent effort to get back into the swing of things. In this brief period of time they have rebuilt their bombed-out industries and have brought order to a confused political situation.

However, there has been a still greater reconstruction program booming on the bootlike peninsula—a spiritual awakening on a scale heretofore unheard of in the land. Yes, in this land that has for centuries been dominated by the Roman Catholic Church the dawn of a new day of religious freedom has come at last.

With the downfall of the Fascist dictatorship, a handful of Jehovah's witnesses, less than fifty, came out of their underground activity and physical confinement. This seemingly insignificant band has accomplished an unbelievable work among the country's 50,000,000 inhabitants.

First consider the many obstacles that these few ministers were daily confronted with in this country of priests, monks and nuns. The spiritual strength of Catholicism had never really been challenged or put to the test in Italy, the home of the Vatican and the stronghold of world Catholicism, until Jehovah's witnesses launched their educational campaign about twelve years ago.

What did these witnesses discover? Did they find the Roman Catholic people to be against the proclamation of God's kingdom and Bible truths that contradict the church? Not at all! This raised the questions in their minds, Just how many hard-core Catholics are there in Italy? Just how Catholic are the Italians? These witnesses have found that there are only a very few professed Catholics who accept the Vatican's teachings without question and perhaps fewer still is the number that consider the Catholic Hierarchy the sole interpreter of all truth, as the church claims.

Today in Italy a general religious apathy sweeps the land. A goodly number of liberals can be heard protesting against the Vatican's open intervention in politics. More than one third of the Italian voters sided with the anti-Catholic communistic elements despite the threats of excommunication by the priests. No, the Italians have never been so Catholic that they voluntarily went all-out in the defense of the Roman church. That is why today there are many Italians who are listening to the Kingdom message as proclaimed by Jehovah's witnesses, and these are finding great joy.

Almost every case of interference against Jehovah's witnesses in this land has been instigated by the Roman Catholic clergy. The Italian people themselves are a sociable and hospitable lot. Seldom if ever do they become discourteous or resort to violence. But the priests do their best to incite the masses to rise up against the witnesses and stop their preaching work. Legislators in Parliament, however, are wise to priestly designs. These lawmakers have never passed laws that would infringe upon freedom of worship. Test case after test case brought before the new Constitutional Court has only impressed deeper into the Italian law books the legality of

the apostolic Christian work of Jehovah's witnesses, much to the clergy's dismay.

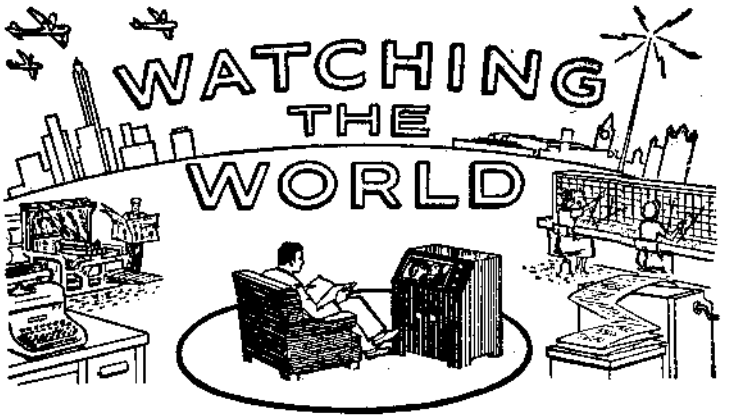
The improved economic conditions have induced the masses to forget temporarily their past sufferings at the hands of the clerical element. Regardless of that fact, however, there is still a great deal of anticlericalism in Italy. When calling on the people at their homes, Jehovah's witnesses find this critical attitude toward religion to be very manifest. The work of the witness is not so much a matter of trying to convince the householder which religion is true; rather, the approach is to show that there is a true religion, because many people have lost all faith in religion. Right now there is a tremendous growth of agnosticism and materialism in this Catholic-dominated land.

An area north of Rome that once belonged to the papal state and was dominated by the temporal power of the Vatican is today most anticlerical. This region is dotted with hot spots of communism. When preaching in this section, Jehovah's witnesses are confronted with many people who are inclined toward atheism. Undoubtedly the people's bitter experiences with priest rule is responsible for this degraded condition. The good news of Jehovah's kingdom, however, is being received with considerable enthusiasm. In a large number of cities and towns throughout this area are to be found congregations of Jehovah's witnesses. Some of these congregations have more than a hundred active ministers in them.

A number of congregations have solved the problem of working isolated or unworked territory. What they do is hire a bus or two for Sunday's activity. Then with a busload of witnesses they will drive out to an unworked location. As soon as a village is reached a small group of four or five witnesses get off to preach in that village. This continues until all the publishers are in the field. Later in the day the bus driver will return and pick up all his passengers. This method has helped many to learn of God's new world and to embrace his saving arrangement.

As can be seen, the preaching work in Italy is moving ahead without letup. There are now almost 5,000 active ministers of Jehovah in this land that twelve years ago had less than fifty. This, of course, is accomplished, "not by might, nor by power, but by my Spirit, saith Jehovah of hosts." —Zech. 4:6, *AS*.

- Why Theodore Roosevelt objected to the motto "In God We Trust" on U.S. coins? P. 4, ¶3.
- What makes it possible for the dead to live again? P. 8, ¶3.
- What country is called the "Emerald Isle"? P. 9, ¶2.
- The reason why some sincere persons in Mexico visit the graves of loved ones on the "Day of the Dead"? P. 14, ¶6.
- Which is the world's largest democracy? P. 18, ¶5.
- What has been done to bring about remarkable progress in the fight against illiteracy, disease and outdated farming methods in India? P. 19, ¶5.
- What made it possible for the Nautilus to navigate under the Arctic ice pack without hitting obstructions? P. 21, ¶4.
- How to enjoy a smooth ocean crossing in stormy weather? P. 24, ¶6.
- What motive we should have in studying the Bible? P. 26, ¶6.



Talks on Surprise Attack

◈ Technicians of the East and West meeting in Geneva were presented on November 28 with a Soviet proposal suggesting the establishment of eighty-two detection stations to be utilized in guarding against surprise attacks. Of these only twenty-eight were to be situated in territories of the Eastern bloc. The Russians tied into their proposal various disarmament measures, among them the neutralization of East and West Germany and the reduction of troops and armaments in countries of the Warsaw alliance and the North Atlantic Treaty Organization. The Soviets also suggested the establishment of boundaries for inspection zones, but this, the West contended, was a political issue outside the realm of the technical discussions. On December 3 the U.S. submitted an outline of a control system to provide warning against missiles. Two days later Britain presented a plan whereby the dangers of surprise attack by ground forces might be reduced. Ground control posts and aerial inspection were suggested as suitable means of detecting massing and mobilization of forces. Though weeks had already been spent in discussion, little progress had actually been made by the conferees.

Big Three and the Atom

◈ Technicians of the U.S., Britain and the Soviet Union have been conferring in Geneva since October 31 on the problem of policing a nuclear test ban. On December 6 it was reported that the three powers had agreed on the first article of a proposed nuclear treaty. It provided that any nation might sign the treaty when it had finally been completed. Two days later accord was reached on Article 2 of the treaty. The experts agreed that there was need of a control system to police a test suspension. On December 9 the Soviet delegate declared that Russia "is for inspection, but not automatic inspection." He maintained that inspection teams should be sent into a country only to investigate suspected violations of a nuclear ban. The West has been in favor of permanent inspection teams to augment the various detection devices to be employed in a control system. Though the conferees had made some progress, the discussions were expected to continue for some time. According to one source, "the big issues remain."

The Status of West Berlin

◈ Soviet Premier Nikita S. Khrushchev proposed on November 27 that West Berlin become an independent demilitarized city. If the Western powers would recognize its independent status and withdraw their forces, the Russian leader maintained that his country would obtain for the city "unhampered communications" with both the East and the West. Khrushchev further stated that the Soviet occupation of East Berlin would cease within six months. The U.S. and leaders of West Berlin rejected the Russian premier's proposal. It was announced on November 30 that the U.S. intended to negotiate first with other Western powers and then with Russia itself on various European problems, including the reunification of Germany and the Berlin issue. This met with Soviet disapproval. On December 7, 95 percent of West Berlin's 1,760,000 voters cast ballots rejecting the Soviet proposal that West Berlin become a demilitarized free city. Among other things, the West has held that the reunification of East and West Germany should be brought about through free elections. On December 10 U.S. President Eisenhower declared that the Western powers would stand by their policy in this regard and would not forsake their duties and rights in maintaining the freedom of West Berlin.

Pioneer III Fails

◈ A seventy-six-foot-long rocket carrying a 12.9-pound instrument package was sent skyward by the U.S. Army on December 6. The projectile was aimed at the moon, then some 223,000 miles from the earth. The Army's lunar probe ended in failure on December 7 when, after having remained aloft for about thirty-eight hours, Pioneer III descended once more and sped back through the earth's atmosphere at an estimated velocity of 23,200 miles an hour. The

vehicle had attained an altitude of about 65,000 miles but had failed to escape the earth's gravitational pull. In its descent the rocket disintegrated somewhere over French Equatorial Africa.

Spain: Wave of Arrests

◈ On November 30 it was reported that during the three weeks prior to that date eighty young physicians, lawyers, industrial workers, labor leaders, students and scientists had been arrested by the Spanish government. The persons apprehended were all Spanish Socialists who are anticommunistic but who do not favor the dictatorship of Generalissimo Francisco Franco. Strict censorship regulations of the Spanish government prevented publication of facts concerning the arrests within Spain itself and only meager reports filtered out of the country. The reason for the arrests as well as the fate of those arrested remained uncertain.

Argentine Strikes

◈ Rail transportation came to a halt in Argentina on November 28 when 240,000 railroad workers went on a nationwide strike. This occurred despite the fact that the government had issued a decree drafting the workers into the armed forces under provisions of a state of siege imposed throughout the nation on November 11 by President Arturo Frondizi. The strike was called in support of demands for immediate payment by the government of retroactive wage increases totaling 3,000,000,000 pesos, or $42,000,000. A government offer to pay this sum in four installments was rejected. Military forces brought the strike under control on November 29 and union leaders finally yielded on December 3 by calling a halt to the five-day walkout. More than 1,000 workers were arrested and some of these were sentenced by military courts to jail terms of varying lengths. A forty-eight-hour general strike scheduled for December 11 was called off by Peronist trade unions, partly because of military pressure and also the possibility of negotiating with the government on certain labor demands.

French Elections

◈ Elections for posts in the French National Assembly were held on November 23 and 30. In the first balloting only candidates who had won an absolute majority were elected, while the second election was won by those attaining a plurality of votes. The final result was that Rightist groups, the Union of the New Republic and the Independent party, acquired 320 of the 465 seats for continental France. It is assumed that the Rightist parties will have the support of seventy-two Algerian delegates sent to the Assembly. The French Parliament met on December 9 with a Gaullist, Jacques Chaban-Delmas, installed as permanent speaker of the Assembly. Another in the series of votes took place on December 7, when the French chose the men who would act as electors of the president on December 21. The Fifth Republic's president would obviously be General Charles de Gaulle.

Lands Join French Community

◈ Four former territories of France joined the French Overseas Community on November 28. Three of these were Chad, Gabon and the Middle Congo in French Equatorial Africa. The fourth was Mauritania in French West Africa. Mauritania is henceforth to be known as the Islamic Republic of Mauritania and the Middle Congo is to be called the Republic of Congo. Each of these four lands has thus become an autonomous republic under provisions of the new French constitution. Similar action had been taken earlier by Madagascar, the French Sudan and Senegal. On December 1 Ubangi-Shari in French Equatorial Africa followed suit. Of the seventeen territories voting in favor of the French constitution in a referendum the latter part of September, only nine had not yet accepted the status of autonomous republics in the French Overseas Community.

Finnish Government Crisis

◈ The Socialist-led five-party coalition government of Finland collapsed on December 4. Dissolution of the cabinet under Premier Karl August Fagerholm was precipitated by the resignation of Foreign Minister Johannes Virolainen and four other cabinet members of the Agrarian party. By some sources its downfall was attributed to political bickering and Soviet pressure. Russia withdrew its ambassador to Finland in September, and during October the Soviets failed to begin annual trade negotiations. In a nationwide broadcast on December 10 President Urho K. Kekkonen rejected "any outside interference" in his nation's internal affairs. According to the Finnish leader, this would include any Western advice on the country's current governmental crisis.

Venezuela: Vote and Violence

◈ Venezuelans went to the polls on December 7 to vote for new state and municipal assemblies, a Congress and a president. Rómulo Betancourt, Dr. Rafael Caldera and Rear Admiral Wolfgang Larrazabal vied with each other in the presidential race. Señor Betancourt won out over his opponents, having been elected to hold the presidency for the

next five years. Though he lost the campaign, Admiral Larrazabal received an overwhelming vote in Caracas. Balloting took place with no disturbance, but final election results were not received without incident. Thousands rioted in Caracas on December 8 when it became apparent that Señor Betancourt had been elected. The following day a new wave of demonstrations broke out. All four of the country's political parties condemned the violence, and the demonstrators were brought under control shortly after the losers conceded defeat. On December 10 Señor Betancourt began consultations with Admiral Larrazabal and Dr. Caldera with a view toward resolving political differences and attaining national unity. The new administration is confronted with numerous problems in such fields as agriculture, education and economic development.

Colombia: Thwarted Revolt

◈ Colombia was brought under emergency rule on December 3 after the uncovering of a subversive move against the government of President Alberto Lleras Camargo. Numerous acts of violence and assassination attempts "on the verge of being carried out" against military men and politicians were attributed to insurgents under the leadership of Lieut. Gen. Gustavo Rojas Pinilla. Gen. Rojas Pinilla, Colombia's former dictator, was taken into custody and numerous other persons held to have been implicated in the plot were also arrested. President Lleras Camargo announced in a nationwide broadcast on December 10 that he hoped shortly to lift the state of siege.

Uruguayans Vote

◈ About 950,000 Uruguayan citizens went to the polls on November 30. Election returns brought victory to that country's National party and defeat to the Colorados and various minor political parties. This was the first time in ninety-three years that the Nationals had scored such a triumph over the Colorados. The vote also constituted a repudiation of Colorado party leader Luis Batlle Berres, who had been in control of the nation's government for thirteen years. The Nationals attained six of the nine seats in Uruguay's National Executive Council, with three seats going to members of the Colorado party. The new government is scheduled to assume office on March 1.

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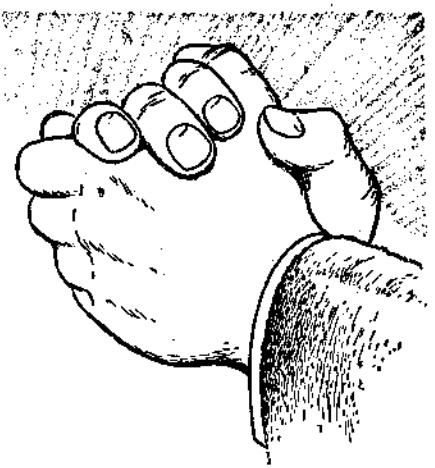

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"They Took No Note"

A New Pope Is Crowned

Wonders of the Frozen World

Divine Will Assemblies Reach Out to Many Nations

FEBRUARY 8, 1959

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

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Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont	$1
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CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

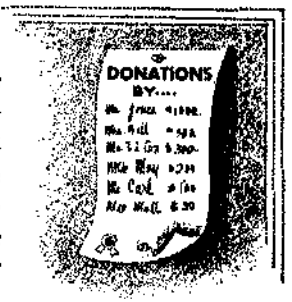
Volume XL | Brooklyn, N. Y., February 8, 1959 | Number 3

Quantity or Motive—
WHICH COUNTS MORE?

WHICH counts more, quantity or motive—how much or why? This old world concerns itself mainly with how much. It ever worships at the altar of bigness. The man who gives vast sums to educational institutions, or to charitable, religious or even political organizations is highly praised in the public press. No one thinks of asking why. To encourage giving, religious and charitable groups will publish lists telling how much each donor gave. All such stress on quantity, of course, is to benefit the receivers.

Fortunately, quantity is not the sole criterion. Because there is such a quality as love, those not rich have a chance, as it were. So it does not at all follow that the young man who gives his espoused an engagement ring costing $1,000 loves her one hundred times as much as the one who gives his a ring worth $10.

The same is true regarding the parent-child relation. It has been established that one of the chief causes of juvenile delinquency is lack of mature mother love. Social workers have found that a child can sense whether he is deprived of his mother's companionship because she is compelled to work to help support him or because she finds her duties in the home boring, and he responds accordingly: in his little heart he resents rejection but reconciles himself to her absence when such is truly necessary.



The same principle applies to the Christian and his ministry. The poor widow that Jesus commended was able to give the least of all, but gave out of love, and so all she had, and it counted for most. So also, while "there is more happiness in giving than there is in receiving," unless we give out of love, we are not profited at all. Our motive counts more than the amount we give.—Luke 21:1-4; Acts 20:35; 1 Cor. 13:3.

All of which calls to mind the Scriptural admonition, "More than all else that is to be guarded, safeguard your heart," and for good reason, for it is "more treacherous than anything else." It will, unless we are careful, vitiate our serving or giving by letting a selfish motive creep in. So let us make certain that we put the emphasis where it belongs, upon right motive. Having that, quantity will take care of itself. —Prov. 4:23; Jer. 17:9.

"They took no note"

How can you benefit by the disastrous experiences of others?

IN JUNE, 1957, a reporter for a New Orleans newspaper was in an airplane that was flying low over Louisiana's Cameron parish. It was the morning after the county's coastal area had been devastated by the fury of a hurricane with 110-mile-an-hour winds. Transmitting his impression of the havoc below, the reporter said: "Now I know what Noah must have felt after the flood."

Utter destruction on the ground was what the flying reporter saw. Demolished homes, overturned automobiles, wrecked furniture and other household effects were scattered about a thirty-mile coastal area. Tankers and barges had been shoved by the mighty winds and left stranded on the beach as if they were mere toys. After landing, the reporter heard the tragic news: the dead and missing totaled more than five hundred persons. Why this disaster? Had not warnings been sounded?

Some of the survivors contended that the weather bureau forecasters in New Orleans had not given early enough warnings. Yet an investigation of the records showed that almost twenty-four hours before the hurricane struck, an advisory along the entire Louisiana coast warned: "All persons in low exposed places should move to higher ground."

But not "all persons in low exposed places" did move to higher ground. Many stayed. When Louisiana Civil Defense Director Major General Raymond F. Hufft investigated the disaster, he reported: "The people just didn't believe the storm would hit. They had weathered out others less intense. They thought this would be the same. They had more than ample warning. They're hard-headed. They gambled, and some of them lost."

Many Unwilling to Heed Warnings

Does it strike us as strange that so many persons would gamble with their lives? Does it seem incredible that so many persons would jeopardize the lives of their loved ones, the members of their own family, by ignoring warnings that came from reliable sources? Inconceivable it may seem, but as one newspaper said: "What is to be deduced from this [disaster]? That Weather Bureau warnings are not yet perfect? Or that people don't listen to warnings anyway? A little of both—especially the latter."

So it is not so strange after all that great numbers of people pay little attention to well-founded warnings. Why was it that only eight humans survived the global flood of Noah's day? Not because the world of that time did not have a warning. Indeed, God caused Noah to sound the warning; but the warning that that "preacher of righteousness" sounded was ignored by the masses of people. They could have investigated Noah's warning message. They could have learned that Noah's warning was based on the sure word of God. They could have learned that Noah was not building a huge ark for the mere enjoyment of construction. But they would not even give serious thought to the warning; they dismissed it as fantastic. So it is that the Son of God tells us concerning the people of Noah's day: "They took no note until the flood came and swept them all away." —2 Pet. 2:5; Matt. 24:39.

Here we see a tendency, then, a tendency to take no note of warnings if they disturb one's pattern of living. It is so much easier to ignore the warning and to delude oneself with the thought that it may not be so. Take, for example, the warning Christ Jesus gave Jerusalem: "When you see Jerusalem surrounded by encamped armies, then understand that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her [Jerusalem] withdraw, and let those in the nearby regions not enter into her, because these are days for meting out justice." Christ even warned what the enemy armies would do: "Your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children [Jerusalem's citizens] within you to the ground, and they will not leave a stone upon a stone in you." —Luke 21:20-22; 19:43, 44.

Jesus gave that warning A.D. 33. Not many years later it happened just as he had foretold. A.D. 66 the Roman president over Syria, Cestius Gallus, led an army against Jerusalem to quell a revolt of the Jews. Gallus was on the verge of taking the city when, suddenly, as the historian Josephus relates, "he retired from the city, without any reason in the world." This unaccountable withdrawal gave an opportunity for flight, an opportunity to heed Jesus' warning. This the Christians did. They fled to the mountains. The Jews who had rejected Christ also rejected his warning. They stayed. Just a few years later, A.D. 70, Roman armies again surrounded Jerusalem. Now it was too late to flee. The opportunity to heed Jesus' warning had passed. The victorious Roman armies put to the sword a reported 1,100,000 persons and took captive 97,000.

This disregard for warnings was nothing new for the Jews. The whole history of the nation of Israel, in fact, is a long record of failure to listen to and act on warnings. God sent his prophets continually to warn the rulers and the people to turn from their stubborn, idolatrous ways, but they usually refused to heed the warnings. Because the Israelites refused to act on so many warnings, God rejected the nation. (Jer. 29:18, 19) The nation of Israel with its dynasty of kings of the royal line of David came to an end in 607 B.C. God himself caused Nebuchadnezzar, king of Babylon, to destroy Jerusalem.

Warnings from God Not a Joke

And if we go back to Abraham's day, we find another classic example of disaster because of not listening to warnings. God had determined to destroy the cities of Sodom and Gomorrah because of their unspeakable wickedness. Abraham's nephew Lot lived in Sodom, and for Abraham's sake God sent his angels to Sodom to warn

Lot and send him and his family out of the city before it was destroyed.

The angels said to Lot: " 'Do you have anyone else here? Son-in-law and your sons and your daughters and all who are yours in the city, bring out of the place! For we are destroying this place, because the outcry against them has grown loud before Jehovah, so that Jehovah sent us to destroy the city.' Hence Lot went on out and began to speak to his sons-in-law who had taken his daughters, and he kept on saying: 'Get up! Get out of this place, because Jehovah is destroying the city!' But in the eyes of his sons-in-law he seemed like a man who was joking." (Gen. 19:12-14) What folly! Even though the warning may have sounded fantastic, the sons-in-law of Lot should have taken note that Lot was intensely serious. Instead of dismissing it as a big joke, they should have inquired into the basis for such a warning. But with the attitude they had, it is doubtful that Lot could have even explained to them the grounds for his warning. They had ears, but they were not listening. They gambled with their lives and lost.

Some Modern-Day Examples

We should not think that this long historical record of disasters arising from failure to heed warnings has been of much benefit to people of the twentieth century. It has not. How many examples there are of unwillingness to act on warnings! Familiar to almost everyone is the fate of the steamship Titanic. On April 14, 1912, this supposedly unsinkable ship was on its maiden voyage from Southampton to New York. It struck an iceberg and 1,502 men, women and children perished. Yet the Titanic had been warned. The ship's wireless operator had received six warnings about icebergs. One warning even gave the exact location of the very iceberg the Titanic struck.

When warnings seem too improbable, the danger is that they may be dismissed without even an examination of the grounds upon which they are based. Many are such examples during World War II. America's Pearl Harbor disaster did not happen without a warning. On December 7, 1941, an army private, operating a listening device at Pearl Harbor, reported approaching planes. His warning was ignored.

The Battle of the Bulge cost the Allies heavy casualties. The German attack on December 16, 1944, completely surprised the Allies. Yet warning had been given. A number of captured German soldiers gave definite assurance a German attack was imminent. Since the Allies generally believed Germany was incapable of a serious counteroffensive, the reports of German prisoners were considered too improbable.

Oddly enough, the more detailed a warning is, the greater is the tendency to cast it aside as fantastic. One of Hitler's secret service chiefs tells in his memoirs, *The Labyrinth*, how the Russians were informed of the exact date of the German invasion; yet they did not heed the warning. This same writer tells how a report of the true figures on American steel production was presented to Göring and Hitler as an urgent warning. Both Nazi leaders rejected the high figures of the report as utterly fantastic, sheer nonsense. "Later, at the Nuremberg Trials," said the writer, "I occupied a cell across the hall from Goering's. . . . Speaking from his cell in a loud voice he said to me, 'Well, it has certainly turned out that you were not talking nonsense after all.' "

It is almost comical the way precise warnings are ignored. Writing about the German officials and army officers who were anti-Nazi, Constantine FitzGibbon said in *20 July* that they sent a representa-

tive to London "with the mission—which he accomplished—of informing Winston Churchill and Lord Lloyd of Hitler's plans to invade Poland. [One anti-Nazi] was so certain that Nazi Germany must not be allowed to win the war that he deliberately revealed the plan for the occupation of Norway to the Norwegian government. He told the Dutch military attaché, Major Sas, of the proposed operations in the West, giving the exact date on which Holland and Belgium would be invaded. So complete was the information that the Dutch intelligence service—and apparently the British one too—decided that it must be a plant: at least no action was taken."

Benefiting by Others' Experiences

No action taken—what a calamitous course when a warning is well founded! Now that we know what the human tendency is regarding warnings, how can we benefit? By not considering every warning a joke, by not dismissing a warning just because it seems too improbable and by not being unwilling to investigate the grounds for a warning.

Disaster, then, can easily be avoided. When faced with a warning, a person ought to ask himself certain questions: What are the grounds for the warning? How reliable are these grounds? Has this foundation upon which the warning rests proved reliable in the past? What are the consequences to me if I reject the warning without even looking into it, and it proves true?

We can benefit by others' experiences right now by acting on the warning that Christ Jesus gave. Remember how accurate was his warning to the people of Jerusalem. Christ warns us that when God's kingdom puts an end to this evil world, most of earth's population will be destroyed because of not heeding the warning, just as it happened in Noah's day. Warned Jesus: "Just as the days of Noah were, so the presence of the Son of man will be. For as people were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be."—Matt. 24:37-39.

In this same chapter of Matthew we read how Jesus answered his disciples' question as to what would be the warning sign of his "presence and of the consummation of the system of things." Jesus explained that there would be many woes, a flood of woes that would come upon a single generation. Among these many woes that would make up the warning sign of the "last days," Jesus mentioned world wars, "food shortages and earthquakes in one place after another." He said there would be "on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Matt. 24: 3, 7; Luke 21: 25, 26.

One feature of the warning sign, Jesus showed, would be, not a woe, but good news: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." Thus Jesus showed that the good news of his kingdom, established in heaven, would be proclaimed by witnesses throughout the earth. When the warning witness has been completed, Jesus explained, this evil world will come to its end with "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Matt. 24:14, 21.

The great tribulation that brings this evil world to its end, making way for a

righteous new world, is called elsewhere in the Bible "the war of the great day of God the Almighty" and the battle of "Har-Magedon" or Armageddon. One of Christ's apostles called it "the day of wrath and of the revealing of God's righteous judgment." Another called it "the day of judgment and of destruction of the ungodly men."—Rev. 16:14, 16; Rom. 2:5; 2 Pet. 3:7.

How would people respond to the warning of Armageddon? How would they react when it was pointed out that the great sign of the "last days" is visibly evident? Jesus said that most people at the time for the world's end would act just like the people in Noah's day; they would take no note.

Soon now, during this generation, God's kingdom will come against this world. Leading heavenly armies, Christ the King will smite the nations "with a rod of iron" and bring "due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength." Because God "does not desire any to be destroyed but desires all to attain to repentance," he has declared in his Word that a warning would be sounded. This is a warning that is really good news. It means that a righteous new world is at hand.—Rev. 19:15; 2 Thess. 1:8, 9; 2 Pet. 3:9.

Reliable Basis for Armageddon Warning

Despite the warning given this world, Armageddon comes "exactly as a thief in the night." This is because most people refuse to consider the warning seriously. Many will even ridicule it. Why? "According to their wish, this fact escapes their notice, that there were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water." The ridiculers, then, refuse to consider what happened to the world that Noah warned. They refuse to recognize that this present world is under a similar judgment of destruction and that it will come certainly, inexorably, with no possibility of failure. For "by the same word" (the same word of God by which the preflood world was destroyed), says Christ's apostle, "the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men."—1 Thess. 5:2; 2 Pet. 3:5-7.

Benefit by the warning now being sounded world-wide by Jehovah's witnesses. They invite people everywhere to turn to the Bible, to prove for themselves that the warning of Armageddon is no joke.

Benefit by the many examples of persons who met disaster because of not even investigating a warning. Do not be like the people who would not heed the hurricane warning and move to higher ground. Remember what the head of the New Orleans weather bureau said of the Louisiana disaster: "We can only warn people of the storms. We can't take them by the hand and force them to safety."

Jehovah's witnesses cannot take people by the hand and force them to safety, so they can survive Armageddon into God's new world. No, but Jehovah's witnesses are extending their hands helpfully. They want to aid people to learn of God's kingdom, to take the course that leads to everlasting life on earth under that kingdom, to avoid the destruction that the kingdom will soon bring upon this evil world. Remember the warning example Jesus set before us: "They took no note until the flood came and swept them all away."

A New Pope is Crowned

By "Awake!" correspondent in Italy

IN RICH medieval pageantry the 262nd pope of the Roman Catholic Church was crowned on November 4, 1958. Church officials, representatives of the ancient orders, dignitaries, special guests and invited diplomats witnessed the four-and-a-half-hour ceremony from positions within St. Peter's basilica. For the benefit of the many people who could not get in, the proceedings were televised. The ceremonies were the climax of several weeks of excitement in the Catholic world.

The excitement began with the death of Pope Pius XII on October 9, 1958. His death was not unexpected. He had suffered a stroke three days before. A second stroke came on the eighth of October from which he never regained consciousness.

The stir created by the pope's death and the elaborate funeral that followed gave way to speculation about who his successor would be. Rumors and counterrumors from so-called "inside sources" flew about wildly. The choice of a new pope rested upon the shoulders of the College of Cardinals. It seemed certain that the Italian cardinals would not support a non-Italian. But there was no clear-cut favorite, as was the case in 1939 when Eugenio Pacelli was elected on the first ballot.

After each ballot the cardinals used smoke signals to indicate the results. This was done by a stove that was especially installed for the purpose. Black smoke indicated a failure to agree. White smoke signaled an agreement. Every time a puff of smoke came out of the slender chimney, excited voices from the crowd outside could be heard exclaiming that this was it. But when the smoke darkened a disappointed murmur would run through the crowd.

After several days and eleven ballots the cardinals finally signaled that a pope had been elected. He proved to be Cardinal Roncalli of Venice. He was elected by the necessary two thirds plus one vote. The traditional announcement, *"Habemus papam"* ("We have a pope"), was made to the crowds from the balcony of St. Peter's basilica. Shortly after his election the portly figure of the former cardinal appeared on the papal balcony to give the traditional *Urbi et Orbi* (To the city and to the world) blessing.

The Coronation

A pope's coronation is customarily set for a Sunday, but the new pope selected Tuesday, November 4, as the day. This may have been done because November 4 is a national holiday in Italy and permitted more people to attend the ceremonies.

The day dawned cloudy and cool. The sprawling city of Rome was hardly astir before the elaborate functions within the basilica were under way. The immense square in front of the basilica gradually filled with a crowd of mixed people from various countries and walks of life. They seemed to lack the enthusiasm that a person would expect to find on such an occasion. A description of the ceremony was brought to them by means of a public-address system.

Finally at about 12:30 p.m. the doors were opened by brilliantly clad Swiss guardsmen. Richly robed church dignitaries, chaplains, patriarchs and others filed out to await the pope's appearance on the papal balcony. Expectation was kindled in the crowd when red-robed cardinals began appearing on the balconies that flanked the papal balcony. Finally the door to this balcony was opened wide and Pope John XXIII stepped out for the final part of his coronation ceremony.

A cardinal proceeded to pronounce the ancient Latin formula: "Receive the tiara adorned with three crowns and know that thou art the father of princes and of kings, Pontiff of the whole world, and vicar on this earth of our Saviour, Jesus Christ, to whom is honor and glory, world without end." At this point the triple diadem was placed on the head of Angelo Roncalli. Cries of *"Viva il papa!"* rose from the crowd. After he pronounced the papal blessing to the multitudes the ceremony was over.

Inside St. Peter's Basilica

It was now possible for anyone who wished to enter the church. As I stepped through the door I was struck by the dazzling splendor of the interior. Here, indeed, were the riches of an empire. When I came to the famous black statue that the Catholic Church claims to be the image of Peter, I stopped in amazement. The statue was dressed in crimson and gold robes as if it were a living pope. On its head rested a resplendently jeweled triple crown. On its breast was an ornate shield from which hung a jewel-studded cross. On a finger of the right hand was the papal ring of blessing. Lined up in front of it were devout Catholics patiently waiting their turn either to kiss reverently the statue's right foot or to touch their hand to their lips and then caress the foot. The foot was noticeably worn by the multitudes who have given it this adoration in years past. I marveled that such image worship should take place in a church that claims to be Christian.

I thought of what the apostle Peter said to the Christians of his day who were formerly pagans: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct . . . and idolatries that are without legal restraint."—1 Pet. 4:3.

Papal Changes

The newly elected pope did not hesitate to use his papal authority to institute changes. He renewed a tradition that the previous pope had broken by bestowing the red hat of the office of cardinal on the secretary of the conclave. In a matter of a few weeks twenty-three new cardinals were nominated. This broke the four-hundred-year-old tradition of not having more than seventy members in the Sacred College of Cardinals. Thirteen of the new cardinals are Italians. That brought the total of Italian cardinals to twenty-nine. This seems to reverse the trend begun by the late Pius XII toward internationalizing the college by making many appointments of non-Italians.

Another change was the appointment of a new Secretary of State for the Vatican. This office had been left vacant because the previous pope had exercised the duties of the office himself. Still another change was the resuming of audiences with the Roman Curia. These had not been held for five years.

Some periodicals, such as *Il Punto,* see an improvement of relations between the Vatican and the East. This may be due to Roncalli's adeptness at diplomacy as well as the tolerance he has shown toward the socialists. "All these different elements," the periodical stated, "permit us to foresee that the election of John XXIII means a liquidation of Pacellianism, not only in the removal of the men of the late Pope's Court, but principally in the creation of a new atmosphere in the ranks of the supreme authorities of the Church. This does not at all mean that the Catholic Church will approach the Communist regimes, but it simply means that in the Sacred College, or among the supreme authorities of the Vatican, there exist the prospects of policies that are more dynamic and, above all, more realistic even toward the eastern countries and particularly toward the socialist forces in the world."

Angelo Roncalli has been noted for his ability not to offend the leftist tendencies of the socialists. If recent events can be used as a criterion, Roncalli's rule may bring forth some liberal tendencies. An indication of this has already appeared in that no new cardinals were nominated to Eastern bloc countries that had been irritated by appointments made by Pius XII.

A Great Difference

There is a great difference between the previous pope and the new one. Eugenio Pacelli came from an aristocratic Roman family, whereas Angelo Roncalli is from a poor peasant family. Pacelli was always quick to underline, both by actions and statements, that he belonged to the nobility.

The Pacellian regime could be said to have begun at the time Pacelli was Secretary of State for the Vatican. His private "court" of relatives, friends and friends of his relatives, as well as German Jesuits, gradually gained in power over the cardinals and other ecclesiastical authorities.

A decided German influence on Pacelli was evident from his views while pope as well as the fact that the language of his papal court was German. This may have been due to his long association with Germany as the Apostolic Nuncio to that country. It was during that time that he negotiated a concordat between the Vatican and Adolf Hitler.

Pius XII lived and worked in an isolation particularly restricted and was surrounded by an intimate group of persons who exercised a strict control on what matters reached his hands. Even cardinals had to submit their petitions to the pope in writing. Only after the written petitions had been approved by Pacelli's court did they reach him.

While Pius XII surrounded himself with a powerful court, John XXIII appears to be returning to the cardinals their traditional role in papal affairs. This is indicated by his re-establishing the authority of the Roman Curia.

The New York *Times* of November 23, 1958, stated that John XXIII had "served notice upon all that he intended to grasp firmly the reins of the Vatican administration, which Pius XII had allowed to slip out of his hands." This paper also said: "Some Vatican officials think they are paying Pius XII a compliment when they say in unguarded moments that, in his almost twenty years as Pope, he never made any-

one laugh and never felt the slightest urge or desire to do so." This is a contrast to the present pope, who caused the Clementine *Hall in the Vatican to resound with* laughter during a speech he gave to five hundred newspaper representatives.

Secrecy

To millions of persons, Catholics included, the papacy is a mysterious entity beclouded with secrecy. The inner goings on, the behind-the-scenes *maneuvering, are* little publicized. All information from the Vatican comes through its press office. This is not always reliable. Remarking about this fact, *Life* magazine of October 20, 1958, said: "The press office of the Vatican, the only official source of the world's news of the Papacy, could perhaps be forgiven its inefficiency but not its corruption. Here underlings release, invent and sell 'news' with callous and candid calculation and abandon. The dishonor and the scandal that they invite are scarcely more remarkable than the looseness of organization that has permitted such a condition *to exist without their superiors being* aware of it."

Great secrecy surrounded the process of electing the new pope. Corridors to the room where the conclave was held were walled up. Doors and windows were locked and a special seal attached to them. The *cardinals lived and met in confinement* until they had selected the new pope. After his election they knelt before him one by one and kissed his feet and hands and embraced him from right and then from left.

Only One Leader

With the enthronement of a new pope in regal splendor the Catholic world rejoiced. But when a person considers the pomp and pageantry that was associated with the pope's coronation as well as the adoration shown him, it is difficult to see how it is a Christian proceeding. Nothing similar to it existed among Christ's apostles. Rather than resembling something that would take place among the Christians, it resembled more closely what would have been found in the pagan palaces and temples of ancient Rome.

First-century Christians did not choose one of their members and exalt him, crown him and do obeisance to him. They wor*shiped Jehovah God and did obeisance to* the one He designated as their Leader, and that was Christ. After he left, the apostles did not elect a new leader. Neither did they consider any one of them to be the vicar of Christ. Christ continued to be their Leader. He led them by means of holy spirit. He was the One they exalted.

There is no Scriptural authorization for any professing Christian to assume a position like that of a worldly king and to be hailed as "the father of princes and of kings, Pontiff of the whole world, and vicar on this earth of our Saviour, Jesus Christ." When Christ was on earth he rejected the *position of a worldly king of kings.* How can any professed Christian accept what he rejected?—Matt. 4:8-10.

Since Christ said his "kingdom is no part of this world," how can the pope consider himself to be the vicar or substitute for Christ with authority over worldly princes and kings? (John 18:36) There is no Scriptural authorization for such an exalted claim. The Bible tersely states: "Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) It is to Christ that Christians must do obeisance and not to any man. It is He whom they must exalt and honor, thus glorifying his God and Father, for Christ, and no man, has received the divine appointment as King. —Phil. 2:9-11.

Open-air ENTERTAINMENT in Taiwan

By "Awake!" correspondent in Taiwan

THE story of the aspirations, ideals and dreams of a nation is often told by its trends in entertainment. People usually indulge in what they consider to be amusing for the sake of escaping the worries and boredom of daily living. In Taiwan, the Chinese opera enjoys a unique position in this regard. Rich in pageantry and artistic representation, it leaves an impression not to be easily forgotten.

To the average Westerner this type of opera may appear as anything but an opera. Usually it is performed on a curtainless stage, almost void of furnishings, and is more often seen on an improvised bamboo stage in an open market or a vacant lot than in an auditorium. Unlike Western operas, stage settings are totally unnecessary for the Chinese opera. Instead, an intricate set of stage conventions is used to convey the ideas to the minds of the audience. Thus, the same drab stage may portray a street scene, a battlefield and a king's palace without any changes.

The singing is for the most part actually speaking that is done in high-pitched falsetto voices, molded by many years of rigid training in order to measure up to the strict standards of the opera critics. The orchestra, made up of a half-dozen musicians, is seated to one side of the stage. They play almost continuously and may become nerve-racking at times, because, according to ancient theatrical custom, the opera music must be noisy to attract public attention.

Stage Conventions

The part may open with a principal character simply walking to the front of the stage and announcing: "I, so-and-so, am a famous general . . . ," in this way giving his background and telling what is to take place in the play. Whether or not the audience grasps what is going on depends largely on the individual performer. He must not only remember the hundreds of rules governing the stage conventions but also be able to carry them out skillfully.

For example, since there are no doors or windows on the stage, a harassed young maidservant simply brings her hands to-

gether at arm's length to denote the closing of a door to keep out her overly affectionate young master, while, on the other hand, the door may be opened by bringing the hands apart. Two men may walk about the same lighted stage searching for each other. However, because they have their hands outstretched, the audience knows they are in darkness, groping about. Tears are not necessary to show sorrow; rather, merely raising the sleeve in a gesture of wiping the eyes is sufficient.

If an actor is supposed to be riding on horseback he just walks on stage carrying a stick decorated with a tassel, which represents his having a whip. If he throws the stick down on the stage, that is the sign of dismounting. If, on the other hand, he should be riding in a carriage, he walks between two yellow flags. The few strokes of a paddle, as if in water, indicates he is seaborne. Actual eating or drinking is never done on the Chinese operatic stage. Drinking is indicated by holding an empty cup to the lips and at the same time shielding it with the right sleeve. An empty bowl and chopsticks are used to show eating.

When it comes to the displaying of emotions, it is very important that one have some understanding of the symbolisms. In love scenes, for example, there is never any embracing or kissing no matter how madly in love the couple may be. Instead, love is indicated only by vaguely touching each other's hands, which are extended in the long sleeves. According to ancient Chinese tradition, the man and woman are always separated by a distance, even man and wife acting with cool politeness as though barely acquainted. The man may fluff his beard or violently shake his head to display anger, while he just wrinkles his brow if he is worried.

All action, too, is symbolic rather than actual. A fight between two persons looks more like an acrobatic contest, for, instead of actually fighting, the opponents roll on the stage, leap into the air and go through all sorts of stunts. The faster and more strenuous the action, the greater the fight is supposed to be. Instead of chasing his foe, the winner stays behind to execute a few more difficult feats to win applause, while the loser usually turns a somersault in mid-air to concede defeat. Or if he is supposed to be killed, he falls to the stage, then gets up and hurries away. A busy housewife may thread an unseen needle with invisible thread and proceed to do mending, while a country lass scatters imaginary corn to feed her imaginary chickens and ducks.

Colorful Costumes

It does not matter whether the character portrayed is rich or poor; he is invariably clothed in silk. Even the lowly beggar is no exception. Colors are important in distinguishing the various roles portrayed. Bright colors, for instance, identify a handsome young man, while a monarch will always wear yellow. Scarlet is the color for important officials, with a greater degree of fancy needlework identifying those of a higher rank. Servants and peddlers must content themselves with jackets, since the robes are reserved for the upper classes. Generally speaking, the costumes bespeak the eighteenth-century dress of the Chinese people and are seldom matched elsewhere for their elaborate design and rich colors.

Usually the actors and actresses do all of their own facial makeup. They must know by heart how to create accurately with a few paints and brushes all the many patterns of characters needed to thrill the opera lovers. Just one mistake would be a humiliating giveaway, and could do irreparable damage to the actor's career. This face-painting is an outstanding feature of the Chinese opera, which, along

with the gorgeous costumes, more than overcomes the drab deficiency of the stage itself.

In many instances the role of the leading lady is played by a man, which is also according to ancient custom. After the ordeal of eyebrow trimming, rouge, paints and lipstick, he wriggles on stage, every inch a lovely woman in the eyes of the audience. Of course, a few adjustments must first be made to add feminine charm to the plain masculine face. A slice of false hair may be stitched close in front of the ear on either side to narrow the face, while a bit of length may be added by pasting over the forehead a strip of white cloth extending to the desired length above the hairline. This is then lavished with thick paints to conceal the cloth and in this way create the long face needed to picture noble charm.

Plots for the Chinese opera may be based on actual happenings in Chinese history or upon fiction. Regardless of which, they are usually filled with Chinese wit and humor, ending on a high moral note with the villain receiving due punishment, even though it may put quite a strain on the imagination.

Despite its many peculiarities and whether it is entertaining to Westerners or not, its pageantry and imaginary acting is loved by the majority of the Chinese people scattered around the globe. To the millions of displaced Chinese in the Orient, the Chinese opera is something they look upon as being their very own, symbolizing their national ways and culture. Still others view it as having educational value, for, regardless of whether one enjoys this type of entertainment or not, it must be admitted that it is not conducive to lazy minds, since every scene must be so carefully scrutinized in order to be understood.

Some wonder if the influx of new ideas from the West due to increased military and technical co-operation may not well cause the opera to fade from the picture of Chinese entertainment. That seems unlikely, at least for the present. As Chinese as Peiping roast duck, the Chinese opera is, most observers feel, just too Chinese to be easily dispensed with.

IN THE NEXT ISSUE

● What do the right-to-work laws mean to industry? What do they mean to your own job? You will want to read the article "Does a Worker Have the Right to Work?"

● Why are enzymes described as "life's miracle chemicals"? How do they perform a work that is essential to all bodily movements? The story will appear in the article "Introducing the Fascinating Enzymes."

● "Awake!" takes you to Ceylon to watch the mighty task of "nation building." Read how jungle lands are being transformed into productive communities.

● How has the merchandising of food been revolutionized in some countries? How has this affected what a housewife must pay and the variety of foodstuffs she can get? Do not miss "Let's Go to Market."

● You will be interested in learning how a paradise earth will become a reality and what has been the biggest obstacle to it thus far. Read it in the next issue.

Oceans Filled Exactly

Writing in *Modern Science and Christian Faith*, Roger J. Voskuyl says: "In spite of the enormous amount of water on the globe, there is the right proportion of land surface to water surface. If there were any greater or less amount, the rainfall would be greatly affected. What determines this exact ratio between land and water? The ocean floors are constructed with huge basins which contain a volume no less than thirteen times the bulk of the land which rises above them. Furthermore, they are so exactly filled that if the amount of water were to be increased by a small fraction, the land would be overflowed. Truly, He layeth up the depth in the storehouses."

Wonders of the FROZEN WORLD

SNOW falls in nearly every part of the world, but since it seldom reaches the ground, vast numbers of people have never seen it. The high-flying clouds may be cold enough to produce snow, but warm air beneath can easily change it to rain before it lands on the earth. As a matter of fact, snow is found only on limited parts of the globe. The polar regions are noted for it, although it may surprise you to know that comparatively little snow falls there because there is so little moisture in the cold air. But when it falls, it may stay a long while. Snow is rare in South America, and in Africa you will probably have to go to the mountains to see it. Apart from mountaintops and the polar areas, snow is particularly found in the temperate zone of the Northern Hemisphere.

Winter has a beauty all its own, but while it lays out its mantle of white it may bring to an aggravating standstill the transportation of a large city. It supplies much-needed moisture for the farmer, but it may also isolate him for weeks at a time. And while winter sports are lots of fun, bruises and breaks from falls on ice can be very painful. So in addition to those who enjoy it, there are bound to be a good many that would prefer to go somewhere else when it comes.

When cold winds and snow whip across the land, amazing protection is provided for living things. Just as the milk left on your doorstep on a cold day may freeze and push off the cap as it expands, so the water in ponds expands and floats as it freezes, instead of sinking and possibly destroying the living things beneath it. Thus a protective layer is formed. The snow, too, lays down a warm blanket of insulation for the earth and the living things it contains. Animals can burrow into this natural blanket and keep warm. Eskimos find that the snow around their igloos provides such fine insulation that their own body heat may suffice to keep the room warm.

Frozen Beauty

When there is a quiet snowfall the landscape is changed into a glistening sea. Damp snow clings to wires and trees, transforming them into snow-canopied marvels of architecture, and the roofs of houses take on new and delightful contours. As the moon rises and trees throw their shadows across the fields, a picture of frozen beauty appears.

The snow takes shape in the clouds when the air is cold enough. Free molecules of moisture join to form tiny ice crystals, and as these are buffeted about in the cloud they change size and shape, combining with other crystals to form snowflakes, perhaps adding branches or rays, until they become heavy enough to begin their descent to the earth. The form they

take depends in great measure on the amount of vapor present in the atmosphere and on the temperature of the air.

From one storm to another there may be considerable variation in the snow. On a cool, crisp day the snow crystals will probably be dry and fluffy. On another day the clouds may be low and the air mild and humid. With these circumstances the snow is more likely to be damp and the flakes will cling together. Very light dry snow may weigh no more than 150 pounds to a cubic yard. But when snow of the very damp variety has had time to settle down, it may weigh as much as 1,500 pounds to a cubic yard. If you had not noticed the difference before, your aching back will tell you after you have shoveled it from your sidewalk.

A newly fallen blanket of snow is a peaceful sight, but, quite unseen to a casual observer, it is alive with activity. Every snow crystal is changing form. Melting and evaporation take place. From above, the weight of the surface snow will crush the delicate formations that characterized the free flakes and pack them down, and water molecules proceed to transfer from one snow crystal to another.

Another of the frozen wonders may be seen even before the snow begins to fall, and on cold winter days it may move right into your home. It is the frost. It is closely related to dew, which forms on roofs and vegetation near the ground when the temperature of the air falls to the point that the air can no longer hold its load of moisture. If the atmosphere is loaded with moisture when the temperature falls below the freezing point, then frost will form. It is not dew that has frozen. Rather, the water vapor in the air changes directly into crystals of frost. Perhaps some of the most striking illustrations of this frozen beauty are seen on the inside of windowpanes. When the air indoors is moist and the weather is cold enough to chill the windowpane below the freezing point, the frost will appear in beautiful artistic displays on the inside of the glass.

Destructive Avalanches

When the snowbanks of winter pile high on mountain slopes, it means danger for those living in the valleys below. People in the Swiss Alps know that they can expect avalanches, and year after year they see them come down the same paths. To avert danger, stone dikes are erected and buildings are located out of the danger zone.

After a heavy snowfall little encouragement is needed to send an avalanche plunging to the valley below. Rocks that could have provided barriers may have become crusted over with the snow that fell early in the season, so now the snow has an open runway when the slide begins. As it gains momentum, it rips out trees and picks up huge boulders to add to its load. While snow at the bottom and on the sides of the slide is slowed by friction, the main load may pick up speed until it hurtles down at seventy-five miles an hour. Often more deadly than the snow itself is the blast of air that it pushes ahead of it. And along both sides of the path of the avalanche everything within reach is sucked to destruction by the vacuum that follows.

In a series of avalanches in the Alps in 1951 it was reported that the wind pushed ahead of the descending snow actually snapped off grown trees and picked up homes that were not even reached by the snow and hurled them hundreds of yards before dashing them to the ground. In one case the air pressure ripped the roof from a house, lifted out a bed on which a child was sleeping, and deposited the bed with its occupant safely in a snowbank while it smashed the house to splinters.

Often avalanches come with such lightning speed that victims are trapped in a

grave of snow. If the snow is light, they may have air to breathe for hours while rescue attempts are being made, provided they do not struggle. However, violent breathing may cause them to inhale so much of the powdery snow that they drown. A victim trapped beneath wet snow is smothered almost immediately.

Majestic Glaciers

Not everywhere does the snow escape in an avalanche, nor is there always enough warm weather to melt it all, so snowfields and glaciers form. As pressure of the snow and ice causes melting below, the mass slowly moves. Some of these vast fields of ice follow regular channels in their descent to the sea, and on the way they are joined by tributaries in a slow-motion imitation of rivers. While the surface ice is brittle and may break, forming yawning and dangerous crevasses, the lower part is plastic, so that the entire glacier does not move at the same rate. The center part, with less friction, moves more rapidly than the rest.

Kate Field, in her description of the majestic beauty of Muir Glacier in Alaska, said: "No pen can do justice to the grandeur of a glacier like the Muir, as all become spellbound at its majestic and irresistible force and indescribable beauty: 'Imagine Niagara Falls frozen a solid wall of ice 3,000 feet high moving toward the ocean at the rate of 80 feet a day, and a similar wall 600 or 700 feet under water, and the whole mass cracking and giving forth peals of thunder . . . thousands of tons of lovely blue ice . . . and you will have some slight conception of this imposing spectacle.' "

Knick Glacier, near Anchorage, Alaska, annually plays its role in the operation of an amazing self-dumping lake. Each year when it gets warm, Lake George spills over Knick Glacier and eats through the dam of ice to release a flood of about a hundred million gallons of water a day. It does not last long. Soon the glacial dam begins to close and the lake again forms behind it, awaiting the next year.

Glaciers that reach down to the sea break off to form icebergs. Some of these appear as towering mountains of ice jutting out of the sea, but five or six times as much ice may be below the water. Others appear to be vast plains of ice that move about in the water. It is an awe-inspiring spectacle to see them break off a glacier and plunge into the sea, but they can be a real peril to navigation, and in 1912, after the tragic sinking of the Titanic, the International Ice Patrol was founded to watch for icebergs along shipping lanes.

The Polar Regions

Far to the north lies the Arctic, a place that has long excited the imagination of explorers. Although it is generally thought to be a vast perpetually frozen land, that is not an accurate picture of it. In the first place, much of the Arctic is not land. And, secondly, it is not all perpetually frozen.

The New York *Times Magazine* of October 19, 1958, in speaking of the Arctic, said: "Although the idea that a solid ice sheet covers the central Arctic has lingered stubbornly in the popular fancy, the northern cap of ice worn by our planet is actually a thin crust—on the whole, only about seven feet thick—over an ocean two miles deep in places." This ice is constantly being broken up and shifted. As the ice is carried along by the ocean currents, it flows south between Norway and Greenland. "The only major land-borne ice sheet in the north covers Greenland," the article said. "There are scattered smaller ice caps in the Arctic, but most of Siberia, Alaska and northern Canada is ice-free." The North Pole is definitely not the coldest

spot on earth; in fact, it is not really much colder than it has been in North Dakota in the United States. Ocean currents do much to moderate the temperature, and summer temperatures in the Arctic often rise to the eighties. "Except in the mountainous interior of Greenland," reports Ritchie Calder, "nine-tenths of all Arctic land is snow-free in August."

Greenland itself, however, is largely covered by a mammoth ice sheet that buries mountains and valleys alike under thousands of feet of snow and ice. It seems to take the form of two large domes that are centers from which the ice works its way down to the coasts. Paul-Emile Victor did an interesting job of describing it when he said that if the Greenland ice sheet were cut up into oversized ice cubes, it could furnish a two-ton portion for every man, woman and child on earth every minute for a year before going out of business. Or, he estimated, it could be used to encase the entire globe in a seventeen-foot-thick ice case.

There are a variety of viewpoints as to what constitutes the Arctic, but the Arctic Circle that appears on a globe is the point where one enters the land of the midnight sun. This line, 23° and 30′ below the North Pole, corresponds to the extent of the inclination of the earth on its axis from a vertical position. Due to the inclination of the earth on its axis and the fact that its axis is always pointed in the same direction while the earth revolves around the sun, we have variation in the seasons. When the Arctic end of the earth is inclined toward the sun, daylight continues at the North Pole for six months, while the Antarctic has a six-month period of night. Then for six months the situation is reversed. As distance from the poles increases, the length of duration of this phenomenon decreases.

Six months of night may not appeal to you, but to many in the Arctic it has a beauty all its own. The book *Men Against the Frozen North* says: "We think of night in terms of perpetual darkness. Consider however the sky-glow of the Arctic night, the starlight, the moonlight and the Northern Lights, all enhanced by the white mirror of the snow. 'Night' in such conditions is no longer synonymous with darkness. Travel becomes possible, and for the Eskimo the crisp winter snow is ideal for building his quick, overnight shelter, the igloo. Of course, there are the winter hazards of snow-storms and blizzards but, on the whole, Arctic weather is more predictable and less haphazard than a typical British summer."

On the other hand, the Antarctic presents a more frigid picture. During the International Geophysical Year sixteen parties from eight different nations invaded the Antarctic. Although there are vast areas of frozen water, such as the Ross Sea, the Antarctic concentration of snow and ice is piled up on a mountainous continent that is nearly as large as South America. The French expedition reported ice up to 10,000 feet thick. Generously it shares its ice with the seas around it, where icebergs up to four times the size of Manhattan island break off and go to sea. The book *The Wonder of Snow* describes the Antarctic as "a land of cold summers, fantastically cold winters, violent winds and snowstorms." The more moderate ways of the Arctic do not seem to have influenced its South Pole counterpart.

While you may not choose the polar regions for your home, the frozen world is a fascinating one. The delicate snowflakes, the artistic displays of frost, the tremendous force of an avalanche and the majestic beauty of a glacier, fill God-fearing persons with awe at the wisdom displayed in the creative works of God.—Ps. 104:24.

ALMOST everyone, from time to time, takes notes. It may be notes on a lecture; it may be notes on what one reads. Whatever the source for the notes, the one who takes them wants to gain as much benefit as possible from making them. Just as with other things in life, there is an art to taking notes.

¶ We can learn much of the art of note taking by profiting from the experiences of others, thereby avoiding their mistakes. In taking notes on a lecture, there are some mistakes that are often made.

¶ First, the one who wants to benefit from the lecture may not come prepared. He may not bring with him pencil or notebook. During the lecture he may suddenly decide to make notes on important points, only to find a scrap or two of paper. The notes that are made may be only key words and not complete thoughts. Later he may not be able to understand his cryptic notes. He has required too much of his memory.

¶ In this regard Professor John Genung writes in *The Practical Elements of Rhetoric:* "Notes too often fail of permanent value through being too carelessly and indefinitely taken; when they are mere catch-words and fleeting hints they soon fail to call up the associations and connexions that gave them their first usefulness. Even hastily taken notes should . . . express complete thoughts, sufficient to be understood at any time afterward, without need of help from remembered associations."

¶ Secondly, the person who wants to benefit from a lecture by taking notes may defeat his purpose by taking too many. He may try to copy down virtually every thought of the speaker, perhaps using shorthand to make this possible. During the speech the copyist is so engrossed in the process of dictation that he may learn exceedingly little from the lecture. Later, when asked about the talk, the copyist may have difficulty explaining even the main points. This kind of note taker usually has little in his mind and almost everything on paper. Too much time now must be spent to read and study the notes. This process is much like starting from scratch.

¶ So the successful note taker does not try to get everything down on paper. He makes moderate notes. His rule is: Neither too much nor too little. He uses selectivity and evaluation. He makes notes on only the most important points. He waits until the point is clear in his mind before putting it down. Then he uses his own words as much as is possible. By channeling these key ideas through his own mind and vocabulary, the note taker makes these ideas his very own.

¶ Perhaps the most popular way of making notes on written material is by the dual process of underlining and making marginal comments. Underliners often make the mistake of underlining too much material. Then the key points do not stand out. Rather, underline topic sentences, key words, significant phrases and summary sentences. Marginal notes are usually brief significant facts, key summaries or just an explanatory remark.

¶ To get the most benefit from notes, refer to them while the subject is still fairly fresh in your mind. Valuable notes may be filed for future reference.

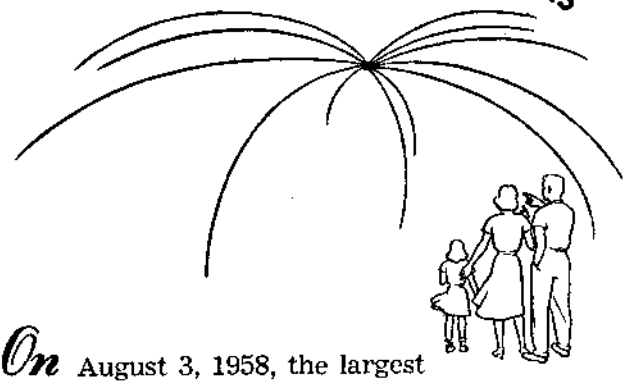
¶ It is commonly believed that the main value of note taking is that they are available for future use. However, many authorities believe that just the process of note taking is of prime importance. Why? Because it causes the person to listen intently, to concentrate on the speaker's key ideas. The very process is said to intensify one's ability to concentrate and understand. "It is the *making* of them," says Professor Genung, "that is of special value, even more than the possession of them when made."

¶ If there is to be great value in the process of making them or in the possession of them, remember the rule: Neither too much nor too little.

The wise are the ones that treasure up knowledge.—Prov. 10:14.

DIVINE WILL ASSEMBLIES

REACH OUT TO MANY NATIONS



On August 3, 1958, the largest assembly of Jehovah's witnesses in modern times came to a close. Over 250,000 persons had been present on that final afternoon to hear the president of the Watch Tower Society speak on the subject "God's Kingdom Rules—Is the World's End Near?" With the assembly alive in their minds, the conventioners began their trip back to the 123 lands from which they had come.

Ahead of them had gone news of the event. International news services, newsreels and magazines had taken note of the assembly and carried their reports on it to almost every part of the globe. So when the convention delegates arrived home, in many cases they found their neighbors anxious for more news. And when they learned that soon Divine Will assemblies were to be held right in their own country, thousands of them were ready to attend.

It was just eighteen days after the sessions closed at the assembly in New York that the first "echo" assembly was under way. It began on August 21 in Finland. In a few days there was another one on Okinawa, then in Denmark, Austria, Germany, Japan and Switzerland before the end of the month. In September the assembly series gathered greater momentum as it reached out to Africa, Central and South America and Asia. By the end of November eighty Divine Will assemblies had convened, with a total attendance of 548,133 worldwide to enjoy the spiritual feast that was first presented in New York city at the Divine Will International Assembly of Jehovah's Witnesses.

Of course, it presented quite a task in many places to provide enough rooming accommodations to care for all the conventioners. But the brothers living in the assembly cities were glad to spend whatever time was necessary in going to the homes of the people to arrange for sleeping accommodations. In the Netherlands the people proved to be outstandingly hospitable, providing 40 percent of the accommodations free of charge. In India the problem is somewhat lessened by the fact that many of the brothers bring their own bed rolls with them to assemblies, and in Korea they slept on the straw mats they sat on during the day. While they brought their beds with them, it was still necessary to find rooms in which they could spread them out and go to sleep.

Determination to Attend

The obvious sincerity and zeal of Jehovah's witnesses are often commented on by others. As to the assembly in Luxembourg a government official made the observation: "Jehovah's witnesses are the only ones who really mean it." They do mean it. With all their heart they believe the promises of God and they point to God's kingdom as the only hope for humankind. Their earnestness was evident in the effort they put forth to be present at the Divine Will assemblies.

The Communist police in Eastern Germany tried to keep Jehovah's witnesses from attending the assembly scheduled for West Berlin September 11-14. When news of the assembly first reached the police they hunted down the brothers in their homes and warned them not to try to attend. They confiscated their personal identification cards, so necessary for travel, and listed their names with the railroads as persons who were not to be given passage. One young man who intended to symbolize his dedication by being baptized at the assembly was already en route to Berlin when the police stopped him, took his identification card and sent him home. Not to be deterred, he began the trip again, this time riding more than a hundred miles on a bicycle, making detours to avoid the police and sleeping in barns at night. He was determined to assemble with Jehovah's people, and he did. And so did 19,100 others, many of whom risked their lives and their freedom to be present!

After the Berlin assembly came to a close, the *Spandauer Volksblatt* reported: "2,000 men and 1,000 women are said to have been imprisoned in the Soviet zone since 1950 because of their activity as 'Jehovah's witnesses' . . . 446 members of the religious association are said to be still incarcerated. Just during this year eighty-one persons have been sentenced. . . . Sentences of twenty-five years penal work and deportations to Siberia have been passed in the Soviet Union." It is obvious that these faithful Christian witnesses behind the Iron Curtain have not let up in doing the divine will.

In South Africa thirteen assemblies were held. The laws there do not permit the different races to meet together, so in some places it was necessary to have more than one assembly in order to accommodate the many people who love the truth. The brothers appreciated the arrangements made and showed it by the effort they put forth to be present. One brother with seven children, convinced that it was the divine will for them to be present, spent his last £16 to attend the assembly. The blessings of the occasion were well worth it. He called to mind the assurance of the Lord Jesus, who said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33) He had complete faith that it would be so, and that neither he nor his children would go hungry. Although he did not have a secular job waiting for him when he arrived home, it was not long until he found one.

Farther to the north, in Sierra Leone, it was reported that there were ten newly interested persons in attendance for every one of Jehovah's witnesses. In one group three brothers brought along with them sixteen Kissi-speaking persons of good will. They had no automobile or train or bus by which to travel, and reports had reached them that the bridge over a large river that they must cross had been washed out. But with faith they made the trip, seven and a half hours on foot to the flooded river. Then, with luggage piled on their heads, they waded through water that reached to their necks, and continued the trip to the assembly site. How happy they were to gather with Jehovah's people!

When those of the New World society meet together, they do not close the doors and tell everyone else to stay out. Not only are all persons of good will welcome, but they are encouraged to attend these meetings and enjoy the heart-warming Bible discourses and discussions. In Burma one special pioneer went three hundred miles out of his way to bring an elderly Chin person to the assembly in Rangoon. And

in Antwerp, Belgium, an eleven-year-old boy stationed himself outside the assembly hall to welcome the public. As people passed the entranceway he would politely approach them and personally invite them to come in to hear the public talk. More than forty persons attended as a direct result of that good work.

The Public Took Note

From French Equatorial Africa comes the report that Jehovah's witnesses were able to meet for their first public conventions there. They had to construct their own enclosure for the assembly in Brazzaville, but no effort was too great for this event. They were thrilled to have a total attendance of 10,090 at their three assemblies. Not only did the witnesses enjoy them, but others were deeply impressed with the co-operation and law-abiding behavior of the witnesses. When one man saw the Lost and Found department at the assembly he said: "Truly the witnesses of Jehovah are not like us. By us, when the Catholics arrange for a feast we have to take much precautions because they steal our bicycles, our hats, and especially when we lose some money, who comes and returns it to us? But here, they show you the bracelets, the watches, the earrings, the handkerchiefs and even the money that was found! In truth, the witnesses of Jehovah are different."

In the British Isles, where four assemblies were held, the diligent efforts in the ministry on the part of the brothers were evident from the fact that the total attendance of 48,833 for the public meeting at the four assemblies showed an increase of 32 percent over the figure for the previous year. Regarding the baptism at the North London assembly a television commentator said: "Five hundred and sixty-eight new ministers were ordained today, the second day of Jehovah's witnesses' assembly at Harringay. . . . At this ceremony it is the children who watch. Each witness becomes a preacher. This makes them the world's largest single body of ministers." Each one of them has made a study of God's Word, believes it and has made up his mind to live by it and teach it to others. At the Divine Will International Assembly in New York the largest Christian baptism in history was held when 7,136 were immersed. During the four months that followed, nearly ten thousand more were baptized at the seventy-nine other assemblies.

Three of those assemblies were held in Italy, with an increase of 145 percent in attendance over the assembly held there just four years ago. At the assembly in Florence to the north the police did their utmost to assure that no one would infringe upon the right of the brothers to assemble, and they even asked if they might enter the hall to listen to the talks. However, quite a different picture presented itself in Naples on the southern coast; the local authorities did all they could to prevent the assembly. But when a protest was registered with the authorities in Rome and the government brought pressure to bear on the local police to keep their hands off, the police decided they had made a "mistake," and the assembly was held, with 1,160 present.

In many places the number of newly interested ones outnumbered those of Jehovah's witnesses who were present. Sometimes the public accounted for half the audience, sometimes for two thirds or more. And how did they feel about the things they saw and heard?

A Danish businessman who had passed the assembly grounds in Copenhagen several times decided to attend on Sunday. After hearing part of the program he sent

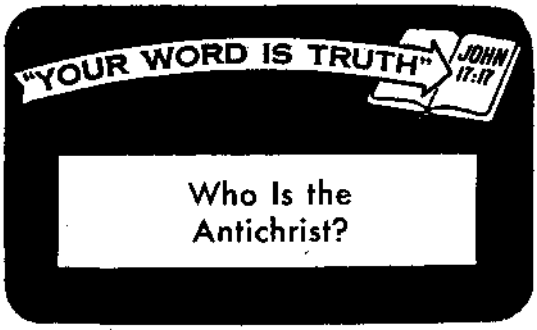
word home for his son to come and hear the rest of the talks with him. At the same assembly a Pentecostal woman told a publisher: "At a prayer meeting this week we prayed that Jehovah's witnesses would get rained out. But I got so curious I had to come over and see for myself, and it is overwhelming. It cannot be denied, God's spirit is truly here among you people." At the conclusion of the Finnish assembly in Helsinki a woman remarked: "I have been in many religious meetings, but it is only here that I have learned something."

Yes, they learned the divine will. Jehovah's witnesses love God, they appreciate his Word of truth, and they are eager to do all they can to help others to learn it. A newspaper report in Jamaica expressed its impression this way: "By 9 p.m. thousands of spiritually well-fed Witnesses and their friends were leaving the grounds. . . . With arms full of books and heads full of knowledge and hearts overflowing with love for God and his 'other sheep' weary Witnesses started wending their way to their homes, more determined than ever to carry out the Divine Will until Armageddon."

It is not just talk; true Christians live their religion and others recognize that fact. One of the technical directors of the assembly site used in Lille, France, said this about it when speaking to a group of Catholic priests following the assembly: "Jehovah's witnesses have an unexplainable force which animates them in their work and which manifests itself in their love for each other and in the joy they experience. They prove by their work, and not by loud talk, that they are accomplishing the Divine Will, for such was the title of their assembly. After many years of service, where I have been in contact with many organizations, I must admit that I have been able to work best with Jehovah's witnesses and this has made me reflect a lot. You cannot compare yourselves to the strength of Jehovah's witnesses." The French people responded warmly to the assemblies, and in Paris the facilities were overflowed with an attendance of 4,226, over double the seating capacity of the hall. Even with all overflow space being used, it was impossible for everyone to get in.

There is no question about it, many who attended these conventions learned things from the Bible that have changed their lives. For the first time many of them understood what the divine will is for them and they wanted to do something about it. A paramount chief in Africa was so moved by what he heard that following the assembly he offered to build a Kingdom Hall for his people if the Society would only send someone to teach them about God's kingdom. When two brothers accepted the invitation and went there to put on a special public lecture, they were greeted by an audience of four hundred persons!

The scope of the Divine Will assemblies as they have reached out to many nations has made it very clear that the New World society of Jehovah's witnesses reaches beyond the barriers that divide the old world and embraces persons of "all nations and tribes and peoples and tongues." (Rev. 7:9) Jehovah's witnesses are interested in their brothers and in other people, regardless of their nationality, race or language. They want to help them to learn the divine will, and these assemblies have better equipped them to do it. They have also stimulated the interest of many other persons who are beginning to realize that Jehovah God does have people on earth who really serve him and who are anxious to aid others to do the same.



A DEVOUT Lutheran widow at nigh seventy years was still working hard in a New York city garment factory. She had obtained a number of Watch Tower publications and now one of Jehovah's witnesses was making a return visit. The minister told her, among other things, the need of personal Bible study. This caused her to exclaim: "Catholics are not allowed even to have a Bible in their homes. They are not allowed to read the Bible. I tell you the Catholic Church is the antichrist. Yes, the Catholic Church must be the antichrist!"

Passing over her assertions regarding Catholics and the Bible as not germane to this discussion, we note that hers is a common tendency among Bible lovers, to label as antichrist those whom they fear or dislike. Thus some early Christians are said to have termed the cities that refused to hear Jesus, Chorazin, Bethsaida, Capernaum and Jerusalem as antichrists. (Matt. 11:21-23) A little later others termed Nero, persecutor of Christians, the antichrist. And centuries later, as Islam's armies forcibly converted professed Christians to their faith, others termed Mohammed the antichrist. By the time of the "Reformation" Catholics were calling Martin Luther antichrist, while Luther, Calvin and other reformers were calling the pope of Rome and his religious organization antichrist. There still are many Protestants who are of this opinion, such as the Lutheran lady mentioned above.

Today many modernists and higher critics among the clergy take the position that the Christian religion is the result of a gradual development on the part of man in his quest for God. These are apt to associate the antichrist idea with the ancient past. They claim to trace the antichrist back through Antiochus Epiphanes, persecutor of the Jews in the time of the Maccabees, to ancient Iranian and Babylonian myths.

For those who accept the Scriptures as God's inspired Word antichrist is not a mythical development but is of prophetic significance, having both the thought of being opposed to Christ and that of taking the place of Christ. In his great prophecy Jesus foretold that many false christs would come. (Matt. 24:24) Paul also was referring to the antichrist when he wrote: "Let no one seduce you in any manner, because [the day of Jehovah] will not come unless the falling away comes first and the man of lawlessness gets revealed, the son of destruction."—2 Thess. 2:3.

However, it is only the apostle John that specifically names the antichrist, doing so five times in his letters: "Many deceivers have gone forth into the world, persons not confessing Jesus Christ as coming in the flesh. This is the deceiver and the antichrist." "This is the antichrist, the one that denies the Father and the Son." "Every inspired expression that does not confess Jesus . . . is the antichrist's inspired expression." "Just as you have heard that antichrist is coming, even now there have come to be many antichrists." —2 John 7; 1 John 2:22; 4:3; 2:18.

In brief, the term antichrist includes all persons and organizations that are opposed to Christ and his kingdom as these are identified in the Scriptures, be those opposers pagan or professedly Christian, be theirs political opposition or religious. It would therefore include all those who

deny that Jesus came in the flesh, who deny that he was "produced out of a woman," that he "became flesh," but who insist that he was a member of the trinity, both God and man while on earth, an incarnation. Also included are those who deny that Jesus actually "came" from heaven, that he had a prehuman existence. Denying his statements such as, "Before Abraham came into existence, I have been," they show themselves to be against Christ, antichrists.—Gal. 4:4; John 1:14; 8:58.

The term antichrist would also apply to those who show their opposition to Christ by denying his plain statements regarding one of his purposes for coming to earth, such as: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." —Matt. 20:28.

All who oppose God's kingdom by Christ are also antichrists. Regarding these the Resolution passed last summer by Jehovah's witnesses at their Divine Will assembly noted: "The clergy have turned their backs on Jesus Christ the King and have endorsed the political organizations for perpetuating this old world, which is God's enemy, namely, the League of Nations and its successor, the United Nations; and they have led and encouraged the people in the idolizing of these human makeshifts for God's kingdom." Their idol, the United Nations, is therefore also an antichrist.

And so is the Communist rule that Russia's leaders foist upon mankind. While these leaders may with some logic point to Christendom's hypocritical course of action, they themselves have nothing better to offer—to say the least—and prove themselves to be both hypocrites and antichrists by their persecuting the spokesmen of Christ's kingdom on the baseless charge of sedition, as well as by idolizing their own form of man-rule, substituting it for Christ's kingdom.

And finally, the Scriptures indicate that the term "antichrist" also applies to those who once dedicated themselves to do God's will and then fell away or who entered the Christian congregation for selfish reasons. Paul referred to these in his farewell address to the overseers at Ephesus: "Oppressive wolves will enter in among you . . . and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." These are the antichrists that John spoke of that 'went out from among us because they were not of our kind.' Those taking this course in our day Jesus described in his great prophecy as an evil slave that would beat his fellows and associate with confirmed drunkards—Acts 20:29, 30; 1 John 2:19; Matt. 24:48-51.

Thus we see that "antichrist" is a Scriptural term that applies only since the coming of the Christ, God's anointed One, as a man on earth and to any persons and organizations that are against Christ or that would substitute for him and his kingdom. This includes all those who deny that Jesus is the Messiah, that he came as a man, that he had a prehuman existence and that his Kingdom is mankind's only hope. It also includes all those who are *anti* Christ's true followers, be they religious or political opposers. Since Christ as king is to dash to pieces all his enemies, the wise course for all who would gain everlasting life is to separate themselves from all antichrists and associate with those who give evidence of being Christ's true followers.

Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves.—Matt. 7:15.

Jehovah's Witnesses Preach in All the Earth

Chile

SCHOOL children often refer to Chile as "the shoestring country in South America that is famous for its saltpeter and copper." Tourists know Chile to be a land of changing vistas and favorable monetary exchange. But to the Chilean, this strip of soil along the western line of South America is, in the words of the nation's anthem, "Sweet Homeland—the happy copy of Eden."

Chileans like to talk of their country's minerals, crops and locations of unspoiled Eden-like beauty. They tell of volcanic mineral water springs. The therapeutic fame of these waters brings people from far beyond the national frontiers.

This calls to mind another kind of healing waters that are being made available to the more than 6,000,000 inhabitants of the land, symbolic waters of truth coming forth from the Fountain of Life to men of good will. Those who administer these life-giving waters are Jehovah's witnesses. They meet in more than forty congregations. These witnesses are busily engaged in dispensing truths from God's Word that lead people to freedom and life. Therefore, their work is symbolically described for us in Revelation 22:1, 2 as being God-given for the spiritual healing of the nations. In every part of Chile these Christian ministers are to be found freely applying the counsel of Christ Jesus, at Revelation 22:17: "And the spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free." There are more than 1,300 active witnesses of Jehovah freely spreading these healing waters of truths throughout Chile.

In the dry mineral desert tracts of the rainless north these waters of life are appreciated by the people. A traveling representative of the Watch Tower Society calls on them regularly. More often than not his means of transportation from one place to another in this section is by means of the lowly burro. Interest in God's kingdom is great in these parts. This minister is able to place as many as a thousand copies of the *Watchtower* and *Awake!* magazines in a single month with these people!

In the central zone, Rancagua, a city of over 40,000 population, was the recipient of a veritable deluge of these healing waters during the four-day Life-giving Wisdom District Assembly of Jehovah's witnesses. The hospitality of the people was outstanding. The Municipal Stadium with all its fine accommodations was freely donated. In spite of clergy denunciations and threats of excommunication, the rooming committee reported lodging over three hundred of Jehovah's witnesses in private homes and another three hundred in fourteen small hotels.

As a result of the city-wide witness that was given from house-to-house preaching and the publicity that the press and radio devoted to the four-day assembly, the people of Rancagua learned to distinguish Jehovah's witnesses from people of other religions. Since the assembly was held the local congregation has tripled the number of revisits that it is making on people who have shown interest in the work of Jehovah's witnesses. They have also doubled

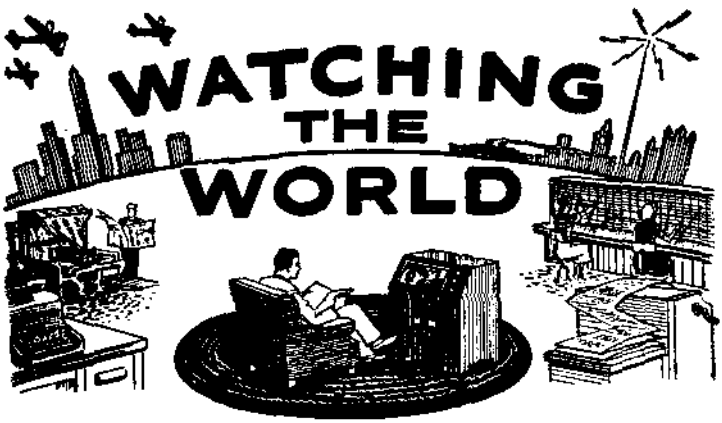
the number of home Bible studies that they have been conducting.

A director of a radio station was contacted during this time. He expressed a desire to co-operate in any way possible. When a brother from the public relations department called on him, the director offered two fifteen-minute periods a day during the assembly and four twenty-minute programs on succeeding Sundays. This man said: "I admire you people for your zeal and your faith. Though not one of you, I have the greatest sympathy for your work and the way you do it." He seemed to be impressed with the regularity and the devotion of the witnesses to their God-given work. But such constancy is normal with Jehovah's witnesses because they take to heart Paul's words to Timothy: "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching."—2 Tim. 4:2.

This four-day assembly, however, was not without the usual opposition from the Roman Catholic Church. Saturday noon, the third day of the assembly, under the auspices of the Women's League, the archbishop gave a half-hour radio discourse slandering the witnesses and falsely accusing them of possessing no Biblical knowledge, of being materialistic and of having communistic beliefs, this because they do not believe in the pagan doctrine of the immortality of the soul. It may be that the archbishop has never read what the Bible has to say about the soul at Ezekiel 18:4 (*AS*): "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." The Bible clearly says the soul dies. Therefore, it could not be immortal, but mortal. The archbishop, however, prefers to believe otherwise.

During the main lecture of the assembly, a police official in charge of a detachment of five policemen arrived. The officer said that he had heard the archbishop's radio attack and that it had so infuriated him to think that such an important and cultured man would do such a thing that he of his own accord had come to hear the lecture and to see that Jehovah's witnesses were not molested in any way as a result of what had been said. So people of all kinds are responding to the Kingdom message as it is being preached in all the world.

- How people in New Orleans gambled with hundreds of lives and lost? P. 4, ¶4.
- How a person can avoid a disaster? P. 7, ¶2.
- Whether a worldly ruler can be a vicar of Christ? P. 12, ¶6.
- Where opera is performed without stage props and with very little singing? P. 13, ¶2, 3.
- How Chinese actors perform love scenes without kissing or embracing? P. 14, ¶2.
- Why many people never have seen snow although it falls on all parts of the world? P. 16, ¶1.
- How an avalanche can destroy houses without touching them? P. 17, ¶6.
- Why the North Pole is not the coldest spot on earth? P. 18, ¶6.
- What especially impressed observers in French Equatorial Africa about the Divine Will assemblies there? P. 23, ¶1.
- What the term antichrist means? P. 25, ¶6.
- Which South American country is often called "the shoestring country"? P. 27, ¶1.



Project SCORE

◈ The U.S. fired into space on December 18 a vehicle held to be the largest man-made "moon" to date. The Air Force effort, called Project SCORE, carried into orbit an 8,600-pound Atlas intercontinental missile 85 feet long and ten feet in diameter. The projectile, originally weighing 244,000 pounds, dropped its booster engines and went into an elliptical orbit around the earth with an estimated altitude of about 925 miles at its highest point and 114.5 miles at its lowest point. A message conveying "America's wish for peace on earth and good will toward men everywhere," recorded by U.S. President Eisenhower, was carried aloft and later relayed by the satellite. This message was also transmitted by means of electronic teletypewriter signals. Still later scientists sent a recorded message to the instrumented Atlas and this too was successfully relayed. The new man-made space traveler was expected to remain in orbit about twenty days.

Talk War over Berlin

◈ On November 27 Soviet Premier Nikita S. Khrushchev sent a note to Western powers demanding their withdrawal from West Berlin. The Russians asserted that it was their intention to turn Berlin into a demilitarized independent city. Western proposals that the status of Berlin be considered along with the problem of German reunification met with Moscow's disapproval. On December 19 a Soviet spokesman threatened the U.S. with "annihilating defeat" if it were to resort to armed force against the Communists in Berlin. A 7,000-word memorandum issued by the U.S. State Department held that rights of the U.S. in Germany and in West Berlin were not dependent upon the "acquiescence of the Soviet Union." East German Communist officials declared, on December 21, that not even "American bayonets" could assure the Western powers' position in West Berlin.

NATO Ministers Meet

◈ The problem of Berlin figured prominently in discussions by representatives of the fifteen member nations of the North Atlantic Treaty Organization meeting in Paris December 16 to 18. Other matters, such as economic problems and the Cyprus situation, were also discussed. The NATO ministers were unanimous in rejecting current Soviet demands for evacuation of West Berlin. The NATO nations desire to negotiate with Russia on the German problem as a whole but this is not acceptable to the Soviets. A communiqué released on the final day of the Paris gathering, December 18, urged the Russians to join in negotiations for settling various problems in Europe. Moscow was also warned that "nuclear retaliatory forces" would be used if necessary to defend West Berlin. On December 19 General Lauris Norstad, Supreme Allied Commander in Europe, warned that aggressors against NATO nations would be risking "total annihilation."

Test-Ban Treaty

◈ Technicians of the East and West, representing Britain, the U.S. and the Soviet Union, opened meetings in Geneva on October 31 to discuss methods of policing a nuclear test ban. On December 12 it was reported that the conferees had agreed upon the third article of a test-ban treaty. During the previous week the experts had acknowledged the need of a control system and had agreed that any nation should be free to sign the completed treaty. The third article outlined the composition of an international control organization. A U.S. proposal suggesting the establishment of internationally staffed permanent inspection stations throughout the world later met with Soviet disapproval. The Russians favor control posts that are manned almost exclusively by nationals of the country in which these are situated. They also demand veto power within the prospective seven-member commission of the control organization. The conference was recessed on December 19 after agreement had been achieved on four articles of a prospective treaty. Spokesmen for all three delegations indicated, however, that major issues relating to a test-ban suspension were still unsettled.

Surprise Attack Talks Close

◈ East-West talks on methods of preventing surprise attack,

held in Geneva since November 10, were adjourned on December 18. The ten-nation five-week-old discussions had brought forth no agreement or clear understanding between technicians from Britain, France, Canada, Italy, and the U.S. and experts from Russia, Poland, Romania, Albania and Czechoslovakia. The West had favored international observation groups and inspection systems that might guard against missile attacks and the mobilization of ground forces. Spokesmen of the Eastern bloc attempted to bring into these talks matters that the West considered to be of a political nature. Technicians of the Soviet bloc maintained that the establishment of an atom-free zone in central Europe and various other disarmament measures should be considered by the conferees. When the parley adjourned indefinitely on December 18, agreement had not even been reached on a suitable agenda. A final communiqué expressed the hope that the talks would be resumed "as early as possible."

Mao Relinquishes Post

◈ Since 1949 Mao Tse-tung has been undisputed head of Communist China. It was announced on December 16 that 65-year-old Mao had decided not to seek re-election as the Peiping regime's chief of state. Some sources felt that difficulties encountered in bringing the country's peasant population into abject servitude to the political state by means of "peoples' communes" had been partly responsible for Mao's decision to relinquish his post. Peiping's Central Committee, in a 10,000-word document released on December 18, indicated that there would be a slowdown in the conversion to communes. Further, there would be no immediate large-scale attempt to enforce such communal living upon inhabitants of urban areas. Disruption of family life and dissatisfaction with labor conditions and wages were held to be the prime factors impeding progress in the changeover to communes. Peiping still intends to pursue the same basic policies it has followed in this regard heretofore, but all indications point to a more gradual future changeover. While Mao has given up his position as chief of state, he still continues as head of the Chinese Communist party and thus retains his prestige.

Bulganin Speaks

◈ Former Soviet Premier Nikolai A. Bulganin spoke at a session of Moscow's Central Committee on December 18. Now demoted to the chairmanship of an economic council in the northern Caucasus, Bulganin stated that while he was premier he had been associated with an anti-Party group made up of V. M. Molotov, Georgi Malenkov, Lazar Kaganovich and Dmitri Shepilov. The ex-premier said that he had been not only an accomplice of the reactionaries, but also "nominally their leader." He further declared that the group "met in my office and there concerted their anti-Party reactionary work." According to Bulganin, their moves included opposition to Nikita S. Khrushchev's plan for agricultural reform. Khrushchev, in a 38,000-word message to the Central Committee, admitted that the Soviet Union "is still seriously lagging behind the U.S." in farm production. Part of his plan for overcoming these weaknesses was indicated by the comment: "The time has come to organize, not only in towns but also in collective farms, communal dining halls, laundries, bakeries and nurseries."

Not Welcome in Baghdad

◈ Arriving in Baghdad on a Mideast fact-finding mission, Assistant Secretary of State William Rountree was met on December 15 by crowds of shouting demonstrators. Stones, eggs, and mud struck the U.S. Embassy's limousine in which Rountree left the airport. Shouts of "Go home, Rountree!" were chorused over and over again and similar slogans were found on banners held aloft by irate young Iraqis. Rountree was afforded adequate military protection and escaped injury. A military guard was also provided for the U.S. Embassy. In Washington a State Department spokesman attributed the demonstrations to "irresponsible and apparently subversive elements." Rountree later reported that he had been well received by the government and that his discussions with Iraqi officials had been "useful and friendly."

President De Gaulle

◈ General Charles de Gaulle was elected to the presidency of the Fifth French Republic on December 21. The 68-year-old soldier-statesman won over 78 percent of the 79,468 valid votes cast by an electoral college representing metropolitan France and lands within the French Overseas Community. The new president will hold vast powers accorded him under provisions of the new French Constitution approved in a referendum held in September. De Gaulle's seven-year term as president was scheduled to begin on January 8.

Algeria: Military Rule Ends

◈ Forty-four-year-old Paul Delouvrier became France's Delegate-General in Algeria on December 12. On the same date General Raoul Salan was relieved of his position as head of a military-civilian combine that had been ruling that land since the overthrow of the Fourth French Republic on May 13. Salan was subsequent-

ly appointed Inspector-General of National Defense. Consequently, Algeria's administration came directly under the supervision of French leader Charles de Gaulle.

The Castro Rebellion

◈ For many months the government of Cuban President Fulgencio Batista has been battling with insurgent forces led by Fidel Castro. As a step toward quelling rebel activities a state of emergency was decreed throughout Cuba on December 12. This was to last for forty-five days. During that period Batista would be free to take whatever steps he deemed advisable in coping with the Castro rebellion. Similar decrees had been issued previously, the last having ended in July. A rebel radio report on December 17 declared that insurgents had seized some government-owned properties in Las Villas province. Thus the Castro movement continued despite the imposition of a state of emergency throughout the island.

Cyprus: Toward a Solution?

◈ Greece made a bid on December 12 for the co-operation of Turkey in working out a solution to the current crisis in Cyprus. A British plan inviting both Athens and Ankara to send representatives to Nicosia to join in a "partnership" rule of the island has met with neither Greek nor Turkish approval. On December 18 a last-minute reprieve by Governor Sir Hugh Foot, granted to two convicted terrorists and commuting their death sentences to life imprisonment, served somewhat to reduce tension on Cyprus. On that same date British Foreign Secretary Selwyn Lloyd, Greek Foreign Minister Evangelos Averoff and Turkish Foreign Minister Fatin Zorlu met in Paris to discuss the problem of Cyprus. This was the first time since 1955 that representatives of the three governments had conferred on the matter. The results of this and a subsequent contact on December 20 were not revealed.

Prelates Become Cardinals

◈ Twenty-three Roman Catholic prelates, thirteen Italians and ten of other nationalities, were elevated to the College of Cardinals on December 15. Two days later twenty of these acknowledged "obedience" to Pope John XXIII and received scarlet birettas at the first of three scheduled consistories. Three other prelates in line for the Cardinalate in Italy, Spain and Portugal, were to be capped by Roman Catholic state heads in their respective countries.

IS YOUR SPIRITUAL DIET...

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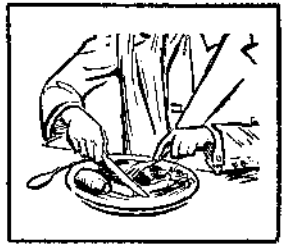

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Awake!

A Paradise Earth Through God's Kingdom

Does a Worker Have the Right to Work?

Introducing the Fascinating Enzymes

Let's Go to Market

FEBRUARY 22, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N.Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

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AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XL | Brooklyn, N. Y., February 22, 1959 | Number 4

MAN CANNOT STAND ALONE

DURING the last fifty-eight years man has made phenomenal scientific progress. He has moved from an age of horses and buggies to an age of atomic power, supersonic planes and roaring rockets. His remarkable progress and intellectual achievements have caused many persons to think that man can stand alone in the universe, that he does not need God. Because they have gained some scientific knowledge they consider themselves to be very wise, too wise to think God is necessary. They are like a small, self-centered child looking at a trick mirror that makes him appear much bigger than he actually is.

This is the attitude, not of a truly wise person, but of one who is senseless. Regarding him the Bible says: "The senseless one has said in his heart: 'There is no Jehovah.'" (Ps. 14:1) He closes his eyes to reality and tries to convince himself that God does not exist and that man stands alone. Because of this denial he finds it very difficult to explain his own existence, as well as everything he sees and studies in the material universe about him.

The scientist Max Planck thoughtfully observed that "we see ourselves governed all through life by a higher power, whose nature we shall never be able to define from the viewpoint of exact science. Yet, no one who thinks can ignore it." The more knowledge man gains the more evident it should become that man does not and can not stand alone. He must have the guiding hand of his heavenly Father. He needs to hold on to that great Rock just as a child holds on to its father when it is confused and frightened. Because of the ominous threat of atomic war that hangs over this generation man has never been more frightened and confused than he is now.

John B. Medaris, commanding general of the U.S. Army Ordnance Missile Command, pointed out this need for God. He said: "In this grave predicament involving nations determined to remain free, and others determined to enslave them, every element of our civilization has been brought into the battle . . . Man must find a rock on which to lean which offers him solace in time of stress and assurance in time of anxiety. There is a reaching out for God apparent in many regions, a searching for the kind of message Isaiah gave his troubled nation: 'Even the youths shall faint

and be weary and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.' Our first steps into the vacuum of space have re-emphasized the beauty and order of creation, which increased the reverence of men like Copernicus, and have verified the natural laws which govern all existence. As he ponders these things, man must come to believe anew, as once he did before false intellectualism, bigotry and superstition turned him away from truth."

Man can no more stand alone without the sound counsel and wise guidance of his heavenly Father than can children get along without the help and advice of their parents. Youngsters who are so wise in their own eyes that they disdain the counsel and instruction from good parents are not only a cause of much trouble for others but a cause of sorrow for their parents. Not only that, their actions bring unhappiness and suffering to themselves. God's Word gives good advice for children and for all mankind when its says: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you. Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes."—Prov. 3:1, 2, 5-7.

Because mankind has ignored this advice and has acted like self-centered, delinquent children who are wise in their own eyes, it has brought untold suffering upon itself. Man now has reached the point where the knowledge in which he glories threatens to destroy him because he does not know how to use it wisely. If he had followed the good counsel of his heavenly Father, he would not be in this dangerous situation.

The mental attitude of this atomic-age generation is wrong. This was pointed out by Jerome D. Frank, an associate professor of psychiatry. In an article he wrote for *The Atlantic,* he said: "The nuclear arms race poses a mortal and increasingly pressing danger to civilization. It is obvious that the chief source of peril lies not in the nuclear weapons but in the human beings behind them, and that therefore the danger can only be resolved by changes in human attitudes."

Instead of thinking so much of itself and being so cocksure that science has all the answers, this generation should humble itself before Jehovah God. It should change its attitude of being wise in its own eyes and acknowledge the wisdom and power of God that is so clearly manifested in the things he has created. If modern man would but obey the command written at Matthew 22:37-39, his scientific knowledge would never endanger his existence. " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' . . . 'You must love your neighbor as yourself.' " This is the right mental attitude.

Man's only hope for having his affairs straightened out lies in the hands of Jehovah God. He alone is capable of bringing about the many changes necessary for ensuring peace and security for earth's inhabitants. He has purposed to do this by permanently removing from existence all persons who refuse to transform their thinking, to humble themselves before his authority and to obey his commands.

Man is completely dependent upon God for peace, happiness and for existence itself. No matter what may be said by self-important persons who imagine themselves to be wise, man cannot stand alone.

WHY HAVE HUMAN GOVERNMENTS FAILED TO MAKE THIS PLANET A PARADISE? HOW WILL GOD'S KINGDOM BRING TO PASS THE WILL OF GOD UPON EARTH?

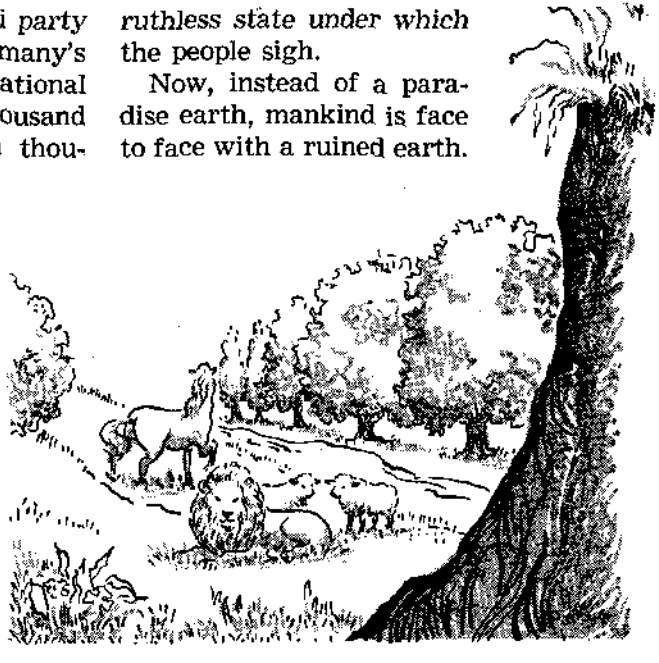
A Paradise Earth Through God's Kingdom

IF A paradise earth had to come at the hands of man, it would never come. Despite promises of paradiselike conditions, human governments not only have failed to bring about such conditions, but often they have brought about the opposite—conditions that belong only to a hideous nightmare. It is as the Bible says: "When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh."—Prov. 29:2.

Wicked rulers have made people sigh under intolerable conditions because of their *policy of rule or ruin.* Hitler's Nazi party was supposed to be the cure for Germany's economic and political ills. "The National Socialist Reich will endure a thousand years," Hitler had declared. "Ten thousand," Himmler insisted. It lasted just twelve years and, in its collapse, left much of the world devastated and in flames. "It was always understood that Hitler would remain true to his original programme, *Weltmacht oder Niedergang,*—world-power or ruin," says H. R. Trevor-Roper in *The Last Days of Hitler.* "If world-power was unattainable, then (it was agreed by all who knew him) he would make the ruin as great as he could." Indeed, in 1934 Hitler had declared: "Even if we could not conquer, we should drag half the world into destruction with us, and leave no one to triumph over Germany." And again: "We shall never capitulate, no, never! We may be destroyed, but if we are, we shall drag a world with us,—a world in flames."

Today mankind is closer to a world in flames than it was during Hitler's heyday. Now communism would enforce its version of a political and economic paradise on all mankind. Nikolai Lenin, founder of the Soviet state, once spoke of "this truly revolutionary struggle of the oppressed class for the creation of a paradise on earth." The tens of thousands of refugees from behind the Iron Curtain have called communism's "paradise" by a different name, exposing it for what it is—a ruthless state under which the people sigh.

Now, instead of a paradise earth, mankind is face to face with a ruined earth.



"Never before," said Bertrand Russell in an open letter to Eisenhower and Khrushchev, "has there been reason to feel that the human race was traveling along a road ending only in a bottomless precipice." —*Look*, January 21, 1958.

How clear that man, instead of planting a paradise, is "ruining the earth," just as the Bible foretold. But thank God, the time has come for mankind's Creator to step in and "bring to ruin those ruining the earth."—Rev. 11:18.

How will God destroy those who are ruining the earth? How will he make possible a global paradise? How will he make possible a rule of the righteous earth-wide? How will he cause obedient mankind to rejoice under the paradisaic conditions of perfect health and everlasting life? The means by which God will do all this is a kingdom, God's kingdom.

A Government from Heaven

What is this kingdom that will bring about a paradise earth? It is not a spiritual state of goodness in one's heart. No, it is a real government, a direct government from heaven. The One whom God has appointed as Head or King of this righteous government is God's own beloved Son, Christ Jesus. When on earth Christ preached "the kingdom of the heavens" as the hope for mankind.

That this heavenly kingdom is destined to make this earth a beautiful paradise is evident from what Jesus told an evildoer who was impaled alongside him at Calvary. The evildoer had asked Jesus: "Jesus, remember me when you get into your kingdom." Jesus answered: "Truly I tell you today, You will be with me in Paradise." —Luke 23:42, 43.

That evildoer did not go to heaven; Jesus himself did not ascend to heaven until forty days after his resurrection. No, that evildoer went to mankind's common grave and is there yet, awaiting the resurrection of "the unrighteous." (Acts 24:15) Jesus could promise this evildoer that he would be raised to paradise conditions because the time for this resurrection is after the wicked rule of nations is destroyed and the earth has been brought to a paradise state, such as that which existed in the paradise or park that God created to the east in Eden.

That original Paradise in Eden shows what mankind's Creator can do. Adam and Eve, living in their spacious paradise, had everything they needed for a happy life. Moreover, they could have enjoyed their paradise forever. To live forever all they had to do was obey the Creator of their paradise. They chose to disobey. The result was that Adam and Eve lost their paradise. God evicted these rebels from the paradise garden he had planted. Why should rebels enjoy the Paradise of God? So God "drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually."—Gen. 3:24.

That original Paradise existed until the global flood of Noah's day. But no man enjoyed its paradisaic conditions after God drove the first couple from their happy home.

It was not God's purpose that the earth should permanently lose paradise conditions. Indeed, it had been God's purpose for Adam and Eve to extend their paradise gradually to the four corners of the earth. Adam could not do this alone nor could he have given it the proper care each year; so God did not create the original paradise earth-wide. That Adam and Eve, however, were to extend their paradise earth-wide is clear from Jehovah's command: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living

creature that is creeping upon the earth." —Gen. 1:28, 29.

So God did not create the earth for nothing; he created it that it might be the happy home for righteous people. Thus God's purpose for a global paradise will come to pass and cannot fail: "For this is what Jehovah has said, the Creator of the heavens, He The true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited."—Isa. 45:18.

God's Kingdom Comes Against This World

Since no human government can destroy wicked rulers for all time and transform this earth into a paradise, Jesus taught us to pray for this heavenly kingdom: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." The coming of God's kingdom against this world does not mean the end of this earth but rather the end of this wicked world.—Matt. 6:9, 10.

So when the prophet Daniel foretold the Kingdom's coming against this world, he showed that the result would be the smashing of the nations: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, *AS*.

The smashing of the nations alone does not ensure a paradise earth. More is needed. The greatest obstacle to a paradise earth is the wicked spirit creature Satan the Devil. Speaking under the guise of a serpent in the garden of Eden, this rebellious spirit creature was instrumental in man's losing the first paradise. Satan still misleads mankind. With his demonic hordes Satan "is misleading the entire inhabited earth." No wonder men are "ruining the earth"! No wonder wicked rulers continually appear, causing the people to sigh! No wonder man by himself cannot make this earth a paradise!—Rev. 12:9.

Satan must go. But how? By the Kingdom's triumphing over Satan and his demon forces. Already the Devil has suffered a humiliating defeat. When was this? After God's kingdom began operating A.D. 1914.

Many times this magazine has explained how we know that the heavenly kingdom was established A.D. 1914. It has pointed out that the 2,520 years of the times of the Gentiles ended that year, that the world's time of the end began, that the world happenings and conditions Jesus foretold to mark the Kingdom's establishment are in evidence.

War in Heaven

Yes, something humiliating happened to Satan the Devil when Jehovah God installed Christ as King, in fulfillment of the prophecy of Daniel 7:14 (*AS*): "There was given him [Christ] dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." After receiving the long-promised Kingdom, Christ the King declared war against Satan. The Bible says: "War broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him."—Rev. 12:7-9.

This has meant great trouble for the earth. "Woe for the earth," says God's

prophetic Word, "because the Devil has come down to you, having great anger, knowing he has a short period of time." Christ the King did not follow up his victory by then destroying this evil world. No, he has allowed a "short period of time" for the Devil and his wicked world to remain. During this time, Christ foretold, there would be witnesses who would announce the Kingdom's establishment: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." —Rev. 12:12; Matt. 24:14.

After the world-wide preaching of the established heavenly kingdom, the accomplished end arrives. This means the complete end for this world. The nations, including world communism, will be utterly destroyed; for Jehovah God says of his heavenly King: "You will break them [the nations] with an iron scepter, as though a potter's vessel you will dash them to pieces." The Kingdom does even more. It puts Satan the Devil and the demons out of the way, for it is written: "The God who gives peace will crush Satan under your feet shortly."—Ps. 2:9; Rom. 16:20.

Earthly Paradise Under the Kingdom

The survivors of this world's end will enter a new world. They will begin the work of making the earth a global paradise, under the rule of the heavenly kingdom. Giving us a word picture of the paradise state under the King of God's kingdom, the prophet Isaiah says:

"He must strike the earth with the rod of his mouth, and with the spirit of his lips he will put the wicked one to death. And righteousness must prove to be the belt of his hips, and faithfulness the belt of his loins. And the wolf will actually reside for a while with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; and a mere little boy will be leader over them. And the cow and the bear themselves will feed; together their young ones will lie down. And even the lion will eat straw just like the bull. And the sucking child will certainly play upon the hole of the cobra; and upon the young one of a poisonous snake will a weaned child actually put his own hand. They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isa. 11:4-9.

Christ will rule as King for a thousand years. His rule will not collapse like Hitler's "thousand-year Reich," but it will successfully accomplish its purpose in righteousness. Unlike communism's "paradise on earth," God's kingdom will truly make this earth a beautiful garden, a paradise, and the people will rejoice. Christ will raise from the dead those who are worthy of a resurrection and those who can benefit by one. Among those raised to life under paradise conditions will be the evildoer whom Jesus once promised: "You will be with me in Paradise."

After the Kingdom accomplishes its purpose, Christ turns the Kingdom over to his Father: "Next, the accomplished end, when he hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power. For he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed."—1 Cor. 15:24-26.

All who remain obedient subjects of the Kingdom will be granted the right to live on this earth forever. Let all men of good will rejoice that, not a ruined earth, but a paradise earth is at hand—through God's kingdom!

Does a Worker Have the Right to Work?

IT WOULD seem that the right to earn a livelihood would be one of the fundamental guarantees in a free nation. Yet this very question has become a cause for heated argument throughout the United States. In November's elections it was a predominating issue for six states.

The issue was not whether a person has the right to expect a guarantee of employment but whether employment can be denied him because he does not belong to a union. Eighteen states have passed laws saying that he cannot be denied employment on those grounds. The Indiana law states: "It is hereby declared to be the public policy of the State of Indiana that membership or non-membership in a labor organization should not be made a condition to the right to work or to become an employee of or to continue in the employment of any employer."

The establishment of more and more union shops has made it increasingly difficult for a worker who does not want to join a union or who has withdrawn from a union for one reason or another to get a job. For the person who knows only one trade this can mean a denial of an opportunity to earn a livelihood, because he is unable to get work when all shops of his trade are controlled by the union.

The unions see no injustice in this. They feel that if a person wants to work in a certain plant or at a certain trade he should be willing to become a union member. They believe they have greater bargaining power when all the workers in a place are organized in a union. Right-to-work laws are looked upon by them as attempts to destroy the unions.

What Is a Union Shop?

A union shop results from an agreement between a union and an employer that all his employees must be union members. All persons hired by him are compelled, usually after a probationary period, to join the union. If any fail to do this, the employer is obliged to discharge him. He must also discharge any person who fails to maintain union membership by regular payment of dues.

When a union wants to establish a union shop it no longer has to go to the employees and persuade them to vote for it. Instead, it goes directly to the employer and negotiates an agreement with him, sometimes with the threat of picketing his place. If he signs for a union shop, his employees are compelled to become union members or lose their jobs. It was originally required by the Taft-Hartley Act that an election be held among the employees. If the majority wanted a union shop, the employer was obligated to bow to their wishes. Because the majority of the elections that

were held were in favor of the union shop, Congress amended the Taft-Hartley Act in 1951 to eliminate the required elections.

But what if some of the employees in a place do not want a union shop, how can they prevent it? The law provides for secret voting when 30 percent of the employees request it. Of course, if an insufficient number request it, all the employees suddenly find themselves faced with an ultimatum either to join the union or be fired.

Power for Collective Bargaining

Unions believe they must have the union shop to strengthen their power for collective bargaining. With power over all the employees in an establishment they feel they are in a better position to force reluctant employers to meet their terms. Right-to-work laws break this monopoly by permitting men to work in a shop without joining the union. The argument presented by the unions is that such laws will weaken the unions in collective bargaining.

If a right-to-work law should cause workers to stop paying their dues to a union because they no longer fear the loss of their jobs, is that not evidence that they do not want the union to represent them? As long as a majority of workers in a place support the union voluntarily the power of collective bargaining is not destroyed. But if the majority discontinue that support, the union should not expect to continue as their bargaining agent. In a democracy it does not have the right to maintain that position by coercion.

When the majority of the workers in a shop want union representation, the union insists that the minority who are against it should be forced to join and help support the union financially. Since the union is required by law to act as the bargaining agent for all the employees, it sees no reason why nonunion members should benefit from its efforts when not supporting it. The union considers such persons as "free riders."

Opposers of compulsory unionism, however, contend that this is not a sound reason for taking a man's job from him or for denying him one in the first place. They point to the several organizations in a community from which many people receive benefits yet that few actually support financially. Because a political party is put in power by a majority vote, that does not mean the minority should be compelled to join that party and help finance its political campaigns. Neither does it mean that all opposing parties should be silenced and crushed out of existence.

Freedom to choose or to reject a political party or a religion is recognized as essential in a free society. Compulsory support for either would mean the end of freedom. Since this is true in politics and religion, should it not be equally true in labor? Rule by the majority should mean the preservation of minority rights and minority opposition.

Since an employer cannot hire a nonunion man at a lower wage than that paid to union workers, because the law requires the union to represent the nonunion workers as well as the union workers, why should the union fear for its existence? Such an arrangement protects both and was requested by the unions for nonunion shops. Even though there are nonunion men in a shop, as long as the union has the majority backing it up it has the necessary power to force a reluctant employer to an agreement. The nonunion men are bound by the union's trade agreement and are subject to employer discipline to keep it. An employer can fire them more easily than he can a union man.

Means of Control

Advocates of right-to-work laws believe they are a means by which union members

can control their leaders. When the leaders of a union become corrupt and act in a highhanded manner, the workers could, because of such laws, withdraw from the union without losing their jobs. They could not be compelled to continue giving financial support to a bad union operated by labor racketeers.

When a union has gained monopolistic powers its leaders can exercise an economic power over union members that prevents protest against corruption. The McClellan committee has revealed that frequently union members are powerless to remove corrupt leaders. If elections are held they can be so arranged as not to express the will of the majority. The person who protests may lose his job or land in a hospital.

When questioned about this, Senator McClellan stated: "Take a truck driver, a fellow employed in a plant. Now, he gives them some trouble in the union—he asks questions, and he challenges this or that. The labor boss goes down to that plant and says, 'Listen, if you keep this man working for you, you are going to have trouble.' Management maybe doesn't want to get rid of him, but what alternative have they? They go out next morning and they find their trucks have syrup in the engines, or some other vandalism. They have no choice. You take the Carpenters Union, a construction union. You give them trouble—they won't assign you to a job."

In Philadelphia a member of the Teamsters Union opposed the local leadership. He was attacked by goons and was struck on the head with a hammer. A member of the Teamsters Union in Nashville, Tennessee, testified in a case that involved the Teamsters Union. He was beaten so badly by an assailant that he remained unconscious for ten days.

McClellan's investigating committee has uncovered many instances of violence by union goons. By means of such violence workers and employers have been intimidated by union officials. Of course, not all unions have become dominated by racketeers.

Nevertheless, proponents of right-to-work bills believe that workers would be able to exercise a restraint on their leaders if they were free to pull away their support from the union without losing their jobs. Labor authority Donald Richberg said: "The most effective voice which any man can have in an organization, unless he is a part of the ruling hierarchy, is the voice of opposition, the voice of criticism. This may be a small voice, but one which can be made effective only if it is coupled with the power to withdraw from the organization, to refuse to give it moral and financial support. . . . The major value of labor organizations to the workers lies in their power to control their representatives."

Voluntary Unionism

Voluntary unionism is much more suited to a free culture than compulsory unionism. When a union has members that have joined voluntarily it is bound to be a healthier union than when many of its members have been coerced into joining against their will. When the union does not have a monopoly on jobs, union leaders must win the loyalty of the members and hold that loyalty by the service they give them and by proper management of union affairs.

It is argued that right-to-work laws would require the union to fight constantly for its life. But how is this a bad thing? Is it not desirable in a competitive society? Is not competition the very basis of the Western economic system?

Once a union gains monopolistic power it can easily become oppressive. Instead of being a servant of the workers it becomes their master. Justice Brandeis once pointed out that "the ideal condition for a union is

to be strong and stable, and yet to have in the trade outside its own ranks an appreciable number of men who are nonunionists. Such a nucleus of unorganized labor will check oppression by the unions as the unions check oppression by the employer."

Not all union men oppose right-to-work laws. A local-union president of the Locomotive Engineers declared: "I believe in unionism. I joined the union soon after getting a job at age 19. I became an officer of the local union in 1949 and have been working for unionism ever since—but, unionism has gotten out of hand. We want good unions, voluntary unions, in place of the 'union shop' and 'goonionism'." A member of the UAW said: "I favor this right-to-work bill because it will give the union back to its membership." Still another union man stated: "I have been a union member all my railroad life, but compulsory unionism must go if we are to remain a free people." Others refrain from expressing themselves for fear of union reprisals. They are afraid of losing their livelihood.

There are, of course, many voices that are raised in favor of compulsory unionism and against right-to-work laws. Joseph Beirne, vice-president of AFL-CIO, stated: "The so-called right-to-work laws strike at the very heart of the labor movement." That would appear to be at its membership and dues money.

The majority of those persons who voted on the issue last November expressed preference for compulsory unionism rather than the freedom of being able to choose for themselves whether to join a union or not to join. Five out of six states voted against right-to-work laws. But that still leaves a total of nineteen states that have voted in favor of them. There can be little doubt that labor unions will make a concerted effort, with the great political power they have developed, to cause these laws to be repealed.

Unions Have Helped Workers

During the past few decades unions have done much to help the worker and to improve his standard of living. Before the advent of unions many employers compelled their workers to labor under frightful working conditions for starvation wages. They gave the workers no security or just treatment. It was only by the workers' organizing into unions and then forcing the hand of the employers through strikes and threats of strikes that they were able to improve working conditions.

If it were not for unions many employers today would quickly revert to their old way of mistreating employees. There is no doubt that unions have done much good. But in the fight to combat employer despotism there is always the danger of going to the other extreme of union despotism. This danger becomes more acute as unions grow in size as well as in financial and political power. When racketeers manage to gain control of a powerful union, the union ceases to be a benefit to its members. It becomes a despotic master that preys upon the workers and menaces the nation.

It is because of the awful, monopolistic power that many unions have acquired and the danger inherent in such power that right-to-work laws have been introduced in various state legislatures. By adopting such laws a state can guarantee workers the freedom to pull out from a bad union if they so choose without fear of losing their jobs. That freedom would help keep unions under the control of their members and out of the hands of racketeers.

Whether a worker has the right to work or not depends entirely upon laws that guarantee him freedom of choice without fear of reprisals. Surely such freedom is not out of place in a democracy.

JUNGLE WASTELAND Becomes Productive

By "Awake!" correspondent in Ceylon

THE inverted-mango-shaped island of Ceylon, lying at the apex of India, is a small country and little known to the rest of the world. But in relation to its size of about 25,300 square miles and the population of about nine million, it has big problems, even as have the other newly independent countries of south and southeast Asia. Stated in a nutshell, the chief problem is "the task of nation building." The most vital aspect of this task is economic development. This development has the twofold purpose of (1) diversifying and strengthening a weak and dependent economy that places the welfare of the country and its people on the fluctuating fortunes of tea, rubber and coconut; and (2) increasing agricultural and industrial production to raise the standard of living of the people.

Nature has bestowed on this beautiful tropical island vast potentialities that yet remain to be utilized. Her numerous rivers, with their sources in the central hills and flowing to the sea across plateaus in the east, north, north-central and west of Ceylon, constitute perhaps the largest development potential. Since Ceylon became independent eleven years ago the country has embarked on a program of harnessing rivers and developing their basins for agriculture and industry. The Gal Oya Valley scheme, modeled on the Tennessee Valley scheme in the United States of America and the Damodar Valley scheme in India, was the first such effort, and constitutes the largest single national development project in Ceylon. The principal object of the scheme is "to establish within the Area of Authority the maximum number of families of Ceylon citizens that the area can carry at a reasonable standard of good and comfortable living conditions, and generally to promote agricultural and industrial development, and the economic and cultural progress of these citizens." The "Area of Authority" referred to is about one thousand square miles.

Historically, this scheme for transforming arid lands into fertile fields stands apart from the procession of time, and yet it is something that Ceylon has taken from her past. The damming of rivers for irrigation purposes is as old as her two-thousand-year-old history. In and around the capitals of ancient Ceylon large irrigation reservoirs stand to this day as monuments to the engineering skill of her ancients. It is also something new because, for the first time in the history of the country, with flood control and irrigation for agriculture, power is being generated for rural electrification and industry.

Work on this scheme commenced in 1949 and to date a little over one half has been completed. Over 120,000 acres of jungle lands have been reclaimed and transformed

into forty new villages. Each village consists of 150 families and is complete with schools, dispensaries, community centers and multipurpose co-operatives. The other uses to which land has been put are agriculture (mainly rice cultivation), research stations, nurseries, pasture reserve and village forests. The giant reservoir called the "Senanayake Samudra" and a network of smaller detention reservoirs, integrated in an over-all irrigation system, have been constructed. The main dam is 3,600 feet long, with a top width of thirty feet. A tarmacadam road, twenty feet wide, runs on the top of the dam and at night it is illuminated by powerful electric lights at 160-foot intervals. The height of the dam above the rock foundation is 150 feet. A steel-lined concrete conduit, thirteen feet in diameter, is laid under the main dam as the reservoir outlet for power and irrigation water. It was also used for diversion of the river during construction of the river closure. All together, irrigation is now assured to about 80,000 acres of rice fields, both old and new, for two crops in the year. Cigarette tobacco, groundnuts and cotton are other crops under a rotated system of farming. Still other crops are in the process of experimentation in the nurseries and in the field.

Industrial Development

Power extension work is being carried on, with assistance under the Colombo Plan Technical Aid program. The work, which is not yet complete, already consists of about 120 miles of high-voltage transmission lines, thirty miles of local distribution lines and twenty-four substations to carry power throughout the valley and the adjacent areas. The powerhouse is situated on the northern end of the earthen dam below the reservoir and right under the shadow of the giant rock known as Ingiriyagala. It is designed to generate 10,000 kilowatts of power when all four turbines are installed and working. At present only two, with an output of 2,500 kilowatts capacity each, have been installed.

The industries so far operated with the power consist of the sawmill and carpentry workshops that handle the entire development requirements on the scheme, the brick and tile factory, with an annual production potentiality of three million tiles or bricks, and able to meet the entire development and commercial requirements of eastern Ceylon, and a large rice mill capable of hulling the entire paddy produced in the Gal Oya Valley. In addition, numerous rural towns have been provided with electricity for domestic and lighting purposes, and the machines in the various workshops, foundries, repair and reconstruction shops on the project are power operated. Work is about to commence for the extension of the power lines to the paper factory at Valaichenai, twenty-five miles from where power lines have already been constructed.

The largest industrial project envisaged in the valley is the sugar industry. The work on a sugar-cane plantation of 10,500 acres and the construction of a factory have already commenced. The industry is scheduled to go into production in May, 1959, and when peak production is reached in the next two years, 30,000 tons of plantation sugar, about 20 percent of the country's annual consumption, will be manufactured.

Inhabited by 100,000 People

With the development going apace for the past eight years, this area in the backwoods of eastern Ceylon has today become an integral part of her agricultural areas. It carries a population of about 100,000 people, of whom about 75,000 are those who have gone there during the past eight years. About 50,000 of them are peasant

landless farmers who have been settled at state-provided farmsteads, complete with a house, three acres of irrigable land and areas ranging from one half to two acres of high land. They have been drawn from all parts of the country and work each farmstead as a family unit. Agricultural extension work is carried out among them to help them to get better returns from the land. An estimated 10,000 others in the area are those who have gone there to settle in commercial enterprises to provide the needed amenities to the new settlers. Another 15,000 are the employees of the Gal Oya Development Board, the autonomous body responsible for the integrated development of this river basin, and their families. The balance of 25,000 are people who lived in the ancient villages scattered throughout this once-desolate region and who eked out a precarious existence either by cultivating pulses and grains or by cultivating rice, dependent entirely on monsoonal rains. They now have irrigation for their land, better communications, educational and medical facilities and the benefits of commerce and trade.

IN THE NEXT ISSUE

● Why is it that man alone of all earth's creatures needs a divine guide? There are five good reasons given in the article "Man's Unique Need of a Divine Guide." Read it in the next issue.

● What do you know about China's communes? How do they function? What do they offer the people? Why are not Communists in other countries enthusiastic about them? You will want to read the article "Red China Regiments the Masses."

● You were probably born on a bed and will spend about a third of your life on one. So you should enjoy reading the article "Thank God for My Good Bed!"

The Gal Oya Valley scheme is undoubtedly the forerunner to other river valley development schemes. Already, investigations are in the final stages for the Walawe river basin development, and work has been started to plan to reclaim the Mahaveli river basin. They will be larger and more fruitful to the country than Gal Oya. The wealth of knowledge and experience gained in the Gal Oya scheme will be channeled into the new enterprises that will mark the effort of a newly independent people in their march of progress.

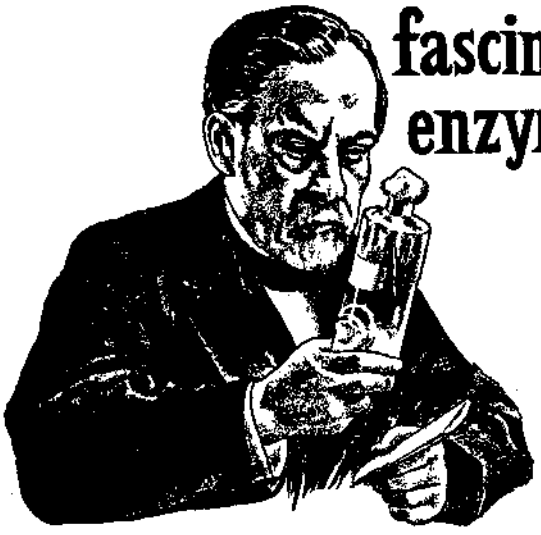
All men of good will are happy to see such efforts at beautifying parts of God's earth and at bringing more comfortable living conditions to their fellow man. It gives some small idea, too, of the great earth-wide reconstruction program now near at hand when all wastelands will be beautified and become inhabitable, when "the desert plain will be joyful and blossom as the saffron." (Isa. 35:1) May that blessed time soon come, to the honor of Almighty God and to the eternal benefit of mankind.

Colored Lights and Insects

According to the Department of Agriculture there is no single light that will repel all insects. A report in the *U.S. News & World Report* of July 4, 1958, said:

"Different colors attract different types of bugs. Pure white draws certain types of moths and beetles. Blue and blue-white bulbs attract the largest number of insects, yellow is less attractive, red seems to be least visible. Mosquitoes are not partial to any color."

Introducing the fascinating enzymes



ASK the average person what he knows about enzymes and most likely his answer will be, "Nothing," or "Never heard of them." Yet he has heard and knows something about the closely related *vitamins, hormones and genes.* Though they are truly fascinating, as we shall see, for some reason or other they have failed to catch the imagination of the public. The fact that they are not generally sold over the drug counter, as are vitamins and hormones, might explain it except that genes also cannot be thus commercialized and yet are well known.

Though so little known, the fascinating enzymes are called "the most important of the body's proteins," and have been aptly described as "life's miracle chemicals." Authorities tell us that "they are at the heart of every chemical action in the body" and "that life without them is impossible." "Every chemical action" includes digestion, metabolism, fermentation, putrefaction and even locomotion—yes, all bodily movements involve enzyme activity.

Cows eat the same fodder day after day, yet neither their milk nor their flesh has any resemblance to fodder in appearance or in taste. Why? Because of the enzymes. One man's flesh and blood cannot be distinguished from another's even though the one may subsist chiefly on cereals, another on fruits and still another on meats and blubber. Why? Because of the fascinating enzymes.

Modern man is proud of his combustion engines, but note the characteristics of the Creator's human engine. According to latest reports, more than 98 percent of the atoms that make up our organism are replaced in the course of a year. It is as though just any kind of combustible material were used in an auto engine and it was able not only to run the auto but also to keep repairing all its various parts, whether of steel, aluminum, copper, wood, cloth or rubber, so that no part of the auto at any time was more than one year old. What accounts for this remarkable engine's being able to utilize an infinite variety of materials, by which it not only produces energy but also keeps on renewing itself? The fascinating enzymes!

Learning About Enzymes

"All we know is still infinitely less than all that still remains unknown." Those words of William Harvey, modern discoverer of the circulation of blood, and uttered more than three centuries ago, certainly apply as regards man's knowledge of enzymes.

Like vitamins, hormones and genes, enzymes are potencies "infinitesimal amounts of which bring about those chemical reactions upon which all life depends." Between these there is a remarkable degree of co-operation. Thus "vitamins are required in the manufacture of many en-

zymes, and hormones serve to regulate the activity of the enzymes." There is also strong evidence that a single gene controls the making of a single enzyme so that enzyme deficiencies may be transmitted from one generation to another, resulting in mental and physical abnormalities. Enzymes are also greatly dependent upon trace minerals for proper functioning.

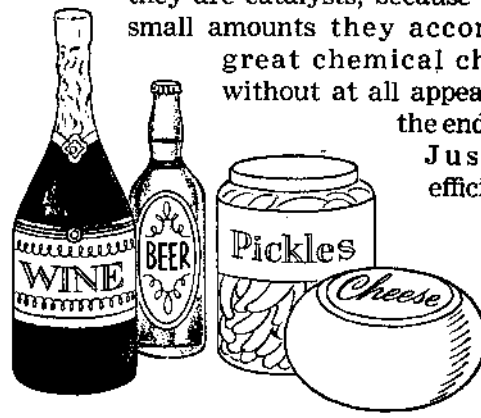
The term enzyme comes from the Greek language and literally means "in ferment." Familiar examples of fermentation or enzyme activity are sour milk, cheese, beer, wine, sauerkraut and pickles. It is generally agreed that enzymes are protein particles. Protein is one of the three organic constituents of all animal life; the other two are fats and carbohydrates, the latter including starches and sugars. The term "protein" comes from a Greek root meaning "first," and protein is indeed the most important of the three. Its molecules also are both the largest and the most complex. Enzymes are a certain kind of protein, even as are muscle, bone, hormones and the skin.

Efforts on the part of scientists to solve the riddle of fermentation go back some three centuries. Not much progress was made, however, until about a century ago when Pasteur laid the groundwork by his discovery of the law of biogenesis, saying that all life came from precedent life. On the basis of his experiments he concluded that all fermentation was caused by tiny living cells.

Although for the practical purpose of aiding the wine industry of France Pasteur's theory served well, it was not the whole or exact truth. Coming closer to it was the German chemist Buchner, who, in 1897, was able to demonstrate that fermentation did not depend upon living cells but upon an active liquid that he had been able to extract from yeast cells. Thirty years more passed before the first enzyme was isolated, the American biochemist Sumner of Cornell accomplishing this in 1926. He thereby proved the protein nature of enzymes. Since then some seventy enzymes have been obtained in a pure form.

Function as Catalysts

Enzymes perform their work by a process known as catalysis and they are therefore described as catalysts. "A catalyst," we are informed, "is an agent which affects the velocity of a chemical reaction without appearing in the final products of the reaction." To use a simple illustration: The adding of cement to a mixture of sand, crushed stone and water causes a change to take place, but the cement is not a catalyst because it appears in the final product; besides, the change is mechanical, merely from nonsolid to solid, not a chemical one. But today cottonseed oil and other edible oils are hardened for commercial use with the aid of hydrogen gas. However, hydrogen does not chemically react with these oils by itself but will do so in the presence of some such mineral as nickel. The fine particles of nickel cause a chemical change to take place, and yet there is no nickel in the hydrogenated fats that the housewife buys. The nickel is a catalyst. So also with the enzymes of our body; they are catalysts, because in very small amounts they accomplish great chemical changes without at all appearing in the end result. Just how efficient the



enzymes are as catalysts can be seen by comparing their activity with that of the chemist. To dissolve protein the chemist must boil it for twenty-four hours in a very strong acid solution. But enzymes dissolve proteins in but four hours, at body temperature and in a far milder solution. Likewise the soapmaker requires great heat and strong acids to hydrolyze or emulsify fats, whereas enzymes are able to do this at body temperature and in a practically neutral solution.

But even more remarkable is the contrast in the result of the enzymes as compared with those of the chemist. When the chemist breaks down protein molecules he wrecks them. But enzymes only dissolve some of the bonds of the molecules, resulting in submolecules or amino acids that the body is able to utilize as a builder uses bricks. The difference between the two might be further illustrated thus: The chemist is like the savage brute that uses a sledge hammer to reduce a powerful ten-ton truck to a pile of useless junk. On the other hand, enzyme activity might be likened to the work of auto mechanics who skillfully dismantle such a truck and reuse all its parts.

As to the effectiveness of these enzymes: Crude ptyalin can digest 200,000 times its weight in starch; invertase can convert a million times its own weight of sucrose into invert sugar; and one gram of pure renin can coagulate ten million grams of milk.

Specificity

Another fascinating feature of enzymes is what is known as their specificity; far from acting indiscriminately, they are very choosy. Certain ones act on certain subjects, the substance on which they act being termed the enzyme's substrate. Illustrative of this is the digestive process. Of the three basic types of food, proteins, carbohydrates and fats, the enzyme ptyalin in the saliva digests only the carbohydrates, changing them to glucose. The pepsin of the stomach affects only the proteins, changing them to amino acids with the aid of hydrochloric acid. The enzyme lipase in the small intestine affects only the fats, hydrolyzing or emulsifying them. In the small intestine the digestion of carbohydrates is completed as well as that of the proteins, the latter with the aid of still another enzyme, trypsin.

However, the foregoing is a gross oversimplification. For one thing it takes far more than three or four enzymes to digest all proteins, fats and carbohydrates. Many enzymes insist on just the right molecular structure before becoming active. Thus lactose and maltose, though of very similar structure, both being sugars, each require a different enzyme. This peculiarity has resulted in developing the lock and key theory, in which the enzymes are likened to keys that fit only certain substrates or locks. Then again, some enzymes seem like passkeys, fitting a number of different locks.

There is also considerable support for the theory that only certain parts of the surface of enzyme molecules are active, known as "hot spots." According to this theory everything depends upon just how the enzyme molecule lands upon the substrate as to whether it fits the substrate and will act upon it or not. How large these "hot spots" are can be imagined from the fact that in a single tiny cell of the human body there may be 100,000 enzyme molecules, these accounting for one to two thousand different kinds of chemical actions within the cell!

Enzyme Systems

To become active all enzymes need either oxygen or moisture. Then again, certain

enzymes require a complement or coenzyme in order to work. Nor may we conclude that it takes only one enzyme to effect a certain chemical change. While each kind of enzyme regulates a specific chemical action, enzymes act mostly in groups or systems, of which some one thousand have been identified thus far.

Thus, because of being unable to tolerate galactose, one of the components of milk sugar, certain infants could not digest milk. It was found that a chain of four enzymes is needed to digest galactose and that one of these was missing. By supplying just this one the problem was solved. In this regard it is of interest to note that mother's milk is better for an infant than cow's milk, not only because of its richer mineral content but also because it contains from four to five times as many enzymes, making mother's milk much easier for an infant to digest.

Along this line it is said that "the processes that change malt and hops to beer, and those that provide energy for an Olympic sprinter have fourteen steps—and eleven of the fourteen are exactly alike for the two processes." Also, the fermentation of sugar yielding alcohol "directly involves at least twelve enzymes—and it took hundreds of research workers from more than a dozen countries to unravel nature's secret for [thus] altering glucose." Similarly, for the breaking down of fats, not just one but nine enzymes are required.

Other Fascinating Aspects

Enzymes dissolve the dead and worn-out cells, making it possible for the blood to carry them away. A certain enzyme accounts for the clotting of blood. Itching, it has been found, is caused by enzymes breaking down protein particles in the body. Then again, a certain enzyme is indispensable to conception; without it the male sperm could not pierce the ovum. Apparently one sperm does not have enough of this enzyme, which accounts for the fact that many sperms must be on hand for conception to take place. We are also told that each nerve impulse produces a substance that an enzyme must decompose before another impulse can be transmitted. Nerve gas causes paralysis by inhibiting this enzyme.

Enzymes are being used more and more commercially. In the United States millions of pounds of citric acid are produced annually from sugar and molds containing enzymes, taking the place of lemon juice. Enzymes are used in preparing flax fibers, in curing tobacco, in tanning leather, and are more and more taking the place of malt in baking. It is reported that 20 percent of Japan's national income is from industrial enzymology.

Perhaps the most fascinating of all is the role enzymes play in modern medicine. Application of a certain enzyme to swollen bruises restores the tissues to normalcy in but a fraction of the time previously required. Likewise, "an enzyme . . . now speeds the treatment of burned skin, one of mankind's most painful and dangerous injuries. Named ficin, the enzyme literally dissolves away the damaged tissue and can completely clean a third-degree wound in three to five days." This greatly expedites skin grafting, which may be urgent in such cases.

Enzymes have also proved very valuable in dissolving pus in the lungs as well as in clearing up other forms of congestion. In certain cases of serious heart disease there is often the question of whether the lungs or the heart has been damaged. Damaged heart muscle releases a certain enzyme into the blood, making it possible to identify at once the organ involved and what course to take. Further, discovery that certain mental cases are caused by genetically transmitted enzyme deficiencies has

enabled physicians either to supply the lack or to compensate by a restricted diet, thereby restoring such persons to mental health. This may yet prove to be one of the most amazing and far-reaching of all medical discoveries involving enzymes.

While the foregoing has but lightly scratched the surface of what is known about enzymes, it does show that they *truly are fascinating potencies deserving* to be at least as well known as their close relatives, the vitamins, hormones and genes. We have noted that they lie at the heart of every chemical action of the body: digestion, metabolism, fermentation, putrefaction and locomotion. So small that 100,000 of them may be found in a single cell, they are such powerful catalysts that they can cause chemical changes at ratios as high as one part to ten million. Fantastically specific as many of them are, they are also marvels of co-operation, as noted by the some thousand enzyme systems. As *The Encyclopedia Americana* puts it:

"The part played by enzymes in the bodily processes of animals and man is so varied and complex that whole libraries in the fields of biochemistry and medicine are devoted to it. . . . The whole field of enzymes and their relationships with other potencies, such as vitamins, hormones, genes and viruses, is not only fascinating but of supreme interest in commerce, agriculture, public health, and many other phases of human life and activity."

Now for some practical observations. Arguing for less refined foods or use of dietary supplements is the fact that enzymes need both vitamins and trace minerals *to do their work.* Thorough chewing of food is also indicated so as to let the enzymes do their work efficiently. And when we note that fats are digested only in the small intestine we can understand why Dr. Sara Jordan of the world-famous Lahey Clinic, Boston, and one of the leading gastroenterologists (stomach specialists) of the United States, urges that we abolish the frying pan and the deep-fat kettle. And is there not implicit in the facts regarding digestion a powerful argument for moderation and simplicity: that we don't eat too much, nor too fast? Surely!

And last but not least, the fact that the Creator has given us such a marvelous organism should increase in us the sense of responsibility to use it properly and cause us to bow in wonder, humility and gratitude before our all-loving, all-wise and all-powerful Creator!

It has been said that the average dream lasts only about thirty seconds, though it may seem to go on all night. Apparently this is not true of most dreams, according to experiments conducted by Nathaniel Kleitman, a noted University of Chicago student of sleep. Seven men and two women were involved in the experiments. When they went to sleep the subjects wore electrodes, making it possible for the experimenters to measure the sleepers' brain waves. Several times during a night the subjects would be awakened and asked if they had been dreaming. When they were, it was found that their brain waves had a peculiar pattern, one different from that registered by dreamless sleep. Thus it was possible to measure the length of dreams. Briefly, this is what the experiments revealed, as reported by *Scientific American* of October, 1957: "The dreams of their subjects *averaged about 20 minutes in length. The shortest was three minutes, the longest 50.* Dreams tend to be longer toward morning. . . . Dreams are not fleeting but have about the same pace as waking experiences."

Let's go to MARKET

SHOPPING for the family dinner table is no longer done exclusively by the housewife. More and more husbands are finding it to be a unique pleasure. In New York city approximately 40 percent of the shoppers are men. Many of them get great delight from strolling among the immense displays of common and uncommon foods found in the modern supermarket and stopping now and then to examine the oddities.

This phenomenon appears to be due to the fabulous change that has come over American food markets in the last twenty years or so, especially since World War II. In most towns and cities, going to market no longer means going to small, dingy stores where a meager selection of merchandise is kept behind counters out of the customer's reach. Neither does it mean buying products in bulk that are scooped out of big barrels. Nor does it mean purchasing items whose prices are not marked on their containers. All this has changed.

The modern method for merchandising food is to take the market out of the country-store system and put it in pleasing surroundings and operate it with smooth efficiency. The modern supermarket is generally a beautifully designed building with a vast parking area. Its floor space may cover as much as 35,000 square feet. This is a tremendous area for a market, but there are a few that exceed even this colossal size.

When the shopper approaches its doors electric eyes open them automatically. The interior is striking. The color of the ceiling

and walls is restful to the eyes, the lights are soft and there may be relaxing background music. Air conditioning maintains a comfortable temperature throughout the building. The aisles are wide and the many rows of shelves are kept loaded with neat stacks of goods in amazing variety. It is not uncommon for a supermarket to handle six thousand items.

There are several long rows of refrigerated cases for meats, dairy products and frozen foods. Meats are prepackaged and sealed in plastic. In some stores there are one hundred and sixty feet of such cases. Their enticing contents make it difficult for a shopper to pass by without stopping and putting a few items in his shopping cart.

There is no haggling over prices, as is so often necessary in many markets of the world. Prices are fixed and clearly marked on every piece of merchandise. The food the shopper chooses is paid for at one of many checkout stands.

Self-Service

One of the biggest factors contributing to the success of supermarkets has been self-service. By permitting shoppers to walk among well-stocked shelves and to pick out what they want the store is able to handle a greater volume of people and to sell more merchandise per customer than by the old system. As the shoppers walk down long rows of easily reached foods that are arranged in an eye-catching manner they are influenced to buy more than they had intended. It has been found that the shopper in a supermarket buys seven items for every three he had on his shopping list.

Self-service is the only system that could handle the large crowds that shop at supermarkets. It is best for the store and the shopper. As he walks about the market he is free to deliberate over his choice of items. He can compare brands, prices and sizes without being pressured by a salesman.

A large metal shopping cart is provided by the store for the customer's convenience. It is essential in the self-service system. If there were no carts a shopper would buy no more than the few items he could carry in his arms. The commodious cart is an encouragement to buy a larger number of items. After payment has been made the cart can be pushed out to the shopper's car. It is left on the parking lot to be picked up later by a market employee.

Some carts are designed with a seat for small children. This leaves mother's or father's hands free to examine and to select merchandise. Market operators usually place candies and cookies on shelves that can be easily reached by these children as they are wheeled by. There is always a good possibility that what they pick up will not always be put back by their parents. This clever placement of goods helps to increase sales.

Cheaper Food

A shopper can obtain food in a supermarket at a much lower price than he would have to pay in a small store. This is to his advantage. The market can sell at low prices and reap only a small profit per item because of its volume of business. While a small store is selling to only a few hundred persons a week, the supermarket is selling to thousands. A very large market may draw as many as 50,000 people on Saturdays. A big turnover of merchandise at low prices earns more money for the store than a small turnover at high prices. It is this big volume of sales that makes possible the construction of markets costing from a quarter of a million dollars to one million and more.

These large markets, and especially a chain of them, have vast purchasing pow-

er. They buy in such immense quantities they can bypass middlemen and make purchases directly from manufacturers and farmers. Direct buying means savings for them and better prices for household shoppers.

The nonfood items sold in supermarkets help to compensate for the low profits the stores get on groceries. They bring much higher profit margins. The nonfood sections carry a wide variety of items. In some markets shoppers can buy garden supplies, drugs, cosmetics, dinnerware, kitchenware, toys, bicycles, radios, TV sets and many other things a person would not expect to find in a food market. Going to market today can mean going to what almost amounts to a general merchandise store.

Produce Distribution

The produce section of a supermarket is an attractive and impressive sight. But few persons realize what a great risk a market takes by handling produce. If the produce fails to move as fast as the market's operators had estimated, there is a loss of money through spoilage. Approximately one hundred kinds of fruits and vegetables pass through the produce department of a supermarket on a seasonal basis. This leaves room for much waste. It has been estimated that in the distribution of leafy and yellow vegetables from farmer to consumer there is a waste of about 43 percent.

In a large city such as New York the produce is generally obtained from a central market where it is received from the farmers. In other places big supermarkets may buy directly from farmers and fruit growers. A market that cannot risk buying large quantities of produce will make its purchases every morning from a jobber. He is a speculator who takes the risk of buying in large quantities from the receivers in the hope of disposing of the produce in smaller quantities to retailers.

The jobber in New York city begins work around midnight. During the hours that follow he is scurrying from one receiver to another, haggling over prices and making purchases. When he has the amount of produce he feels he can dispose of he is prepared to sell to market and restaurant buyers when they arrive. He will set his prices sufficiently high so that he will reap a good profit. The buyers, of course, will dicker with him until a price satisfactory to both is reached.

Fruits are obtained in New York by means of auction. The site of the auction is a big warehouse located on a pier near the central produce market. As you enter the warehouse you are immediately struck by the many long rows of fruit crates that are stacked to a height of about five feet. Here and there a crate has been opened to expose its contents for examination by buyers. Upstairs are a number of auction rooms about the size of small schoolrooms. The auctioneer stands on a platform at the far end of the room with a desk in front of him that resembles the type used by judges in police courts. He is flanked by assistants who record the sales.

The auctioneer chants prices in a monotone through a public-address system that is turned up to ear-shattering volume. To the visitor his chanting is a blast of unintelligible sound. Yet the buyers seem to understand what he says. They generally stand at the rear of the room, ignoring the many theater-type seats provided for them. A slight motion of a hand conveys their bids to the sharp-eyed auctioneer. After a buyer has purchased what he wants, he rushes to the next auction room and begins bidding there. What a market buyer pays for fruits here determines the prices his market sells them at to the shopper.

Markets in Other Countries

In many countries merchandising of food has changed little in hundreds of years. When a housewife goes to market she must either go to many small shops or to an open-air market. The merchants in the open market squat beside small piles of produce and other goods that they offer for sale. A stranger will find this to be a colorful and fascinating place.

Open-air markets generally sell a variety of merchandise. In the large market in Kano, Nigeria, the shopper walks among piles of grain, salt and spices. He passes freshly slaughtered meat, dried fish, as well as leather goods, metal jewelry, empty bottles, old razor blades and any number of other items that are offered for sale. Approximately 20,000 people come to this market daily. If the housewife wants to buy some meat she must go to the butcher. Since he generally lacks the convenience of refrigeration, he must kill the animal on the spot and sell the meat that very day. Unless the housewife times it right she will not be able to get the cut of meat she wants but will have to buy whatever the butcher is working on when she arrives. She buys only enough for that day.

In most cases the merchants do not have a fixed price. The shoppers are expected to haggle with them. For persons who are accustomed to this sliding price system it is enjoyable. They like to walk away from a heated round with a merchant feeling that they got a bargain. It is a personal victory for them.

In many places household shoppers buy their fish from fish markets that are operated by fishermen's wives. In Copenhagen the women display eels and other fishes on top of crates that are set up on the street next to the docks.

In Lisbon, Portugal, the fishermen's wives peddle their fish up and down the city's streets. The fish are carried on their heads in trays. That is also where their shoes are kept. These women prefer to go barefooted, but a city ordinance requires them to wear shoes. As long as a policeman is not in sight they keep the shoes with the fish.

There is an open-air market in the small town of Alkmaar in the Netherlands that sells nothing but cheese. The market is held every Friday, beginning early in summer and continuing through fall. After buyers have examined the displays of cannonball-shaped cheeses the dickering begins. Here is how *The National Geographic Magazine* describes it: "As buyer and seller name a price, they strike each other's palms so emphatically that echoes of slapping resound across the cobbled square. A final handclasp seals each transaction." Since the cheese sold here is in large quantities, the household shopper must buy what she needs from a retailer.

Although these old-style methods of marketing are colorful and traditionally accepted by the people, more and more countries are beginning to adopt the supermarket system. It has begun to function in some forty-six nations.

Since marketing is customarily a woman's chore, the interest shown in it by many American men may seem strange to the people of other countries. Nevertheless, the modern supermarket with its striking architecture, vast size, pleasant music, immense stock of foodstuffs in great variety and low prices is a pleasant and interesting attraction for men as well as women. It is small wonder, therefore, that more and more American husbands are ready and willing when the wife says, "Let's go to market."

The Resurrection—a Proved, Reliable Doctrine

"ONLY one out of five" of the top-ranking scientists in the United States believes Jesus Christ was resurrected from the dead, according to a recent survey. Wilbur M. Smith, a professor of English Bible at Fuller Theological Institute is reported to have said that the most surprising aspect of this survey "is the acknowledged lack of faith . . . on the part of scientists who claim membership in some Protestant evangelical denomination." "In view of the extreme liberal views of many congregationalists," Smith declared, "and the infiltration of modernism in the Methodist Church, the majority of denials from men in these denominations was no surprise. But it was somewhat astonishing to find as many Episcopalians denying the resurrection as professing to believe it, and more Baptists and Presbyterians rejecting it than affirming it."

Another survey, this one conducted by the statisticians of George Gallup, revealed that 90 percent of those questioned in the United States and 71 percent of those questioned in Britain believed that Christ was the son of God, but belief in Christ's resurrection was not so strong. Only 74 percent in the United States believed Jesus was raised from the dead, and only some 54 percent in Britain.

These surveys show that there is considerable doubt about the doctrine of the resurrection. In the words of Paul: "If, indeed, there is no resurrection of the dead, neither has Christ been raised up. But if Christ has not been raised up, our preaching is certainly in vain, and your faith is in vain . . . , you are yet in your sins. In fact, also, those who fell asleep in death in union with Christ perished. If in this life only we have hoped in Christ, we are of all men most to be pitied." But what proof have we that Christ was raised from the dead? How can we prove that the resurrection doctrine is not the hallucination and imagining of grief-stricken men? —1 Cor. 15:13-19.

Disbelievers in the resurrection accuse the disciples of Jesus of either intentionally or unconsciously inventing the story of the resurrection. But if this were the case, why was it necessary to induce, yes, almost force them to believe in the resurrection themselves? How stubbornly had Jesus' disciples doubted his return to life! When the women hurried to tell them that the tomb was empty and that the Master lived, the disciples accused them of nonsense. When, later on, Jesus appeared to many in Galilee, Matthew says, "some doubted." And when Jesus appeared in the room where the disciples were met together, there were those who would not trust their own eyes, but hesitated until they had seen him eat. Thomas still continued to doubt until Jesus had allowed him to touch his flesh. According to the book *The Story of Christ,* "the Gospels actually convey the impression that the friends of Christ, far from inventing the story of His return, were practically coerced into crediting the fact by outward and overpowering circumstances, and that they did so only after much hesitation. The opposite, indeed, of what those seek to prove who accuse the Apostles of having been themselves deceived or of having deceived others."—Matt. 28:17.

Faith must be based on evidence attested by reliable authority. We do have such

evidence for the resurrection. The companions of Jesus were the first to believe that Jesus was raised from the dead, but only after being fully convinced did they announce this fact. Peter was an eyewitness of the resurrection and he testified to the men of Israel: "This Jesus God resurrected, of which fact we are all witnesses." —Acts 2:32.

Paul had been educated at the school of Gamaliel. He at first was a violent opposer of Christ and a disbeliever in his resurrection. Yet Paul testifies that he had received a glimpse of the resurrected, glorified Son of God. Paul, who was well known in all the Christian congregations both of Jews and Gentiles, wrote that "Christ died for our sins according to the Scriptures, and that he was buried, yes, that he has been raised up the third day according to the Scriptures, and that he appeared to Cephas [*Petros*], then to the twelve. After that he appeared to upward of five hundred brothers at one time, the most of whom remain to the present, but some have fallen asleep in death. After that he appeared to James, then to all the apostles; but last of all he appeared also to me as if to one born prematurely."—1 Cor. 15: 3-8.

The authenticity of Paul's letter is beyond question. It was written about A.D. 55, less than thirty years after Jesus was staked at "Golgotha." Many who had known Christ were still alive at that time and might easily have refuted Paul's statements if untrue. Giovanni Papini says: "The very fact that, at so short a distance of time, a prodigy so contrary to the common beliefs and interests of watchful enemies could be publicly affirmed, proves that the Resurrection was not something a handful of fanatics had imagined in their delirium, but an actual event which it was difficult to disprove but easy to confirm."

The law of God at Deuteronomy 19:15 declares: "At the mouth of two witnesses or at the mouth of three witnesses the matter should stand good." The apostle cites at least 501 witnesses to the resurrection of Christ, himself being the extra one, with many of which eyewitnesses he had conversed. This thoroughly refutes the charges that it was an imposture, that his body was stolen, as the enemies who put Jesus to death claimed, or that it was a visionary hallucination, or a collusion.

Matthew relates that the soldiers who were guarding the tomb were bribed by the chief priests and the older men of influence to say: "His disciples came in the night and stole him while we were sleeping." The disciples of Jesus were not men of deceit. And too, there was little likelihood of a collusion among so many disciples, especially as to something that would be of no personal gain to them. Their witnessing to the resurrection could have no selfish motive; it exposed them to suffering and death. They gave their testimony in the very place where the bitterest enemies were, where certainly a fraud could be uncovered. And they did not wait, but witnessed then, while the rage of the Jews was at its height. Furthermore, if it had been a mere vision or imagination, it would have been of the expected thing; but this was to them a great surprise in their despair and downcast condition—the unexpected. Really it was the very thing that gave them the courage to bear testimony that could not be broken down under the most violent persecution.—Matt. 28:13.

Jesus' resurrection is complete proof of God's power to raise the dead. It is a guarantee of a resurrection to come of others who are in the tombs. "For just as in Adam all are dying, so also in the Christ all will be made alive."—1 Cor. 15:22; John 5:28, 29; Acts 17:31.

Guatemala

GUATEMALA is a small Central American republic. It is the land of the quetzal bird, whose brilliant plumage and unusually long tail feathers give it a mark of distinction. It is claimed that this bird will not live in captivity, therefore it is the bird symbolic of liberty for the nation.

Over one half of Guatemala's more than 3,000,000 population is of Indian extraction. These descendants of different tribes, principally of the Mayan race, live on the high plateau of the Sierra Madre mountain range. They speak native dialects and lead a primitive life. Many of these Indians resent the encroachments of civilization. They insist on keeping as aloof as possible from the modern world. They cling to their own culture and race. Many of them still speak non-Spanish Indian languages, wear distinctive dress and even practice ancient pagan worship.

The fact that over half of all the inhabitants are of this Indian extraction and that illiteracy is so high among them presents a real problem. It is tremendously difficult to instruct persons in God's Word, the Bible, when they are not able to read and when they speak only an unwritten dialect.

In many small villages Indians speak only native dialects, sometimes completely different from those spoken in other villages only a few miles away. In some cases villagers only five miles apart may not be able to understand each other. Add to this problem another, superstition induced by native witchcraft, and you will begin to see the difficulty that the Christian missionary has in arousing faith in God's kingdom promises.

Indians walking on mountain roads may break off a small switch from a tree and strike their legs with it so that the god that lives in that particular tree will give them strength. Others, when tired, may take off their right sandal. This is supposed to relieve them of weariness. Witch doctors openly ply their trade and are greatly feared. Amid such superstition, true religion has a difficult time penetrating. Nevertheless, it is being done. An increasing number of these people are now associating themselves with the New World society of Jehovah's witnesses. In places like Chimaltenango and Quetzaltenango, witnesses of Jehovah first read the literature in Spanish and then, for the benefit of those in the audience that do not understand Spanish, they translate the message into Cakchikel or Quiché.

The Latin population in Guatemala, however, are more responsive to the Kingdom message. Of the twenty-two states in the republic, all but two now have ministers of Jehovah's witnesses participating in the ministry work. In small towns where a short time ago special full-time ministers were assigned, today in each one of those places others have joined them in the preaching work. Regular weekly meetings are now being held in over twenty-five small towns outside the nation's capital, Guatemala City.

In the jungle state of Petén the Kingdom work is expanding at an interesting rate. The principal worth of this practically uninhabited tropical lowland has for years been the chicle industry. During the six

months' harvest season, from September to February, hundreds of workers go to the interior to live in isolated camps while the chicle is being brought out. In these camps the work of Jehovah's witnesses is well known. More than one witness of Jehovah in Guatemala has received his first contact with the Kingdom message while in Petén. There is a zealous congregation at one camp. This camp is made up of about sixty thatched-roof huts and a landing strip. Petén is accessible only by air.

What is it like to make a trip with a traveling representative of Jehovah's witnesses? Many times where he goes there are no paths, no roads, no railroads and no place for an airplane to land. He may have to hack his way through a steaming jungle of tangled undergrowth and cross dangerous swollen rivers. But he is glad to do it to bring God's truth to interested persons. Another journey may take this same minister up the chilly wooded slopes of the mountains of northwestern Guatemala. Here he will hike among the pines and low-flying clouds. To visit this isolated section of interested ones necessitates having strong legs and the ability to climb mountains.

The Kingdom message finds its way into all regions and into the homes of all kinds of men. Take, for example, the case of a certain man and his wife in Guatemala. One Sunday a minister of Jehovah's witnesses called at their door. The man displayed interest and literature was placed. A return call was made. The husband and wife said they were Catholic and that they would like a Bible. More return calls followed. What makes this particular call a bit unusual is that these people are relatives of the archbishop of Guatemala.

Guatemalans are learning that the only true liberation will come, not by human efforts, but by the kingdom of Almighty God. And, no doubt, many people of good will from this land of volcanoes, tropical jungles and the quetzal will reap the blessings that will come forth from that glorious reign.

- How mankind should be like a child? P. 3, ¶3.
- What government will bring about a paradise earth? P. 6, ¶4.
- What purpose God has for the earth? P. 7, ¶1.
- Why the right to earn a livelihood is a political issue in the United States? P. 9, ¶2.
- Why unions fear right-to-work laws? P. 10, ¶2.
- What people are copying their ancestors in an effort to transform arid lands into fertile fields? P. 13, ¶3.
- What are "life's miracle chemicals"? P. 16, ¶2.
- What enzymes can do in four hours that a chemist requires twenty-four hours to do? P. 17, ¶4.
- Why more men are now seen in food markets? P. 21, ¶1.
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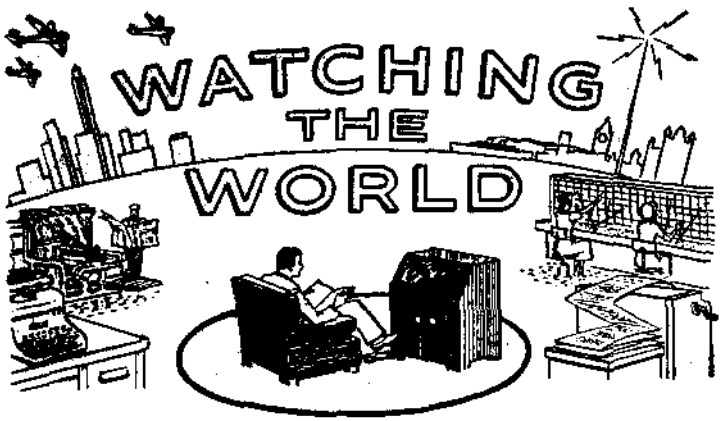
- How supermarkets help compensate for their low profit per item on groceries? P. 23, ¶1.
- How some church-going scientists show lack of Christian faith? P. 25, ¶1.
- Whether there were witnesses to the resurrection of Christ? P. 26, ¶3.
- What Spanish-speaking country has a population that is more than half of Indian extraction? P. 27, ¶2.



Moscow's "Cosmic Rocket"

◈ Moscow announced on January 3 that it had fired into space a "cosmic rocket" designed to circle the moon. It was reported on January 4 that the one-and-one-half-ton vehicle had sped past the moon, missing it by about 4,600 miles, and that it was traveling on toward the sun. At 4 a.m. Moscow time on January 5 the rocket was said to be 343,750 miles from the earth. At approximately 373,125 miles from the globe the projectile's radio equipment went dead. The Russians held that the rocket entered an elliptical orbit about the sun on January 7. According to Moscow, the rocket would reach its nearest point to the sun, approximately 91,500,000 miles away from it, about January 14. It was reckoned by the Soviets that the vehicle would then be traveling about 72,000 miles an hour.

Cuba: Castro Victorious

◈ Rebel forces under the direction of Fidel Castro have for many months battled the regime of Fulgencio Batista. In the wake of overwhelming rebel power, Batista resigned as president of Cuba on January 1 and fled from the embattled island to exile in the Dominican Republic. Hardly had news of this become known when emotional crowds began celebrating the rebel victory. In Havana, the capital, hotels and shops were looted by vandals among the excited throngs. The following day Castro named Dr. Manuel Urrutia as provisional president. The whole island then rested under a general strike proclaimed by the insurgent leader. Dr. Urrutia took the oath of office in Santiago, the provisional capital, on January 3. On that date Castro declared that constitutional guarantees, which had been suspended for varying periods during the past two years by the Batista regime, were being restored immediately. He gave assurances that Cuba's inhabitants would now enjoy freedom of press and radio. The general strike that had blanketed the island prior to Dr. Urrutia's proclamation as provisional president was called to a halt on January 4. The Cuban Congress was dissolved and the new government began organizing its various departments on January 6. On the day thereafter the new administration received U.S. recognition. Castro received the cheers of vast throngs as he toured major cities of the island, enjoying an overwhelming welcome in Havana on January 8. The rebel leader has been named head of Cuba's armed forces.

Battle over Berlin

◈ In notes to Western Powers on November 27, Soviet Premier Nikita S. Khrushchev proposed that Berlin become a demilitarized free city. He demanded that forces of the Western Big Three soon be evacuated from West Berlin. The Soviets later stated that they would turn over their control of East Berlin to the East German regime by June 1. Britain, France and the U.S. rejected the Russian proposals, indicating that they would resort to force, if necessary, in order to maintain their rights and responsibilities in West Berlin. On December 29 the North Atlantic Council approved the replies of Britain, France, the U.S. and West Germany to the Soviet notes of November 27, all of which held that the Russian proposals were unacceptable. Earlier, Soviet Foreign Minister Andrei A. Gromyko had warned that Western insistence upon remaining in West Berlin might lead to the beginning of a "big war." On December 31 the Western Big Three offered to negotiate with Russia on the problem of Berlin, but only if the Soviets would agree to discussions on the broader problems of German reunification and European security. Moscow had shown no willingness to participate in such talks. On January 7 the U.S. State Department issued a brief holding that, among other things, the Soviet Union had been responsible for the commencement of the "cold war" and had, by means of the Molotov–Von Ribbentrop agreements, abetted Nazi aggression against Poland. The Soviets, it was further maintained, had undermined control of Germany following World War II.

De Gaulle Heads Fifth Republic

◈ The presidency of the Fifth French Republic and the French Overseas Community

was formally conferred upon General Charles de Gaulle on January 8. Under provisions of the new French Constitution the president would no longer be merely a figurehead, but would now be vested with vast powers. President de Gaulle's first act was to name former Minister of Justice Michel Debré as premier. Information Minister Jacques Soustelle was given the high-ranking post of minister-delegate in the new government. Eighteen ministers who had served under De Gaulle since he returned to power on June 1 were retained in their positions and nine new members were announced as part of the Cabinet under Premier Michel Debré. Thus, after an eight-month period of transition since the Algerian revolt of May 13, which culminated in the collapse of the Fourth French Republic, a new French government went into operation with De Gaulle at the helm.

The 49th State

◈ Alaska became the forty-ninth state of the Union on January 3. On that date U.S. President Dwight D. Eisenhower signed a document of proclamation formally conferring statehood upon the former territory. At the same time, Eisenhower signed an executive order changing the design of the U.S. flag. The new flag, to become official on July 4, will retain its thirteen stripes and will feature seven staggered rows of stars with seven stars in each row, totaling forty-nine. The U.S. purchased Alaska from Russia almost ninety-two years ago for $7,200,000. The territory has sought for many years to become a state of the Union. Alaska's earliest bid for statehood was made in 1916.

Visitor from Moscow

◈ Soviet First Deputy Premier Anastas I. Mikoyan arrived in New York city on January 4 for a two-week visit. Mikoyan was met by no governmental officials, since his visit was not of a diplomatic nature. According to his own statement, he had come "on a holiday and a rest." During a motor trip from New York to Washington, Mikoyan ate breakfast in a New Jersey restaurant, visited a motel and did some sight-seeing. On the following day he talked for about one hour and a half with Secretary of State John Foster Dulles, discussing a number of matters. Mikoyan later proposed a top-level parley of U.S. and Russian leaders. The Soviet deputy premier met on January 6 with U.S. Vice-President Richard M. Nixon for over two hours. On another leg of his coast-to-coast trip across the U.S., Mikoyan spoke before industrial leaders in Detroit, making a plea for friendly relations between the U.S. and the Soviet Union. He held that all are "tired of the cold war and would very much like to have a hot peace." In a discussion with Chicago lawyers, Mikoyan declared that no one is jailed in Russia today for political reasons, though that had occurred in the past.

Rioting in Leopoldville

◈ Death came recently to at least 34 Africans and injury to 100 more during nearly two days of sporadic rioting and looting in Leopoldville in the Belgian Congo. The disturbances began on January 4 at the conclusion of a political meeting of Congolese, the apparent keynote of which was independence. The European sector of the city was invaded by the rioters, who ransacked and fired stores, police stations and Roman Catholic missions. A curfew was imposed throughout Leopoldville on January 5 and the following day order was gradually restored as troops patrolled the city.

Cyprus Cease-Fire Bid

◈ Leaflets circulated on December 24 by the National Organization of Cypriote Fighters, known otherwise as E.O.K.A., called for a cease-fire on the strife-ridden island of Cyprus. The cease-fire provisions, signed by E.O.K.A. head Col. George Grivas, were contingent upon co-operation of "the other side." Greek Cypriotes, numbering about 400,000, want independence, whereas Turkish Cypriotes, making up 100,000 of the island's populace, desire partition of Cyprus. Britain's plan for a "partnership" rule of the island with Greek and Turkish representatives co-operating with British Governor Sir Hugh Foot has not been completely acceptable. Earlier in the month of December the United Nations General Assembly adopted a resolution calling for British-Greek-Turkish negotiations for working out a suitable settlement of Cyprus' problems, with a view toward ending unrest on the island. A British plan to increase bread and gasoline prices and motor vehicle license fees brought resistance from both Greek and Turkish Cypriotes on December 28. The increased revenue would apparently be used to cover British costs of fighting Cypriote terrorists.

Toward Currency Convertibility

◈ Ten European nations—Britain, France, Belgium, Luxembourg, Italy, Norway, Sweden, Denmark, the Netherlands and West Germany—announced on December 27 that they would ease curbs and increase the convertibility of their currencies. Such a move would be certain to facilitate international trade. London declared that, beginning December 29, sterling held by persons who were nonresidents of the sterling area could

be exchanged freely for other currencies. Paris announced on the same date the devaluation of the franc by about 17 percent. Soon, it was said, a new "heavy" franc would be introduced equivalent in value to 100 of the old francs. The action of these nations toward greater convertibility of their currencies will bring to an end the European Payments Union, to be replaced by the European Monetary Agreement made in August, 1955. The new moves are indicative of the fact that since World War II these European lands have apparently achieved economic recovery.

State of the Union

◈ U.S. President Dwight D. Eisenhower spoke before Congress on January 9 in his annual State of the Union message. Among other things, the U.S. chief executive stressed that he would present to Congress a balanced budget. Eisenhower declared that it was his purpose to work through a "national goals" committee for the improvement of living standards and such things as health and educational facilities. During the year he indicated that he would propose new labor-management legislation, would have the Secretary of the Treasury prepare and propose tax revisions and would request that Congress act to strengthen civil rights. The president's audience was told that with a yearly population increase of 3,000,000, the need for guarding against aggression and the increased costs of modern military equipment, they should not expect a low-cost budget.

Resume Suez Talks

◈ London and Cairo announced on January 9 that they were about to discuss again the financial problems arising from the Suez Canal incident of 1956. Earlier discussions on these matters had been deadlocked and suspended in September. Resumption of the talks was brought about largely through the efforts of Eugene R. Black, head of the International Bank for Reconstruction and Development, acting as a private individual. A British delegation of six was scheduled to meet in Cairo with a five-man group representing the United Arabic Republic. Both sides remained silent on the basis of the understanding now reached or the details of further steps to be taken toward achieving a final settlement.

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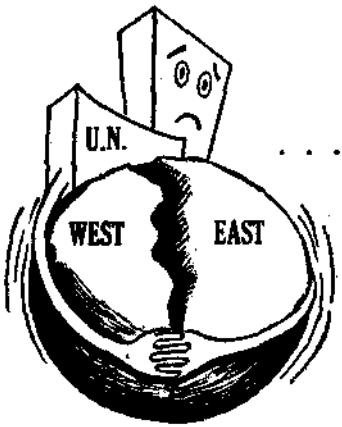

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Awake!

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- "Thank God for My Good Bed!" — PAGE 13
- ...he Australian Federal Elections — PAGE 21

MARCH 8, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street, Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	**$1**
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	**$1**
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Second-class postage paid at Brooklyn, N.Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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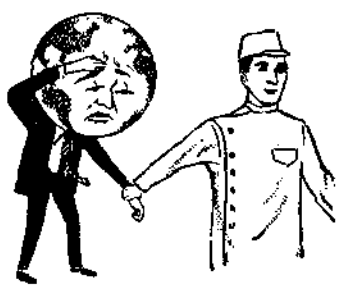
A WORLD that will work

A WORLD that will work is a world that will operate effectively in satisfying all human needs. That this present world is not functioning the way a world should is only too evident by reading the newspapers. The rampant immorality, the mounting rate of crime and juvenile delinquency, the shattered marriages, the food shortages, the housing shortages, the creeping and galloping types of inflation, the hot and cold wars, the armaments race —these are symptoms of a world that is not working. These are symptoms of a world gone mad.

"For at least thirty years, and perhaps more," psychologist Dr. Robert Lindner has said, "our civilization has been demonstrating behavior that, were the same to be discovered in the solitary human being, would cause the forces concerned with public order and safety speedily to remove him to an asylum for the mentally deranged. The world, in short, has run amuck. . . . We have failed to grasp the evidence that the sands of our civilization's time are running out; that the plague of psychopathic behavior that sickens us is the chief symptom of our society's expiring agony. . . . Our civilization appears to have entered its terminal phase."

A world that is mentally deranged, that has run amuck and whose chief symptom indicates "expiring agony" is certainly a world that is not working. Faced with such a world, what is man to do?

A college professor recently commented on the problem. Dr. W. O. Ross, professor of English, Wayne University, Detroit, Michigan, not long ago addressed a graduating class in these words:



"Man now has no function or purpose in life which transcends himself, and I think he is simply made in such a fashion that he has to have such a function. . . . I find that I am willing to hope that the cosmos in which we find ourselves is a cosmos which will work, and will yet turn out to satisfy human needs. It seems to me that the world as we now understand it is not a world which will work—which will work, that is, for the satisfaction of human needs and aspirations. Therefore I suspect . . . that we ought to look around for another world to live in."—*Vital Speeches of the Day*, March 15, 1954.

But in searching for a world that will work, where is man to look? Should he look to the scientists who propose trips to outer space and who eventually hope to reach other planets? No. Instead, he should look to the One who created this earth and who has declared: "This is what Jehovah has said, the Creator of the heavens, He The true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited."—Isa. 45:18.

Since God formed this earth to be inhabited, we can be certain that it is not his purpose for mankind to continue living in a system of things that is not working. In fact, we have God's promise of a new world, a world that will work, satisfying all human needs. An apostle of Christ Jesus wrote: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:13.

So it is not to the politicians of this old world that men should look for another world to live in; rather they should look to Jehovah God. His promised new world will be absolutely righteous. The "new heavens" means the righteous, new spiritual governing powers that will rule God's new world. The "new heavens" replaces "the ruler of this world," "the god of this system of things," "the one called Devil and Satan, who is misleading the entire inhabited earth."—John 12:31; 2 Cor. 4:4; Rev. 12:9.

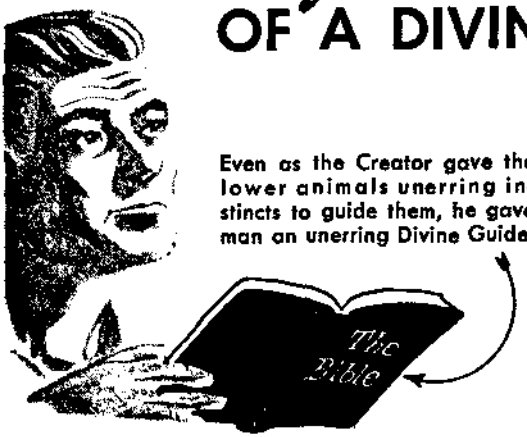
The "new earth" that God promises is not a new planet but the new human society organized and operated according to the righteous will of God, under the rule of the spiritual governing "new heavens." The present "heavens and the earth" are wicked. They must go, as God's Word shows: "The heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." God's coming destruction of this old world means Armageddon. The removal of all wicked human and spirit creatures makes way for a world that will work. For no more will the mad god of this world, Satan the Devil, be allowed to mislead mankind, causing human society to run amuck.—2 Pet. 3:7.

God's righteous new world will work. All human needs will be provided for. God promises: "Here I am creating new heavens and a new earth, and the former things will not be called to mind . . . And they will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full." Besides freedom from want there will be freedom from fear. No more crime; no more hot or cold wars! "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid."—Isa. 65:17-22; Mic. 4:4, *AS*.

Can it be said that a world is working when its inhabitants are plagued with sickness and death? No! But in God's new world these things will not be. The Bible says: "I saw a new heaven and a new earth, for the former heaven and the former earth had passed away . . . And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—*Rev.* 21:1-4.

So you can indeed look for another world to live in. But turn to the right source. Go to God's Word.

MAN'S *Unique Need* OF A DIVINE GUIDE



Even as the Creator gave the lower animals unerring instincts to guide them, he gave man an unerring Divine Guide,

MAN is unique in his need of a revealed religion, a divine guide. The lower animals do not need one. Their unerring instincts guide them from birth until death. Typical is the migratory flight of birds. In recent years scientists have established that these get their bearings from the sun and the stars. In their tiny brains they have, as it were, a built-in watch, compass, sextant and the skill to make use of them.[1] Man, however, cannot depend upon instinct to guide him to his desired haven.

Man is unique not only in his need of a divine guide but also in his ability to make use of one. The lower animals are dumb, not because they have a snout instead of a nose, but because, as Harvard anthropologist Hooten observes, "there is something about a brain that goes with the snout that makes speech impossible."[2] Tell a dog about yesterday or tomorrow. You cannot. Lower animals are not capable of conceptual and intellectual thinking. Says the Dutch psychologist Meerloo: "Time is a typical human concept. Other animals do not fight with time; they do not anticipate and cannot hope."[3] Because man has the ability to concern himself with time, past and future, he not only has need of a divine guide but uniquely is able to make use of one.

Further, man needs a divine guide because he has a logical mind; he uniquely is concerned with purpose. He asks, Where did I come from? Why am I here? What is my destiny? His capacity of logic requires of him that his life make sense. Those who would deprive man's existence of purpose deserve the jibe: "Scientists animated with the purpose of proving they are purposeless constitute an interesting subject for study."[4] None of the sciences can reveal man's purpose, they know nothing of "Why?" and philosophers can but speculate.

More important still, man finds he needs a guide because he uniquely is a free moral agent. He has a conscience, ability to distinguish between good and bad, between right and wrong. And so he asks, Why are injustice and suffering permitted? What is their cause? What is the remedy? What can I or must I do about it? According to many psychologists the chief cause of neuroses today is moral conflict, a clash between man's selfish desires and his hunger for righteousness. Yes, man alone recognizes the responsibility of the "ought to," as it has been called, which he must recognize and give its due if he would live at peace with himself. Both to determine what he ought to do and to have wisdom and strength to do it man needs a divine guide.

And, finally, man uniquely needs a divine guide because he alone is endowed with the worship instinct. Man is like the sheep—he needs a shepherd to guide and protect him. By means of the right religion man keeps in touch with his Shep-

herd, his Creator. But left to himself man's worship instinct leads him astray in paths not only vain but harmful and even degrading.

The facts of history as well as its internal evidence identify the divine guide to be none other than the Word of Jehovah God, the Bible. It is the Word of the One who created man and who therefore best knows how to guide man. Man can choose to ignore that guide if he so wishes, but only with harm to himself.

From Adam to Moses

Turning now to that divine Guide, we find that in the very beginning God revealed to man how he was created, the purpose of his existence and what he must and must not do, all of which served as a divine guide to him. Because of failing to heed that guide, man came to grief, bringing sin, suffering and death to himself and all his offspring.—Gen. 1:28; 2:17; 3:19; Rom. 5:12.

Serving further to guide man was the prophecy God uttered in his hearing that the Seed of the woman would bruise the head of the Serpent, while the Serpent will bruise the Seed in his heel. (Gen. 3:15) Without doubt that prophecy served as a divine guide, as an anchor of hope, to Abel as well as to his family—it being quite likely that both he and his brother were married at the time they offered the sacrifices mentioned at Genesis 4:3-5.

The revealed word of God proved to be an invaluable guide to Noah, which he heeded to the saving of not only his life but that of the human race. To Abraham God not only revealed his will to have all the families of the earth bless themselves in his seed but also what constitutes right conduct, for God said: "I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment in order that Jehovah may certainly bring upon Abraham what he has spoken about him." Because of heeding the divine guide Abraham received the honor of being termed "the father of all those having faith" and "Jehovah's friend"; as well as being assured of everlasting life and a position as prince in God's new world so near at hand.—Gen. 18:19; Rom. 4:11; Jas. 2:23; Ps. 45:16.

Particularly blessed with a more expansive expression of the divine guide was the nation of Israel. So long as they lived by that divine Guide they prospered and their fame spread far and wide, even as Moses foretold: "See, I have taught you regulations and judicial decisions, just as Jehovah my God has commanded me, . . . And you must keep and do them, because this is wisdom on your part and understanding on your part before the eyes of the peoples who will hear of all these regulations, and they will certainly say, 'This great nation is undoubtedly a wise and understanding people.' "—Deut. 4:5, 6.

A striking fulfillment of those words of Moses some 3,500 years later is the testimony of W. F. Albright, a noted archaeologist, who, although not properly crediting the source of Israel's divine Guide, does recognize its superiority: "Empirical logic achieved a signal triumph in the Old Testament . . . In fundamental ethical and spiritual matters we have not progressed at all beyond . . . the Old Testament. . . . In fact, a very large section of modern religion, literature and art actually represents a pronounced regression when compared with the Old Testament." He also speaks of "the incomparable book of Proverbs, which has never been surpassed for practical wisdom."[5]

Also Christianity's Guide

Consistently, the divine Guide, the Bible, also furnishes the basis for Christianity. Its founder, Jesus Christ, fully appreciated that fact. Though perfect in mind and body

and blessed with the memory of previous existence with his heavenly Father, he did not disparage the divine Guide but made himself fully familiar with it and used it with telling effect throughout his ministry. He testified to God: "Your word is truth." Repeatedly his enemies had to acknowledge his superior knowledge and understanding of that Guide: "And nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further." He "let God be found true, though every man be found a liar." Heeding that divine Guide enabled Jesus to fulfill the purposes for which he came to earth and to gain "the name that is above every other name."—John 17:17; Matt. 22:46; Rom. 3:4; Phil. 2:9.

Jesus' apostles were of the same mind. They recognized that "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." By reason of that divine Guide they, as well as all the other faithful early Christians, were able to make their minds and personalities over, resist the snares of the world and triumph over persecution; leaving an example for others to imitate even as they imitated Christ.—2 Tim. 3:16, 17.

And what about our day? Never before has the need of a divine guide been more apparent than at the present time. These are indeed the last days when "critical times hard to deal with will be here." There is lawlessness, strife and confusion on every hand: between blocs of nations, between individual nations, within nations, between members of a family and even within the minds of men. Never before has it been so obvious that "to earthling man his way does not belong. It does not belong to man who is walking even to direct his step."—2 Tim. 3:1; Jer. 10:23.

Those who appreciate the truth of those words of the prophet present a striking contrast to the rest of the world. They are giving a world-wide example of the wisdom of heeding the divine Guide. Typical is their freeing tens of thousands of Africans from bondage to witchcraft, polygamy and tribal strife. They are successfully resisting the brainwashing techniques of the Communists and are overcoming the temptations of materialism and loose conduct. Although having high Christian standards to which they rigidly adhere, they are known as the world's fastest-growing religious group. As one popular writer observed regarding them shortly after their 1958 Divine Will International Assembly: "It seems clear that these people—who otherwise probably would have been alienated from and outside any religious influence—have sought and found in the Jehovah's witnesses a framework that provides them with both the purpose and strength for the kind of personal morality all religions seek to espouse."[6] And all this has been made possible because of their recognizing God's Word, the Bible, as the divine Guide. Truly, man uniquely does need a divine guide and that guide is none other than the Bible.

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MORE HAPPINESS

¶ "If frugality were established in the state," English poet Oliver Goldsmith once said, "if our expenses were laid out rather in the necessaries than the superfluities of life, there might be fewer wants, and even fewer pleasures, but infinitely more happiness."

Feline Monarch

OF ASIA

WHAT the lion is to the continent of Africa, the tiger is to Asia—sole monarch at least over the local feline population. Majestic as the lion appears when viewed fullface, he lacks the agile strength of his near relative, and the tiger is quicker and more graceful and has great cunning. Men who have hunted and trained both lions and tigers believe that the tiger is entitled to the crown as champion in regard to feats of power and strength.

¶ The king tiger of Sumatra and Java is smaller than the famed Bengal tiger of India. The Bengal tiger may tip the scales at 500 pounds and may be ten feet long, including three feet for the tail.

¶ Not all tigers slink through the dense underbrush of the tropics. In his snow-covered winter homeland, the Siberian tiger faces temperatures of seventy degrees below zero Fahrenheit. And what a cat this tiger is! Though the average male weighs some 500 pounds, a good-sized one may weigh more than 650 pounds and reach a length of over thirteen feet.

¶ Only those who have been confronted with a tiger or have seen him in action can appreciate him fully. Not a few hunters, when suddenly discovering themselves in the uncomfortable presence of the jungle cat, have sensed their action reflexes being frozen or distorted, while they helplessly watch their quarry, in a few swift smooth-gliding bounds, melt away into the surroundings.

¶ The tiger is one of the few cats that can swim. An expert swimmer, the tiger has little hesitance about plunging into a stream. Should he spy prey on the other side, he will swim with considerable speed. This feline athlete is also an extraordinarily good jumper, being able to cover fifteen feet in a single bound. Contrary to common belief the tiger is not a good climber; usually it is the young that try to climb trees.

¶ Owing to the bright coloring of his coat and graceful body proportions, many persons consider the tiger the most beautiful of the cats. Blending well with the grass and underbrush, the tiger is almost invisible when stalking prey. The tiger kills its prey by leaping and hugging the victim and then biting its throat. After shopping, he will carry or drag away his lunch to an isolated spot where he can dine undisturbed. He satisfies his appetite with about sixty pounds or more of fresh meat, whereupon he takes a long drink and a long nap.

¶ Acute hearing is the tiger's speciality. "They hunt by ear," says Ivan Sanderson, "having a bad sense of smell, and very poor vision, apparently being unable to differentiate game from the bush as long as the quarry stand still."

¶ How aggressive are tigers? Zoologist Sanderson says: "The Romans used them in their arenas, but they soon discovered, as did Indian princes who pitted them against bulls and buffalo, that they invariably made every effort to keep out of their antagonist's way. Even recognized man-eating tigers are usually timid, and all of them do everything they can to remain out of sight especially of man."

¶ A noted biologist reports that a tiger usually will not attack man, but he and others emphasize this additional point—"as long as the man stands upright." Usually only persons in a crouched or stooped position become objects of prey, such as laborers planting or weeding in the plantations. The tiger apparently mistakes them at a distance for some animal. Having experienced how easy this type of dinner is to obtain, the tiger may come back to the same vicinity looking for more of the same and eventually become a habitual man-eater. Also, old tigers that have lost the ability to stalk natural prey may, in their dire hunger, resort to attacking man.

¶ Though tigers may be dangerous to man now, the time is coming when these beautiful cats will be permanently at peace with man. Jehovah God has promised that peace between the animal creation and mankind will prevail in the righteous new world: "In that day will I make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely."—Hos. 2:18, *AS*.

The "People's Communes" mark Peiping's "great leap forward"

"LET China sleep," once said Napoleon Bonaparte. "When she awakens the world will be sorry." If not sorry, the world is at least apprehensive at an unusual awakening in Red China. Peiping calls it "the great leap forward." Taking a look at Red China, *Time* magazine saw "a nation in the throes of an economic and social convulsion unparalleled in modern history." Also seeing some kind of an awakening, British Socialist M. P. Richard Crossman, after a visit to Red China, wrote in London's *New Statesman* that he was convinced "Chinese Communism is far the biggest and far the most formidable mass movement in human history." Largely responsible for the world's apprehension are the "people's communes."

What is this movement called "people's communes"? It is a system for totally regimenting the masses. It is a system of forced collectivization of humans. It is a system of large militarized social units based on communal living and centralized local management. The communes have been called in grimly picturesque language "vast human poultry yards."

Whatever the communes are called, Western observers view their inauguration as an operation similar in sweep and severity to the redistributing of land and the liquidating of the landlords in 1951 and 1952. Though inaugurated some time last April, incredible progress has already been made. About 98 percent of mainland China's 500,000,000 peasants have already been herded into the communes.

The size of communes varies. Last year Peiping announced that some 112,000,000 families had been organized into about 25,000 communes. The average commune is said to contain about 5,000 to 8,000 families; some contain as high as 20,000 families. More than 100,000 persons may thus be mustered into one of these militarized communes. A commune usually absorbs the whole population of a county, including peasants, students and professional men. Limited to the rural areas at first, the communal system is spreading to the cities.

Joining a commune is relatively simple. After "volunteering," a person turns over virtually all his possessions to the commune. Cooking utensils, animals, house and small plots of land, etc., all become the property of the commune. If, after joining, a person is dissatisfied with the communal system, it is just too bad—there is no provision for withdrawal!

Work and Provisions for Workers

The workers are assigned en masse to do whatever needs to be done. At harvesttime they work in the fields. At other times they build dams, run factories or build new ones, operate stores, construct highways, irrigation systems and electric power facilities.

Wages depend on several factors. Incomes are not the same for all workers.

Productivity and political attitude determine the amount of pay. Thus a peasant who works slowly and who is dissatisfied with the communal system receives lower wages than the person whose work output is high and whose political attitude is right. Really enthusiastic members of the commune receive bonuses.

In the more advanced type of communes only a small amount of pocket money is given the workers. Almost everything is paid for by the commune: meals, clothing and even funerals. The goal is to wipe out the use of money.

Communal facilities relieve the adults of many duties. There are communal nurseries, schools, tailoring establishments, kitchens and mess halls. Sputnik Commune, for example, has 260 mess halls where the members are fed free rice. An article in the *Jenmin Jihpao* (Peiping *People's Daily*) of November 10, 1958, exhorted party officials to improve mess-hall conditions. The article pointed out that some mess halls serve only rice and no vegetables to go with it.

Under the communal system there are no housewives, as it were. The women, relieved of home duties by communal facilities, work full time in the fields, factories, mines and communal kitchens. Women work on an equal pay basis with men. Pregnant women get a month off from work with half pay.

Highly Militarized

If a communal worker feels he has been drafted into some kind of army, it is not at all surprising. Communal workers belong to units described as divisions, regiments, battalions and companies.

Even the workday begins in military fashion. At 5 a.m. comes reveille. A roll call follows. Then the workers promptly march off to work. There is time out for breakfast at 8 a.m. and for lunch at 1 p.m. Lunch time means an hour-and-a-half rest period. The workday is supposed to end at 6 p.m. but many are called on to work eighteen hours a day. Every second week the workers get a day off.

While Red China's leaders effuse in glowing terms about their pressing ahead toward full communism, the rest of the Communist world does not seem exultant. Some Eastern European Communists outside the Soviet Union seem apprehensive at Red China's forging ahead toward the full collective ownership of society envisaged by Marx and Lenin. Writing in the New York *Times* of October 21, 1958, A. M. Rosenthal reports: "The commune system in China seems to be more in the way of discipline and conformity than Eastern European Communist intellectuals had bargained for—at least in their lifetime. Even some of the most rigid of them are appalled at the idea of an entire nation waking up to reveille, marching off to work in formation and supplanting ancestor worship with rifle worship. They are not arguing with China, but they are looking at each other with consternation.

"There is a joke going around Warsaw's coffee houses and clubs that sums up how some of the Communist intellectuals feel about things Chinese these days. It goes: 'Thank God for the Soviet Union. We are lucky to have a buffer state between us and the Chinese.' "

This same writer also tells about the Red Chinese military training program under the communal system: "Every person under 30 gets firearm training and there are two hours of drill and military exercise a day for all able-bodied persons."

Why the Communes?

The "people's communes" solve many problems for the Peiping regime. It is better enabled to feed mainland China's 653,000,000 hungry mouths. Peasants now can-

not evade forced deliveries of crops to the government. All farmers are forced into using new methods, such as the heavy use of natural fertilizer. Another benefit for Peiping is obvious: a totally regimented society is easier to control politically than a less regimented society.

For Peiping the big advantage of the communes is what they will accomplish industrially. As the New York *Times* of November 2, 1958, put it: "Communist China is in a desperate hurry to become a first-rank industrial and military power, capable, in particular, of challenging the United States, the hated nation that has refused recognition and is the chief obstacle to Peiping's manifold international aims and aspirations. Through the communes the Communist leaders must surely intend to have an enormously more effective control of their vast militarized labor force and to be able to shift men and women about at will to whatever tasks are most pressing or important at any given time."

Red China has already made tremendous advances. One report, for instance, says that under the communal system eight provinces in north and northeast China plan to double last year's record harvests in 1959.

Describing gains already made, Gerald Clark, a reporter for the Montreal *Star,* wrote the following after a five-week visit to Red China in 1958: "Nine years ago Communist China could not produce an aspirin; today it makes all the penicillin and antibiotics its hospitals need. Last year China did not manufacture a single farm tractor; this year it turned out 20,000. And the goal for next year is 200,000. . . . So feverish has been 'the great leap forward' this year that the Chinese themselves cannot keep even future estimates apace with actual production. The Chinese say they have doubled their grain output (to 350,000,000 tons). They say that China now is the world's biggest cotton producer. This year it is producing 10,700,000 tons of steel—the same quantity as France. Next year, the Chinese vow, they will double this and match Britain's capacity."

Chinese Communist leaders are optimistic about reaching their goal. General Chu Teh, deputy chief of state, told a youth conference in Peiping recently that "the Communist society that Communists have striven to achieve for more than a hundred years" would be realized in this generation. Achievement of their goal may well depend on the success of the communes. "If human beings can be reduced to mindless production-line cogs," commented *Time* magazine, "Red China may one day achieve the stature for which its rulers yearn."

Effect on the People

The communal system has some benefits for the peasants. It probably gives many a feeling of security. It assures them of some food regularly. It relieves them of family chores and distractions. But what use is made of the time thus saved? More work to make Peiping great, more time for Communist indoctrination, more time for rifle training! Is this such a blessing?

If anything marks the Communist communal system as malignant and abominable it is the disintegration of family life. Peiping is already well on its way toward the ultimate in totalitarianism and human degradation, as envisioned by British author George Orwell in his novel *1984:* "In our world there will be no emotions except fear, rage, triumph, and self-abasement. Everything else we shall destroy—everything. Already . . . no one dares trust a wife or a child or a friend any longer. But in the future there will be no wives and no friends. Children will be taken from their mothers at birth as one takes eggs

from a hen. . . . There will be no loyalty, except loyalty to the party. There will be no love, except the love of Big Brother."

That description is hardly fanciful when applied to present-day Red China. Parents hardly see their children now. The children are at nurseries and schools; the parents are in the fields all day and may work in the evening at other jobs. Under the communal system family life in Red China seems to have come to an end. How can parents train their children? They do not. The Party trains them now. While mother works, the Party trains the children, steeping them in communistic propaganda from their youth.

When one understands the principles of God's Word, the Bible, such as the parents' duty to "train up a boy according to the way for him," to "go on bringing them up in the discipline and authoritative advice of Jehovah," the evil in the Communist communal system is obvious. (Prov. 22:6; Eph. 6:4) Whenever God's laws and principles are broken, the result is disastrous. It will be so with Red China.

How sad the effects on children alone! What kind of morality will children have who have been brought up by an atheistic state? Indoctrinated with the ungodly dogmas of communism, they are brought up completely ignorant of God's will for man. And now the Communist leaders of China would rob the people of China of any opportunity to learn the truth of God's purposes, to learn about God's kingdom and how this heavenly kingdom will make possible a righteous new world.

A report appearing in the Hong Kong, South China, *Morning Post* of October 17, 1958, says: "China has banned the Jehovah's Witnesses religious movement following the arrest of two British missionaries, Peking Radio announced to-day." The two missionaries, Stanley Ernest Jones and Harold George King, were arrested in Shanghai. Graduates of the Watchtower Bible School of Gilead, the two Britons had been in China since 1947, two years before the Communists took Shanghai. The two missionaries and three Chinese witnesses of Jehovah were charged with carrying on counterrevolutionary activities by "preaching from house to house." And what was it that these witnesses of Jehovah preached from house to house? Was it politics? No! What they preached was the good news of God's kingdom. This is the message Jehovah's witnesses preach world-wide, and it is a message completely divorced from all political activity.

In banning the Kingdom preaching of Jehovah's witnesses the Communist leaders of China are fighting against God. Red China is following the course of Soviet Russia, which has long banned the preaching of God's kingdom. The Communists' belligerence toward God and his kingdom means disaster for world communism. God's Word specifically shows that anti-God world communism will come to its end, not at the hands of men, but at the hands of the God they speak against—Jehovah Most High. Writing prophetically of world communism, the last "king of the north" at the world's time of the end, the prophet Daniel said:

"And the king will do according to his pleasure; and he will exalt and magnify himself above every god, and against the God of gods will he speak incredible things, and he will prosper till the indignation be at an end; for that which is determined will be accomplished. And to the gods of his fathers will he pay no regard; and to the desire of women, or to any god whatever will he not pay any regard; for above all will he magnify himself. But in his place will he pay honor to the god of the fortresses . . . he will come to his end, without one to help him."—Dan. 11:36-38, 45, *Le.*

So let Red China and other Communist nations oppose "the God of gods"; let them honor the "god of the fortresses" by building up mammoth military machines. Yet their end is certain, for God's sure Word of prophecy will be fulfilled soon now at Armageddon, "at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction."—2 Thess. 1:7-9.

"AHHH! Thank God for a good bed!" A deep sigh of contentment and gratitude and soon the soft wood-sawing purr tells us that a busy man is lost in refreshing sleep. The missionary in a faraway land returns from a home Bible study. Happy and weary after a day of physical and mental activity, she slips between those sheets. "Ahhh! Thank God for my good bed!" Haven't you said it, too, many times?

Yes, what a great gift to man, to birds and animals alike, refreshing, recuperating sleep, and the instinct and wherewithal to provide a place of shelter and repose! Of this, Jesus said: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." Not that he never slept in a bed, for surely Zacchaeus was overjoyed to give him a comfortable resting place as guest in his house. But, strangely enough, while man in general is born on a bed and spends about a third of his life on it, often to die there, the greatest man who walked this earth was born in a stable, and a manger was his first resting place.—Matt. 8:20.

A pláce to sleep is one of the most primitive requirements of man and is basic in hospitality, so that Lot, on seeing strangers entering the city as night drew on, felt urged to invite them to his house. Lack of shelter bespeaks destitution and stirs compassion in our hearts; to refuse this primitive need inspires abhorrence. The thousands of refugees fleeing from the cannons of war, from oppressive dictators, or from floods and natural disasters present a picture of utter desolation, giving life to the various human-aid organizations.

The need of "a bed for the night" called into being the inn and lodginghouse early in the history of man. We remember there was no room in the "lodging-room" for Mary. It was customary to have a guest-chamber always in readiness. On this need the hotel industry is built, and it has become one of the leading sources of income in Switzerland and other lands, providing modern comforts and luxuries to suit the most fastidious guest. During 1957, 25,400,000 sleeping accommodations were provided in hotels and pensions in Switzerland alone.

But perhaps the greatest phenomenon of our time in this respect is the efficient streamlined organization with its great crowd of willing and untiring voluntary workers who provided over 125,000 accommodations for visitors attending the Assembly of Jehovah's witnesses in New York city during the summer of 1958, appealing to the spirit of hospitality in that great community. Similar organizations function in every land and city around the globe where such conventions are held, to the mutual blessing of both giver and receiver.

Beds Through the Centuries

The poor and travelers often slept on the ground in early Bible times, just as in warmer zones today, using their upper garment as a covering. For that reason the provision in Exodus 22:26 of not retaining a neighbor's garment as a pledge after the sun had gone down was incorporated into the Law. And we immediately think of Jacob and his hard bed under the stars with a stone for a pillow. A bed might also be no more than a rug or mat or pallet, which would be easily rolled up and carried away, as indicated in Matthew 9:6, when Jesus said to the paralytic whom he had healed: "Pick up your bed, and go to your home." Today in the Near East the Bedouins and other nomadic tribes sleep on woven hair or cotton mats, just as their ancestors did centuries ago.

Beds raised from the ground were used very early in the history of man, with bedsteads of wood and other materials. You remember the huge iron bedstead of giant King Og of Bashan nine cubits (thirteen and a half feet) long, and how Elijah told King Ahaziah that he would 'not *come down* from that bed on which he had *gone up,*' whereas Amos speaks of beds of ivory with silken cushions. Beds and the couches at banquet tables were often luxurious, as described in Esther 1:6: "Couches of gold and silver upon a pavement of porphyry and marble and pearl and black marble," with rich coverings of tapestry and fine linen.—Deut. 3:11; 2 Ki. 1:4, 6; Amos 6:4; 3:12, *RS.*

So through the centuries bedsteads have changed in form and fashion from the simple flat bronze or raised wooden bench to the richly hung four-poster, the German *Himmelbett,* or canopied bed. From land to land customs and tastes have changed, usually governed by the necessities of climate, until today we have come down from the high wooden bedstead to the low divan —and what a back-breaking job it is to make a row of them! The sailor speaks of his bunk; the ship's passenger reserves a berth; the modern bed-sitting-room is furnished with a low divan or convertible couch, but a point of discussion with every passing decade still continues: Single or double beds?—that is the question!

In German Switzerland you will seldom find a double bed such as is used in France, England or America. They specialize in twin beds, which, although they may be placed together, are made up separately. This they consider more hygienic; it ensures both partners better sleep and is far preferable in cases of sickness. They are very emphatic about this, but the gentle little Frenchman, with a twinkle in his eye and stroking his beard meditatively, concluded the discussion one day by saying: "Well, you can't keep up a domestic quarrel long sharing the same bed, now can you?" and for him that was conclusive!

Babies in Switzerland are laid in a crib containing a chaff sack, and pillows for children are preferably filled with millet chaff until their head is fully formed. Cot mattresses are often made of sea grass. Poor people in the mountain villages gather the freshly fallen dry leaves and press them into a sack to make a mattress that can be replenished or changed each fall.

And, of course, the straw sack is well known. The farther east you go in Europe and the Balkan States the more general its usage.

Modern Beds

The older generation today swears by the horsehair mattresses, but youth is looking at inner-spring mattresses, those with layers of foam rubber, or the vulcanized latex mattresses. There are many makes with glamorous names that are being advertised on television, over the radio or on the cinema screen. To read the advertising material is to be almost convinced. Odorless; hygienic; no moths or parasites or bacteria can find a home there; comfortable, no sagging or lumps; practical, and so on. The salesman suggests a hard foundation for this mattress. The first foam-rubber beds were too soft, but this has been corrected to some extent.

But perhaps the saddler's view and verdict are more interesting than the well-chosen words of the salesman. For the most part the saddler looks askance at these substitutes; he is not convinced. He says they are too warm in hot weather and give a chilly feeling in winter, which must be remedied by a good pad over the mattress. He advocates keeping to what nature herself provides for the ideal texture, warmth and healthiness, and by this he means horsehair with wool and cotton. For health of spine and muscles the bed must be firm and springy. A soft or sagging bed is not conducive to rest or the feeling of rejuvenation. Hospital beds are specially well sewn and firm, to prevent sagging, which only adds to friction and bed soreness. It is significant that first-class hotels have not introduced these synthetic materials, but abide consistently by the horsehair mattress. For the camper they may be ideal, however, being light and flexible and easy to transport.

Care Ensures Good Service

However, there are a few rules for the care of your bed, especially of your horsehair or inner-spring mattress. Turn often from side to side or from top to toe to ensure even usage. Inner-spring mattresses do not need to be turned as often. Do not beat it, or the inner layer of wool will become matted in the hair or damaged on the springs. Rather, vacuum or brush at intervals (the rules say monthly) instead of waiting till spring cleaning, so that dust and dirt do not get worked into the filling. Do not bend from end to end, thus straining the tick and bursting the tufting. Do not stand up on end or lay over the garden fence, or lay in the direct hot rays of the sun when putting out to air. After a good airing and sunning in early summer your bed will be all bulgy and springy again.

In Europe it is the custom to have the mattresses opened, cleaned and replenished by the saddler every ten or twelve years or even sooner, according to quality. This is done today by a machine with built-in vacuum and apparatus for loosening up the matted hair. All hotels in Switzerland stand under the control of the Commission of Hygiene and are required to have their mattresses renewed in this way periodically. First-class hotels, which are equipped with only good horsehair mattresses, by common agreement have them done after two years' use or every third year.

In the Near East the cotton-filled mattresses, which get matted and lumpy quickly, are fluffed up and made over more often. It is a work of art then to lie comfortably *around* the bulges and get the mattress flattened to your own particular shape again. Being the creatures of custom that we are, our individuality is even expressed in this respect, for how often do we not hear the remark: "I just can't sleep in a strange bed!" It starts early in life. A child playing happily in unfamiliar

surroundings by day wants his own little bed at night, where he feels safe and snug. Yes, just this freedom from fear and a sense of security are essential to sound relaxing sleep.

In temperate zones under-warmth too is essential to good sleep. Haven't you said at some time or other: "I didn't sleep well; I just couldn't get warm"? Cover your mattress with a good under-blanket. This also protects the mattress from perspiration and soiling. Never offer or sleep in an unaired or damp bed; this can have disastrous results. Today the electric pad has come to replace the old hot brick or hot water bottle in many places, but here in the country they still like their old-fashioned cherry-stone sack. Clean cherry stones are put into a linen bag and warmed during the day in the great porcelain oven. It's fun to tuck your toes in it at night and there is certainly no danger attached to it.

One thing that catches the eye of English and American visitors to Switzerland is the sheets and blankets hanging out of the windows each morning. They smile and ask: "Do you put your beds out of the window too?" and think it is rather a stretch of hygiene. This is done from spring to late fall and even on a dry-cold sunny day with the snow sparkling on meadow and roof. It is a part of the landscape to see the white sheets fluttering from the brown chalets in the mountain villages. This is becoming less frequent in the towns as more and more married women are absorbed into industry in this boom decade. But the domesticated Swiss housewife hangs the bedclothes out each day to air with pillow and duvet (a warm feather bed used on top taking the place of the English eider down), turns the mattress and makes up the bed again. Perhaps on Sundays she will say with a little guilty conscience: "Come, let's make *English* beds today." So you see, that little joke works both ways.

It is customary for the Swiss bride to provide the linen on setting up house. It is her pride to have twelve of everything from bed linen to kitchen towels, all beautifully embroidered with her initials (maiden name). True enough, fashions are changing, gay colors are taking over with nylon and cellular materials, but some girls here in the country still weave the fine linen sheets for the trousseau from the beaten threads of flax grown on the native soil. This is hard wearing, healthy and very beautiful.

The rising generation of housekeepers will probably do things differently. But when the housewife goes about her daily chore of making all those beds—for as long as a machine is not invented to do this it will surely remain her special privilege—she can be happy in the knowledge of what an essential part she has to play in the comfort, health and happiness of her family, and will feel fully compensated when she hears that deep contented sigh: "Thank God for my good bed!"

There is a very true saying here that "a good conscience is the best pillow." This reminds us of Paul's injunction to keep the marriage bed without defilement, serving God with a good conscience. Thus whatever material our bed may be in whatever climate, clean in heart and body we can lay ourselves down to rest, certain of Jehovah's protection and blessing through the night watches, to awaken refreshed for further duties on the morrow. And while the wicked may devise iniquity and work evil upon their beds, men of loving-kindness, like David of old, will cry out joyfully on their beds, knowing that the time is coming when both man and beast will lie down in safety and none shall make them afraid.

CENTRAL AMERICA prepares for invasion

BY "AWAKE!" CORRESPONDENT IN COSTA RICA

"LENELO." More and more North Americans will be learning those words as they travel over the Inter-American Highway. Yes, instead of the call to "fill 'er up" they will need that Spanish equivalent as they buy their gas along the highway that will stretch from Laredo, Texas, to the Panama Canal. This is part of the Pan American Highway that is to reach from one end of the Americas to the other. Who dreamed up such a highway, and who is paying for it? Will it really serve a good purpose?

It was not conceived as a highway at all, but as a railroad. A railroad linking the Americas was proposed in the United States Congress in 1884 and five years later was discussed at the first Conference of American States held in Washington, D. C., in December of 1889. Then in 1923 the Fifth Conference of American States in Santiago, Chile, recommended that an Automobile Road Conference be held, probing the possibility of linking the different American countries by highway. The automobile was then coming into its own and a highway was thought to be more practical and economical than a railroad.

Industrial leaders and the Pan American Union took an interest in the road, and engineers and administrators of public works from several Latin-American countries were invited to the United States to study the national and state highway programs. In 1929, in Rio de Janeiro, a general plan for the road was made and that same year in October there was a conference of representatives from Mexico and Central America in Panama. In 1930 the United States Congress appropriated $50,000 to look into the possibilities of a highway connecting the Americas, and this reconnaissance survey was completed in 1933. The survey was made by the Bureau of Public Roads in co-operation with the Central American republics. A report was published on this in 1934, giving the name "Inter-American Highway" to the portion from Laredo, Texas, to the Panama Canal. Through 1957 the United States has appropriated $128,703,000 for the building of the highway. It is along this road that Latin America expects an invasion, not of revolutionists firing their arms, but of camera-clicking tourists, shooting pictures from all angles and leaving in their wake a solid wave of material prosperity.

Mexico has been able to build its part of the highway without aid from the United States, and one can now travel from border to border on Mexico's part of the highway, practically all of it paved. The arrangements with the Central American governments is that they pay approximately one third of the cost and the United States pays two thirds. In July of 1955, when the construction program was

speeded up, 569 miles of highway were paved between Guatemala and the Panama Canal, leaving 1,004 miles yet to be paved. Since that time many more miles have been paved.

Riding over Mexican highways is no longer a novelty for many North American tourists but, undoubtedly, many, many more will want to do it when the word gets out that they can drive to Panama. Give an American tourist a car and a road and he will drive anywhere. The type of welcome he will get along the Inter-American Highway will depend greatly on his own behavior. Some will try to take advantage of him, as they do along any highway in the world, but many more will be friendly and try to help him through any difficulties. If he can speak a little Spanish he will get along much better, but sign language still serves very well. Through Mexico motels are common enough and they are springing up in Central America also. But in all towns there is a *pensión* or small hotel with sleeping accommodations. However, they are not likely to compare with the air-conditioned, TV-equipped motels of the United States. Mr. Tourist would do well to learn the rate of exchange before leaving home so that he will know how much he is spending in each country. And, above all, all documents required to drive his car through each country should be complete. This information can be obtained from a consular office or by writing the national tourist agency in each country.

A Visit to Mexico

Now for a quick run down to the Panama Canal, or, at least, as far as we can get. From Laredo, Texas, to Monterrey, Mexico, the highway takes the traveler over fairly level, desertlike terrain. Cactus and burros are plentiful; in fact, the burros create a traffic hazard as they wander onto the highway. To those unfamiliar with the Spanish language the pronunciation of the towns will present some difficulty. The local people might not even recognize the Anglicized pronunciation of their own home town. But one place should give the tourist no difficulty. As he stops to eat and buy gasoline he may hear more experienced travelers talking about Thomas 'n Charlie and wonder just who they are, but it is a reference to a picturesque Mexican town in the mountains north of Mexico City, Tamazunchale, roughly pronounced like the names of the two fellows above. One of the finest views of the trip to Mexico City is the descent into Zimapán. The highway curves back and forth across the face of the mountain and a vehicle appears and disappears several times as it winds its way to the valley below.

Mexico City has many attractions to offer the tourist if he has time to tarry. About three hundred miles south of Mexico City is Oaxaca, with some famous ruins and also famed for its cheese and palm-leaf hats. About one hundred miles south of Oaxaca the highway begins a sudden descent to sea level and to Tehuantepec, near the Pacific coast. The tourist will make good use of his camera as he snaps pictures of the local women in their long, flowing dresses that are peculiar to this region. Now our traveler is preparing for the final lap of the Mexican highway before entering Central America, in Guatemala.

Mexico has a highway to the Guatemala border and Guatemala has a highway to the Mexican border, but unfortunately, the two roads are not even acquainted, since they lack about fifty miles or more of meeting. So about 120 miles south of Tehuantepec you will have to turn off the Inter-American Highway, go down to Arriaga and put your automobile on a railroad flatcar for the trip to Tapachula. From there you can drive into Guatemala and

continue on through Central America by the highway. Guatemala is working on the unfinished section of the road, and officials estimate that within a year or less it will be possible to drive through without using the railroad. They say that soon the road will be passable, but they do not recommend it for general travel. A few intrepid souls have gone through already, but most travelers are not so venturesome.

Welcome to Guatemala and Nicaragua

Guatemala offers some of the outstanding scenery of the Americas. The Mayan Indians have retained their ancient customs and dress as in no other part of Central America. They still speak their native dialects, more than ten being in use today. Guatemala is rushing road construction, and in the last few years many miles of paved highways have been completed. Especially interesting for tourists are the towns of Quezaltenango, Huehuetenango, Lake Atitlán, and Chichicastenango.

A comfortable day's drive from Guatemala City is San Salvador, capital city of El Salvador. Here the traveler finds paved roads throughout the country. A few side trips from San Salvador are interesting, including the lava field between Santa Ana and San Salvador. Traveling two hundred and ten miles southeast brings the traveler to the Honduras border. Tegucigalpa, the capital of Honduras, is not on the Inter-American Highway, but an all-weather road, a small portion of it paved, covers the 120-mile trip. Most motorists prefer to make an overnight stop rather than try to drive to Managua, Nicaragua, in one day. Nicaragua is lower and hotter than the other Central American countries, but much of the highway is paved and there is no difficulty in driving any time of the year. Lake Managua and Lake Nicaragua are interesting sights, with volcanoes rising out of the water. The oft-discussed new canal from the Atlantic to the Pacific would pass through Lake Nicaragua.

The Land of Oxcarts

A long day's drive from Managua is San José, Costa Rica. But even now plans are being made for the construction of a luxury hotel near the border in Costa Rica. As the traveler ascends toward San Ramón in Costa Rica he gets out of the lowlands and into the cool, comfortable climate of Costa Rica's central plateau. San José, the capital city, can well boast of its climate, which is never hot and never cold. A three-hour ride from San José over a paved road leads directly into the crater of a now extinct volcano and is well worth the trip. Brightly painted oxcarts are the symbol of Costa Rica, but they do not serve just for a tourist attraction. The farmers use them to haul coffee, wood, bananas, or anything else that needs to be transported. Going south from San José, the Inter-American Highway reaches its highest point at *Cerro de la Muerte* (Hill of Death), approximately 11,000 feet above sea level. A cold, penetrating wind blows constantly, but the view is worth any discomfort it may cause. From here the highway drops down to San Isidro del General and the end of the Inter-American Highway. But it will not be the end for long. Bulldozers, graders, earth-movers, other machinery and hundreds of men are working to connect Costa Rica with Panama. Engineers estimate that within two years or less it will be possible to drive on through to Panama and they talk confidently of having practically all of it paved within three years.

For those who do not demand the very latest in traveling accommodations and comforts, many enjoyable experiences await them along this highway. The people they will meet are just like people every-

where else; there are honest people, there are crooks, there are friendly people, there are hostile. The area tapped by this highway is merging from centuries of backwardness, having been held back by dictators and priests. Along with its highways it is building schools to educate its children and hospitals to care for its sick. Modern cities and primitive villages are only a few miles apart. But material progress is surely finding its way throughout these countries.

Spiritual progress has not lagged behind. In fact, in recent years many thousands have studied and learned the truth of God's Word and are now serving as his witnesses. So when you call, "llénelo," one of Jehovah's witnesses might fill your tank, or he might serve you at one of the many shops, hotels or restaurants where you stop. He will be glad to see you as you travel along the Inter-American Highway. He will be even happier if you choose to travel with him along another highway, that mentioned at Isaiah 35:8, in the Bible: "And there will certainly come to be a highway there, even a way; and the Way of Holiness it will be called. The unclean one will not pass over it. And it will be for the one walking on the way, and the foolish themselves will not wander about in it." Instead of leading to the Panama Canal, that highway leads to life, life without end in the new world the Creator has promised, when this earth will be a Paradise. The time set for the completion of that highway is very near, and its Great Constructor will see that it is finished exactly on time. Hundreds of thousands are now joyfully traveling along that way, and yet there is ample room for all who wish to follow it to its glorious end, a new world of righteousness.

READ THE NEXT ISSUE!

● Why is it that in America, where 95 percent of the population claims to be Protestant, Catholic or Jewish, crime costs the people three times as much as education and ten times as much as is given to the churches? Read "Why the Religious Paradox?" in the next issue.

● What does it take to make a wife content? What will win her deep respect for her husband? Why is it important for man and wife to do things together? Both men and women will find the article "What Wives Look For in Husbands" to be one of lasting value.

● Do you keep up with world news? Do you know what led to the recent governmental changes in France? Just what changes has the new Constitution made? Don't miss "The Birth of France's Fifth Republic" in the next issue!

● How does the public react and how do doctors respond when Christians show faith in God even when life is at stake? Read the article "Courageous Stand for Sanctity of Blood" in the next issue.

New Yorkers Discuss the Witnesses

After the close of the Divine Will International Assembly two delegates who were doing some sight-seeing encountered a crowd gathered around a "soapbox orator" on Broadway in New York city. He was heatedly denouncing the witnesses and their assembly until a little woman with a lot of determination stepped up. She said that she was not a witness, but since attending part of the assembly she was going to study the Bible with Jehovah's witnesses. And she boldly told them what she had already learned about the nearness of the end of the old world.

As the "soapbox orator" tried to resume his vilification of the witnesses a husky American Negro stepped up and told him to be quiet. Although he was not a witness, he had attended the assembly and he told the others present that they would have been far better off if they had done the same. About that time a policeman thought it best to disperse the crowd.

As they left, a gentle-looking lad followed the woman who had spoken favorably about the witnesses and asked if she could give him more information. All she had was the booklet *God's Kingdom Rules—Is the World's End Near?* which she had received that afternoon at the assembly, so she handed it to him to read. That part of their tour warmed the hearts of those two sight-seeing delegates more than anything else that evening.

THE AUSTRALIAN Federal Elections

By "Awake!" correspondent in Australia

"DOUBLE the child endowment, double the maternity allowance, free dental treatment for all children under 16, personal unsecured loans from the Commonwealth Bank, marriage loans at low prices, employees' fares to and from work as a taxable deduction, reduction of sales tax, an increase in age and invalid pensions." These were some of the inducements offered to the Australian public by Dr. Evatt in his policy speech for the Australian Labour party in their bid for the public vote at the federal elections held throughout Australia on November 22, 1958. It was nine years since the Labour party had held office in the federal government and the campaign for power promised to be interesting.

What was to be the answer by the Liberal party to these attractive offers made by their opponents? Were they going to outbid Labour by additional attractive offers, or were they going to rest on their record of the past nine years and let the public judge for themselves? The answer to these questions was given a fortnight later, on October 29, by Menzies in his policy speech for the Liberal party. Menzies made it clear that his government wished to be judged on its record during the past nine years. "The success of our policies is clear," Menzies said; "yet our opponents say Australia is on the verge of ruin. All I can say is that if it were, the Evatt policy would push it over." He undertook to restrain inflation, maintain employment, encourage investment of foreign capital, but made no promise of tax relief. He added, "We do not change our political principles at election time. Our slogan is Australia Unlimited."

What were the voters to think of all this? How was this to affect them and their families? The Australian workingman was sensing changing conditions, that things were not so good and easy as they had been ten or even five years ago, that competition in every field was keen, and that unemployment, though not high, was rising fairly steadily.

The general feeling was that a false move now could adversely affect the economy of the nation, which no one desired. On the other hand, the Labour party was dangling an attractive bait, had a fine record when in power in times gone by, and the matter was one for deep consideration. Many were the discussions, some heated, in factories and offices, in hotels and on

the streets, and in the homes of the people.

What is the true story about Australia? What has been the progress since the war years, and what are the prospects for the future? The facts show Australia is prosperous, in the sense that nearly everyone has a job, good money is being earned, and production and consumer buying are high. The growth of the economy in nine years of Liberal government has been great. And yet an American or, more pointedly, an Englishman or German from previously war-torn Europe looking at Australian roads and railways, or at Sydney's buses and trams, might think we were a rather poor and backward people. Development has been patchy. Much more important, the rate of growth (which is the important thing to watch) has slowed down badly. And this is a real danger signal.

Furthermore, farm incomes were down by a third in 1957, and the 1958 wool prices were down again. Because of high internal costs, it becomes increasingly hard to export, and the total of these things could mean much tighter import restrictions, bringing further unemployment. The Menzies government expressed no undue concern when these matters were brought to their notice, but Dr. Evatt, on the other hand, said that the Australian economy badly needs "a shot in the arm," and there is no doubt that his proposals would pep up the sluggish economy. But in the citizen's mind comes the question, "Who is going to pay for it all?"

To further complicate the issue for the elector is the entry of the church into politics. Speaking at a meeting of the men's society of the Methodist Church, the president-general of the Methodist Church of Australasia said: "A church could not support a political party, but Christian spokesmen should point out the Christian principles which should determine how to vote." Opposing the Communist party and the Australian Labour party, and openly supporting the Democratic Labour party (a breakaway from the Australian Labour party) the Roman Catholic archbishop of Melbourne, Dr. Mannix, said: "Every Communist and every Communist sympathiser in Australia wants a victory for the Evatt party." Referring to a recent pastoral letter to Australian Catholics from their Cardinal Gilroy, Dr. Mannix added: "The Democratic Labour Party has stood for the principles espoused in that pastoral letter. Can the same be said of the others?"

Such was the dilemma facing the 5,421,000 electors as they listened, read or had put before them on television the various viewpoints of the leading politicians and commentators. Often the term politician is used "more or less disparagingly as applying to a person primarily interested in political offices and their profits." As defined by Webster's dictionary, a politician should be "experienced in the science of government," but one brings to mind that an earlier meaning of the word was "a schemer, an intriguer."

The Australian Governmental System

Australia is a federation of six states: Queensland, New South Wales, Victoria, Tasmania, South Australia and Western Australia. However, the power to govern is divided between seven independent parliaments, those of the six states sitting locally and the federal parliament sitting at Canberra. At the end of the nineteenth century Australia consisted of six British colonies, the above-named states each wholly and separately controlled by its own parliament and constitution.

Under the stress of external danger and for certain internal domestic reasons, the six colonies combined or federated in 1901. A constitution was drawn up creating a central authority, but the powers given to the new federal parliament were limited.

The state parliaments retained their general legislative powers, but yielded a specified list of powers to the federal parliament particularly relating to foreign and interstate trade, taxation, custom duties, immigration, defense and foreign affairs. There have been few clashes between federal and state laws and where contradiction does occur appeal is made to a judiciary authority, the High Court.

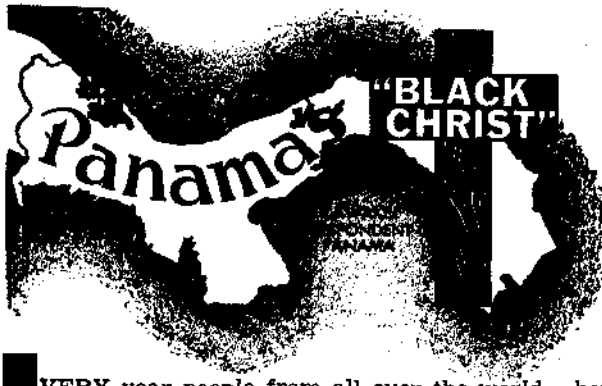
In spite of constitutional restrictions, the federal government has steadily increased in power since 1901. When called upon to interpret the Commonwealth of Australia Constitution Act of 1901 in the light of modern-day pressures, the High Court has favored increase of federal power. The expansion of the power of the federal government is mainly due to its strong financial position: it has a virtual monopoly of customs and excise duties, income tax, payroll tax and sales tax. The states may impose taxes, but the High Court granted the federal government priority in collection over states. This has enabled the federal authorities to force the states out of the field of taxation. The federal government collects all income tax and then reimburses the states, on the condition that they impose no state income tax. Control of the nation's purse strings puts the federal authority in a powerful position, particularly since Australia is leaning toward the welfare state, increasing for the private citizen the provision of social services and public utilities. In fact, the major political struggles take place over promises of reduced taxes and increased social services. So the reason for the eagerness on the part of a politician to obtain a seat in the federal parliament and, in turn, the importance to a particular party of holding the reins of office in Australia can be seen.

Today the elector's choice is between three main parties, Liberal party, mainly supported by the middle class and white-collar workers, the Country party, supported by the farmers, and the Labour party, which is rooted in the trade unions and mainly supported by the wage earners. In 1955 the Labour party split over the issue of communism within the party, causing the formation of a minor group, the Democratic Labour party. In the federal field the Liberal and Country parties join to form a united front against Labour and have held office for about a decade under the leadership of Prime Minister Menzies. However, there are people from all classes who, for various reasons, can be influenced and represent the swinging vote. They may be attracted by the promises of one party or may be discontented with the performance of another or feel that fresh faces are needed on the political scene.

How It Was Decided

The poll of November 22 resulted in a return to power of the Menzies government, as it retained its former large majority in the House of Representatives and gained control over the Senate. The Catholic-backed Democratic Labour party failed to win one seat in the House of Representatives, its function being to split the Labour vote by allocating its second preferences to the Liberal party.

Curiously, this planet earth is the only place in creation where democratic government functions. According to the Bible, the rest of the universe is governed theocratically, that is, it is "God ruled." This present generation of earth dwellers will see a changeover to the theocratic arrangement, bringing the wayward earth into line with Jehovah's purposes. In fact, many people on earth already admit that "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King," and by their life and actions give proof of the happiness and unity of His New World society.—Isa. 33:22.



EVERY year people from all over the world come to the small coastal town of Portobelo, Panama, to celebrate the religious festival of the "Black Christ."

This observance has been going on for three hundred years, since 1658, when, according to legend, the "Black Christ" appeared at Portobelo. Each October 21 the townspeople set aside their commercial pursuits to celebrate the possession of the statue, which, according to some, has miraculous healing powers.

But why is this a "black" Christ when it is generally believed that Christ was a white man? Simply because the image is made out of dark-brown wood. The image is the size of a full-grown man. The church that houses the image has acquired many treasures and jewels, which attract many tourists. It is a custom to promise the idol that if it will cure a certain organ of the body, then a duplicate of that organ will be made of gold or silver, or whatever the promise may be, and this will be given to the idol as soon as the organ is cured.

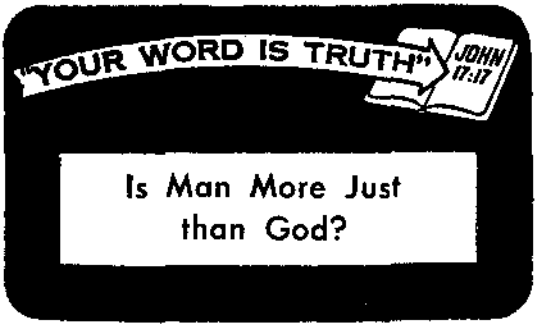
There are several legends about the origin of the wooden statue. Says the *Panama American*, October 18, 1958: "One historian relates that at a time when a great epidemic of cholera raged on the Isthmus [of Panama], a strange box was seen floating on the water near the beach. A group of fishermen went out for it in their *cayucos* and succeeded in bringing it ashore. They were astonished when they found that the box contained an image of *'Cristo Crucificado.'* The statue was taken to the church and the legend states that from that day the pestilence began to die down and within a few days had completely disappeared from Portobelo, although it still raged in other parts of the Isthmus. . . . they immediately proclaimed the Black Christ patron saint of the city."

There are other legends in regard to the finding of the "Black Christ." One says that the statue was a gift from Catholics in Spain to a church in Cartagena. The boat carrying the statue docked at Portobelo for fresh supplies and provisions. When returning to sea it ran into a tremendous tropical storm, which forced the captain to order the vessel back to Portobelo. Five times he tried to sail out, but five times he was thwarted by the great storm. Finally the ship's crew decided that the statue was to blame for their delays and tossed it overboard. The townsfolk were shocked at this lack of respect and housed the statue.

Worshipers of this statue do not quibble over the validity of these legends. The main thing, they say, is that the image does perform miracles. One such cure was supposedly performed on a young woman. She promised the statue two golden lungs if it would heal her of tuberculosis. During the year she was being treated by a doctor. She showed signs of improvement and later was pronounced cured. Who was to receive the credit for the cure, the statue or the doctor? Credit was given to the statue, and the two golden lungs were paid in gratitude. In Panama most devout Catholics say: "If God does not will, the saint can do nothing." Still if there is any resemblance of a cure, the credit always goes to the statue and not to God.

Image worship is condemned in God's Word, the Bible. The second of the Ten Commandments declares: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." Paul commands: "My beloved ones, flee from idolatry."—Ex. 20:4, 5; 1 Cor. 10:14.

However, year after year these commands go unheeded. Church bells toll in Portobelo. There are religious ceremonies and a procession with the image through the winding dirt streets. At midnight the statue is taken back to the church to remain there for another year. The crowds dance and play games until the wee hours of the morning. But there are a growing number of persons who see the danger of such idolatry and are turning their praise to the true and living God, Jehovah.



THE New York *Times*, November 19, 1958, told of a father's being "committed to Bellevue Hospital for mental observation" by a city magistrate for "having applied burning papers to the feet and calves of his son." The son was taken to a hospital and was reported to be "in fair condition with first and second degree burns." How horrible! we exclaim when we read of such a thing, and yet how many accuse God, our heavenly Father, of far worse things! Since the laws of the land prohibit cruel and unusual punishment, is it reasonable to hold that God, who is the very essence of justice, mercy and love, would inflict such? Does God need a psychiatrist? Let us reason on the facts as revealed in the Scriptures.

The Bible gives us a simple account of God's creating the earth, preparing it for man's habitation and then creating the first human pair. Man was commanded to have offspring, fill the earth, subdue it or make it all a paradise, and to have dominion over the lower animals. (Gen. 1:28) Of course, man had done nothing to merit all these blessings. But God did provide a test of obedience, commanding man not to eat of the fruit of a certain tree. The first man, Adam, upon being presented with a wife, Eve, informed her of this command. —Gen. 2:16, 17.

The account next tells us that Eve transgressed by eating of the forbidden fruit. True, she was deceived, but only because she lacked appreciation. She chose the word of a stranger in preference to that of her God only because she was willing to risk losing everything in the hope of getting still more than she already had. In modern phrase, she gambled and lost. Adam was not deceived; he did not gamble; he foolhardily spurned everything else for the sake of being with his wife.—Gen. 3: 1-6.

God's Word tells us that at the end of 930 years Adam died. What happened to him upon his death? Did he go to heaven? Then he profited by disobeying, and that although he started all mankind on the road to death. No, he did not go to heaven, for Jesus when on earth plainly said, "No man has ascended into heaven."—John 3: 13.

Then did Adam go to a burning hell? Would he go to a burning hell for a single act of disobedience? Then certainly God should have warned him of that penalty. Even the laws of man do not permit a change in punishment after the crime has been committed. No, neither heavenly bliss nor a burning hell awaited Adam at death, but extinction, in keeping with God's sentence: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return." Where was Adam before he was created? There was no Adam. Where was he after he died and returned to the dust? Again, there was no Adam.—Gen. 3:19.

For God to have sentenced Adam to an eternity of torture because of a disobedient act would indicate that God acted out of spite, rage and chagrin at man's course. God does not take man that seriously. To do so would put God in the class of the passion-driven lover who killed the girl he claimed to have loved because she refused to marry him. That lover was not thinking

of her happiness; he did not love the girl; he loved only himself. Men condemn such a crime but teach that God does similar things. No, God does not act like such a selfish frustrated lover. He merely states to those toward whom he shows love, 'If you do not appreciate my gifts, you will not receive them indefinitely.' At death they will end.

That makes sense. "God is love," we are told. (1 John 4:8) Unselfishness prompted him to create Adam and Eve, and all his creatures for that matter, in the first place. For their own well-being and happiness it was necessary that they acknowledge the supremacy of their Creator and express appreciation to their Benefactor. This they were to do by being obedient. When they showed themselves undeserving of God's goodness, God did not feel such hurt pride and rage that he sentenced them to an eternity of torture. He merely decreed that they lose the blessings he had bestowed upon them. That, not torment, but "dust . . . to dust" was the penalty other Scriptures fully corroborate.

"His spirit goes out, he goes back to his ground, in that day his thoughts do perish." "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all." "There is no work nor devising nor knowledge nor wisdom in Sheol [gravedom], the place to which you are going." "The wages sin pays is death." And comparing man to the beasts, God's Word further states: "They have all come to be from the dust, and they are all returning to the dust."—Ps. 146:4; Eccl. 9:5, 10; Rom. 6:23; Eccl. 3:20.

And only thus do the teachings of the rest of the Scriptures make sense; in their many references to man's sleeping in death and in their telling of his being awakened by a resurrection. Roman Catholic priest Msgr. Harry J. Wolff may claim that at the moment of death we meet God, but if that is so, why a resurrection? Only because man sleeps in death, is unconscious, may the dead be spoken of as being still in the memorial tombs, as Jesus said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." In passing, note that the Scriptures show that this judgment day will be a thousand years long.—John 5:28, 29; 2 Pet. 3:8.

Then what about the texts frequently quoted to support the eternal torment teaching, that speak of "everlasting fire" and of "the fire that cannot be put out"? First of all, let us note that since the Bible is God's Word it cannot contradict itself; it therefore follows that there must be an explanation, and there is. The Bible uses both figurative and literal expressions, even as we do in our everyday conversations. An examination of the context of such expressions always reveals that figurative language is being used: in one instance Jesus speaks of sheep and goats, in the other of cutting off our hand or plucking out an eye. And so also fire is used figuratively, as a symbol of destruction, annihilation. Thus we read that "all the wicked ones [God] will annihilate," which end is also termed "the second death, the lake of fire."—Matt. 25:41; Mark 9:43; Ps. 145:20; Rev. 20:14.

Thus the Scriptures clearly indicate what justice and reason would expect: Man is not more just than God. God does not torture his creatures. God does not require a psychiatrist!

Let God be found true, though every man be found a liar.—Rom. 3:4.

Jehovah's Witnesses Preach in All the Earth

Honduras

THE republic of Honduras is located in the mountainous region of Central America. It is one of the largest of the Central American countries, but small in population, with only 1,700,000 people scattered throughout the land.

Honduras is a country of many contrasts and extremes. Here are the rich with their big mansions and the poorer people with their little mud huts and dirt floors. In this land you will find dark-skinned Indians, lighter-faced Spanish, Negroes from the islands off the coast of Honduras, a few Europeans and some Americans who have charge of the fruit companies on the north coast. So from the mountainous parts of Honduras to its flat coastal plains, from the country's modern capital Tegucigalpa to primitive Indian villages, from the modern car to the commonly seen burro and oxen, Honduras is a country of contrasts and variety.

Even in the missionaries a contrast can be seen in their different methods of preaching and teaching the people. Here Jehovah's witnesses stand out in contrast to the missionaries of Christendom. Their method, although primitive, in that it has been in use since the days of Jesus and the apostles, is still very effective because of the modern means used for carrying it out through the use of printed literature with oral instruction.

When the ministry work of Jehovah's witnesses first began in Honduras about 1930, it was centered mainly in the larger cities on the coast, the only inland point of activity being at the capital, Tegucigalpa, where the Watch Tower Society maintains a Branch office. In a period of a few years the preaching work took root. It was not until 1946, however, that the Watch Tower Society sent trained missionaries to work and to organize congregations. The work mushroomed. The number of ministers has increased from nineteen in 1946 to over 480 today. The preaching work is carried on in thirty different towns.

The majority of the people are humble, peace-loving folk that have a sincere desire to know God and his Kingdom promises. So the missionaries of Jehovah's witnesses find it a pleasure to work among them. Often people will say, "You must have the truth to do what you are doing here. You are doing a wonderful work trying to help our people." Or as one woman said, "I've tried all kinds of religions, but after reading some of your literature I know you people have the truth. Will you study the Bible with me?" She is now attending the meetings of Jehovah's witnesses.

Spending a day with Jehovah's witnesses gives a real glimpse of the people, their lives and the land they live in, whether it may be in the hill country or traveling through the jungle parts or in the banana camps on the northern coast. To give you an idea of how this ministerial work is being done, here are comments from a letter from one of the missionaries in the capital.

He says, "I have a territory that is truly international. I witness to Indians, pure Spanish, Germans, Italians, Americans, men of all professions, such as lawyers, government men, doctors, even ambassadors

from other countries. One night I study by candlelight with a family in a little hut, and the next night I am in the spacious living room of an embassy where the ambassador is interested in our work. As the ambassador put it, 'You people are doing a good work for the people of Central and South America. They are sadly in need of education, and the most important education is concerning the Bible, for it gives the people hope and peace of mind and heart. The people need this because they have seen nothing but wars and bloodshed. They need your help.' "

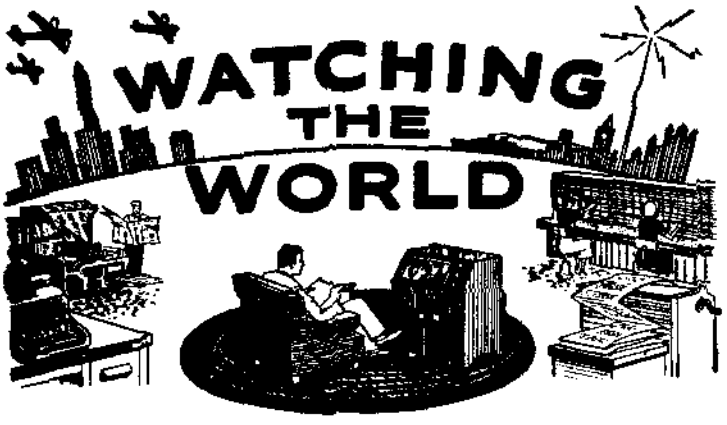
At first the work was centered in the larger towns of the country, but with the use of more missionaries and also local full-time ministers, smaller towns have been opened up and thus many more people have come to hear of Jehovah's purpose of a new world of righteousness. With this it can be said that almost all the country's territory is now being covered regularly with the Kingdom message.

The biggest problem for missionaries in Honduras is transportation. On the Caribbean side it is mostly by train that they travel, but on the mountainous south side it is by truck, car, or bus that their trips must be made. The roads are mainly dirt and they are dusty. The government is centering its attention on improving the nation's highways in the next few years.

Taking a trip with the witnesses to their assembly city can be an experience in itself. A journey to a remote place may necessitate crossing mountains, streams and rivers. Often groups of witnesses will travel in small buses or German cars, as they are called. Once when making a trip of this kind the driver came to a river and there was no bridge. There was a little ferry present that transported one car or one truck at a time across the river. The ferry was literally pulled across by two men. The assembly site was a large unfinished building without a lighting system as yet. The witnesses moved in, set up their own lights and sound equipment and even installed a kitchen. After a few hours of hard work the large building was converted into an attractive assembly site, and the people of that section of Honduras got to hear about God's kingdom and the new world blessings at hand.

? DO YOU KNOW? ?

- Why it is that, no matter what man does, this world will not work? P. 4, ¶3.
- What Bible book archaeologist W. F. Albright said "has never been surpassed for practical wisdom"? P. 6, ¶6.
- Why it is that today, more than ever before, man needs a divine guide? P. 7, ¶2.
- What cat can swim? P. 8, ¶5.
- What has recently been described as "a nation in the throes of an economic and social convulsion unparalleled in modern history"? P. 9, ¶1.
- How family life fares in China's "communes"? P. 12, ¶1.
- What the Swiss mean by 'making English beds'? P. 16, ¶2.
- Which Central American country is called the land of oxcarts? P. 19, ¶3.
- In which country the power to govern is divided between seven independent parliaments? P. 22, ¶5.
- Why Panamanians speak of the "black" Christ? P. 24, ¶3.
- Why it is impossible for man to be afflicted in hell-fire when he dies? P. 26, ¶2.



Castro versus War Criminals

◈ About 1,900 war criminals connected with the regime of ousted Cuban dictator Fulgencio Batista would be brought to trial, said reports issued on January 19 by Fidel Castro's new government. On January 22 the first of planned summary courts-martial of "war criminals" took place before a crowd of 18,000 persons in Havana's Sports City Stadium. The first of three officers of the Batista regime to be brought before the public was Major Jesús Sosa Blanco, who was convicted of such crimes as murder, arson and theft and was sentenced to be executed. Major Blanco appealed his case to the Superior War Council and it was scheduled for consideration on January 27. The stadium trials were called off on January 26 as the second of the Batista officers, Captain Pedro Morejón, was summoned before a tribunal at a military camp in Havana. Cuban–U.S. relations became somewhat strained on January 10 with the resignation of U.S. Ambassador to Cuba Earl E. T. Smith, who was later replaced by Philip Bonsal.

Berlin and German Issues

◈ The Soviet Union, in notes to twenty-seven countries on January 10, proposed that a twenty-eight-nation parley be held within two months for the negotiation of a peace treaty between East and West Germany. Such a proposal was certain to be unacceptable to the West, which has desired that free elections be held so as to bring about the reunification of Germany. U.S. Secretary of State John Foster Dulles reportedly stated on January 13 that free elections were not necessarily the only means for reunifying Germany. Mr. Dulles' comments alarmed West German Chancellor Konrad Adenauer, but on the following day the U.S. Secretary of State clarified his statement by adding that he knew of no alternative. U.S. President Eisenhower also indicated that there had been no change in U.S. policy regarding Germany. In Moscow, following a two-week visit to the U.S., Soviet Deputy Premier Anastas I. Mikoyan suggested that there could be a possible extension of the Russian-proposed May 27 deadline for Soviet withdrawal from East Berlin. The Kremlin was quick to declare on January 25, however, that such an extension should not be viewed as a Soviet compromise on German issues or an abandonment of Russian demands that Western forces evacuate West Berlin.

Clemency, but Clashes Continue

◈ The government of French President Charles de Gaulle decreed on January 13 that Algerian rebels would be granted considerable clemency. Certain rebel leaders held by the French would apparently be given greater freedom, the death sentences of other insurgents would be commuted to life imprisonment and prison terms of still others would be reduced, according to the Paris statement. On January 15 the French made an offer of safe conduct for leaders of the Algerian rebels who would agree to come to Paris for cease-fire talks. The following day, by a vote of 453 to 56, the National Assembly upheld Premier Michel Debré in his policy maintaining that France exercises unquestioned sovereignty over Algeria. Despite the wide clemency afforded the rebels, a new wave of unrest spread over Algeria on January 21. Within four days the French army experienced more than 38 casualties as the Algerian insurgents pushed their new drive against French forces employing "pure guerrilla strategy."

Iraq: Arif Convicted

◈ Abdel Salem Arif, once a close associate of Iraqi Premier Abdul Karim el-Kassem, was convicted on January 24 of plotting against the present Baghdad government. Arif had figured prominently in the overthrow of the pro-Western monarchy of King Faisal on July 14. Shortly thereafter he became deputy premier and interior minister in the new government. A few months later, however, Arif lost these posts and was appointed, in October, as Iraq's ambassador to West Germany. On November 4 Arif was arrested by Iraqi authorities and charged with "plotting against the country's interests." The former coup leader was tried and convicted of treason during a secret session of a people's court, part of a series of trials

of alleged "enemies of the people."

Mexican-Guatemalan Rift

◈ Mexico's President Adolfo López Mateos announced on January 23 that his country had broken off diplomatic relations with Guatemala. The severing of ties followed three unsuccessful attempts toward resolving a fishing dispute between the two nations. On December 31 Guatemalan air force planes strafed Mexican fishing vessels within Guatemalan territorial waters. Three Mexican fishermen were killed, fourteen were injured and eleven others were arrested by Guatemalan authorities. Guatemala holds that its territorial limits extend twelve miles from its shore. On January 24 Guatemalan President Miguel Ydigoras Fuentes declared that Mexico had massed military forces on "our maritime and land borders" prior to the severing of ties. He further stated that the Guatemalans considered the strafing the same as "the capture and punishment of delinquents within its own territory."

Italy's Cabinet Crisis

◈ Italian Premier Amintore Fanfani presented his resignation and that of his cabinet to President Giovanni Gronchi on January 26. Signor Fanfani's coalition government of Christian Democrats and Democratic Socialists had been installed on July 2, 1958. A lack of support by even his own Christian Democratic party precipitated the cabinet collapse and Signor Fanfani's resignation. President Gronchi requested that Fanfani and his supporters continue to function as a caretaker government until a new government could be set up. Consultations regarding the formation of another government, which customarily requires several days, began on January 27.

Congo Unrest

◈ Two Congolese district mayors in the Negro section of Leopoldville in the Belgian Congo were arrested on January 12. They were charged with having forced seven district mayors in that city to sign a manifesto demanding the release of Mayor Kasavubu, who had been arrested because of suspected connection with pro-independence riots that had taken place in Leopoldville about a week earlier. The Abako party, which had been headed by Mayor Kasavubu, came under governmental ban on the same date. On the following day, January 13, Brussels announced as their aim in the Congo the establishment eventually of a democracy "capable of exercising sovereignty and making decisions about its independence." On January 25 about a thousand African rioters stormed government buildings in Matadi, the chief port of the Belgian Congo. Attacked also was the Lady of Fatima Mission and Church in Matadi's Negro quarter. Several persons were injured before police restored order.

Pope Plans Parley

◈ Pope John XXIII announced on January 25 that he would call an ecumenical council. Its objectives would include the laying of groundwork for eventual unity of the Roman Catholic Church and other religions of Christendom. Of primary concern and as its initial objective, the council would seek the reuniting of Eastern Orthodoxy with Roman Catholicism. Roman Catholic churchmen of various ranks numbering about 1,800 may, according to canon law, participate in the prospective ecumenical council. The pope also plans a revision of church legislation, including the Code of Canon Law of 1917, during the parley. The split between the Orthodox and Roman Catholic churches became final in the eleventh century, and each community views the other as schismatic.

Finland: Cabinet and a Talk

◈ A new cabinet was formed in Helsinki on January 13 by Vieno Johannes Sukselainen, Finnish parliamentary speaker. A five-party coalition government under Karl August Fagerholm had resigned on December 4. The newly installed fifteen-member cabinet had been chosen from the country's Agrarian party, with the exception of Foreign Minister Ralf Torngren, who is of the Swedish People's party, but who is serving in the Finnish government as a private individual. Some days thereafter, on January 22, Finnish President Urho K. Kekkonen met with Soviet Premier Nikita S. Khrushchev in Leningrad. Their discussions were reportedly held for the purpose of improving relations between Russia and Finland.

Argentine Strike

◈ Peronist labor unions in Argentina called a national strike on January 17. Quick action by federal police and army units quelled the strikers to some extent. Within two days, however, more than 1,500,000 workers were off their jobs. Attempts were made to achieve accord through secret talks between government representatives and labor union leaders. By January 22 the general strike had been successfully brought under control. Earlier, however, on January 18, Argentine President Arturo Frondizi turned over governmental affairs to Vice-President José María Guido and departed for a twelve-day visit to the U.S. The strike had been called apparently because of the unpopularity of Frondizi's new economic measures. While in Washington, Frondizi sought to encourage the investment of U.S. capital in Argentina.

Moscow Envoy Molotov

◈ In July, 1957, Soviet Foreign Minister Vyacheslav M. Molotov was appointed as Moscow's ambassador to Outer Mongolia and was apparently sent to virtual oblivion. Some sources held that the reason for Molotov's downgrading was that he had desired to follow a harsher anti-Western line than did Nikita S. Khrushchev, now Russia's premier. It was reported on January 10 that Moscow had requested and been granted permission to appoint 68-year-old Molotov as the Soviet ambassador to the Netherlands. When queried on the possible appointment of Molotov, the Dutch Foreign Ministry commented, "We know nothing about it."

Jehovah's Witnesses Underground

◈ On January 13 *Soviet Culture*, the publication of the Soviet Ministry of Culture, declared that Jehovah's witnesses were operating underground in Russia. From time to time, according to the Soviet organ, literature published by the Brooklyn headquarters of Jehovah's witnesses has filtered into the Soviet Union. "Recently," it was stated, "an entire stock of such literature was discovered in a building on the outskirts of the city of Lvov, with typewriters and mimeographing machines. A similar stock was found in the city of Borislav, where one of the mother organizations of the Jehovah's Witnesses underground is located." Thus, despite Communist opposition, Jehovah's witnesses are found to be carrying on their work behind the Iron Curtain in the Soviet Union.

Betrothal Formalized

◈ The betrothal of Japan's Crown Prince Akihito to Miss Michiko Shoda,. a commoner, the daughter of a Japanese industrialist, was formalized on January 14 in simplified ceremonies in Tokyo. One of the departures from custom was the presentation of gifts to Miss Shoda's parents by a representative of the bridegroom instead of an envoy of the Emperor. An informal announcement of the engagement was made on November 27, following an approval by Japan's Imperial Council. Akihito met Miss Shoda on a tennis court in August of 1957. It was said that of nineteen Shinto rites usually connected with the marriage of a Crown Prince, only three or four would be observed at the time of Akihita's wedding scheduled for April. The ancient rites, according to some sources, no longer seem apropos under Japan's present democratic form of government, and especially so in view of the renunciation of divinity by Emperor Hirohito on January 1, 1946.

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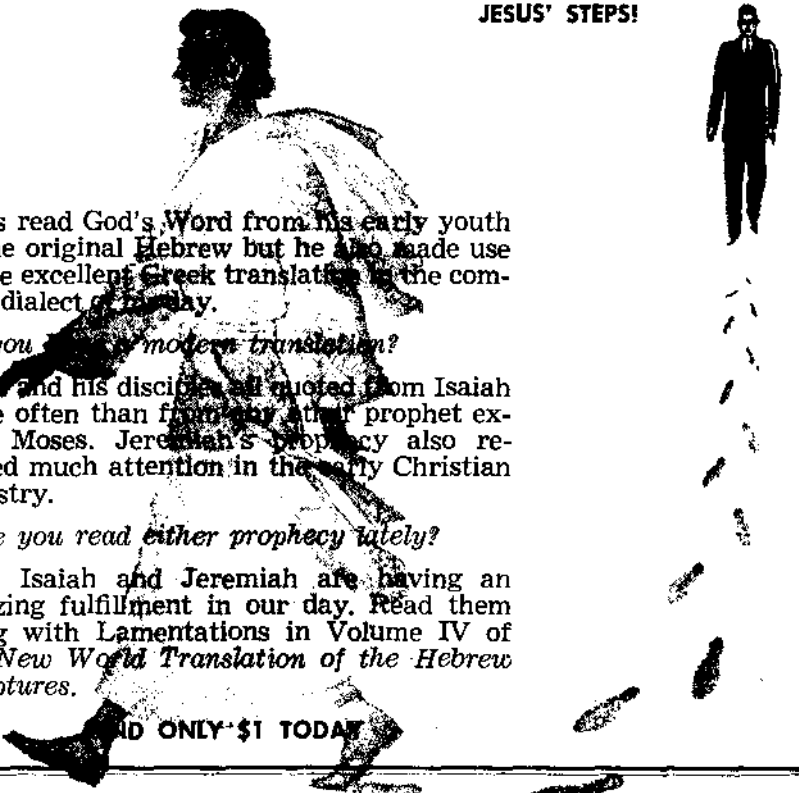

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Awake!

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What Wives Look For in Husbands 12

The Birth of France's Fifth Republic 22

Courageous Stand for Sanctity of Blood 31

MARCH 22, 1959

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

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Second-class postage paid at Brooklyn, N.Y.
Printed in U.S.A.

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AS	– American Standard Version	*Dy*	– Catholic Douay version	*Mo*	– James Moffatt's version
AT	– An American Translation	*ED*	– The Emphatic Diaglott	*Ro*	– J. B. Rotherham's version
AV	– Authorized Version (1611)	*JP*	– Jewish Publication Soc.	*RS*	– Revised Standard Version
Da	– J. N. Darby's version	*Le*	– Isaac Leeser's version	*Yg*	– Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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BEWARE of RESENTMENT!

BEWARE of nursing resentment! Beware of holding a grudge! Why toss away your contentment? Why try to play God the Judge?

What is the nature of resentment? Resentment, we are told, is a prolonged dwelling upon that which one regards to be a personal injury or grievance accompanied with strong indignation and ill will toward the offender.

Have you ever found yourself nursing resentment or holding a grudge because of some insult, slight or injustice received? And have you made yourself miserable because of mentally going over that grievance again and again? If so, beware!

Why? Because nursing resentment robs one of contentment, peace of mind and happiness. Resentment makes for unbalanced thinking. It has caused some to sacrifice their own happiness and the lasting welfare of their children on its altar. Resentment can spoil the peace of one's Christian congregation and even one's faith in God and the human instruments he is using today.

Unchecked, resentment leads to frustrating hate and murder. Because Abel, although being younger than his brother, received divine preferment, Cain cherished resentment to the point where he could no longer endure it and so murdered his brother. Because he lost the birthright Esau nursed murderous resentment toward his brother Jacob. Joseph's ten half brothers let resentment cause them to conspire to kill Joseph. —Gen. 4:3-8; 27:41; 37:19, 20.

And then there was King Saul. Because God prospered David, Saul let resentment make a miserable, potential murderer out of himself. Only God's providences saved David, even as they saved Jacob and Joseph. Because Jesus publicly rebuked Judas for his mercenary complaint regarding the costly perfume, Judas let resentment rise in him to the extent of causing him to become the archtraitor of all time. And calling to mind a modern instance: Right after General Montgomery had his *Memoirs* published, an Italian officer challenged him to a duel because of some of the things Montgomery had said about the Italians. The officer's resentment was so strong that he did not want to live on the same earth as Montgomery. In times past many duels were fought for just such a reason. Incidentally, note that all the foregoing felt they had just and valid grounds for nursing resentment.—1 Sam. 20:31; Matt. 26:6-14; John 12:3-8.

One who cherishes resentment may be said to be depriving himself of life's beauty and sunshine by deliberately preferring to stand in the dark shadow of his disturbed mental attitude toward the one who has offended him. Is it not foolish to let oneself become so disturbed over one's relationship with another? More likely than not that one bears no grudge and may not even be aware of the fact that he has given cause for resentment. Or it may be that that one occupies a position of authority in a place of business, the family or the Christian congregation and he felt it best to inflict the hurt. If we find ourselves reproved by one in such a position, then we will do well to call to mind that "the wounds inflicted by a lover are faithful." —Prov. 27:6.

Cherishing resentment is not only unwise but also unjust. It makes no allowances for extenuating circumstances; it does not try to see matters from the other's viewpoint; it sees only its own side, its injury. Here again there is a Scriptural remedy, for we are instructed to do to others as we would have them do to us and to be as forgiving toward others as we would have God be toward us.—Matt. 7:12; 6:12.

And, in particular, all nursing of resentment is unloving. When one nurses resentment he stifles tenderness, compassion, affection and mercy; he becomes harsh, exacting, vindictive and cruel. "Love is long-suffering," but resentment refuses to suffer wrong. It causes one to continue in a provoked state, whereas love "does not become provoked" in the first place. Further, we are told that love "does not keep account of the injury." Resentment, however, makes one do the very opposite, to dwell on the injury, going over it again and again. Also, love "bears all things" and "endures all things." But resentment refuses to bear and endure. Truly, love takes out all the props on which one's resentment may rest.—1 Cor. 13:4-7.

It will also help us better to combat resentment if we view it as a form of presumption and rebellion. It rebels at what God permits and presumes to take God's prerogatives to judge and chastise. It makes us forget the admonition: "You must not take vengeance nor have a grudge against the sons of your people; and you must love your fellow as yourself." "Return evil for evil to no one." "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine, I will repay, says Jehovah.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good." —Lev. 19:18; Rom. 12:17, 19, 21.

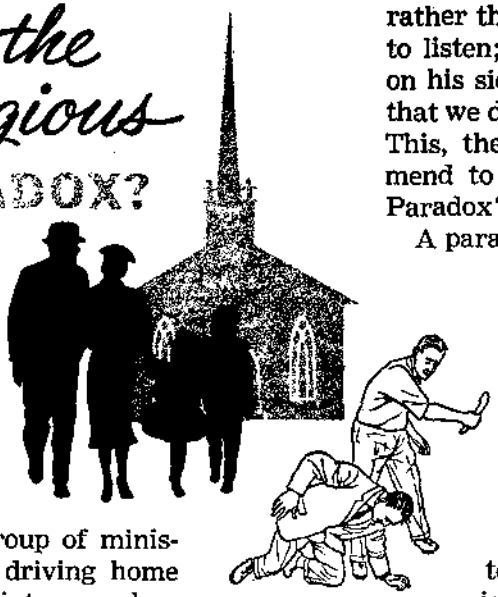
So, if you ever feel resentment rising in your breast or taking root in your heart, stifle it, pluck it out! Tell yourself it is foolish, it is unjust, it is unloving and it is presumptuous and rebellious. It may also help if you do some soul searching, asking yourself if it could be that there is some hidden reason for your resentment. Remember, "the heart is more treacherous than anything else and is desperate. Who can know it?" asks God's prophet.—Jer. 17:9.

It may also help if you will look for opportunities to do the one who has offended you a good turn; or to humble yourself by asking that one to do you some slight favor. Do what you can along such lines, and do not forget prayer. Pray for the one that offended you; pray to God to help you to overcome this resentment; pray for wisdom and strength to deal with it. And if all this is still without avail, go to the one who has offended you and talk it over with him, in keeping with Jesus' command at Matthew 18:15-17.

So pursue peace of mind, contentment and happiness by never nursing resentment.

Why the Religious PARADOX?

What accounts for the paradox of increased lawlessness at a time when there is also increased interest in religion?



A HAPPY group of ministers were driving home from a midwinter graduation of missionaries. It was late at night and the snow began to fall, causing the roads to become very slippery. Coming to a hill their auto got stuck. A stranger with a larger car, noting their predicament, helped out by pushing their car over the hill. In expressing appreciation one of the group remarked about where they had been and that they were returning to New York city. "New York?" exclaimed the stranger. "Why, you're heading in the opposite direction! You're not far from Ohio!"

Were they chagrined! Inadvertently the driver, unfamiliar with the route, had turned west instead of east on reaching the main highway. For more than three hours they had been going in the wrong direction, and it was past midnight before they were back to where they started from. But did they resent this stranger's telling them of their mistake? Of course not! They were only too glad to be set straight.

We should be of the same frame of mind regarding whatever affects our interests. If some well-meaning friend or stranger tells us that we are making a mistake, rather than resent it, we should be willing to listen; it may be that he has the truth on his side. Nowhere is it more important that we do this than in the field of religion. This, therefore, is the course we recommend to all reading "Why the Religious Paradox?"

A paradox, we are told, is "any phenomenon or action with seemingly contradictory qualities or phases." Today a religious paradox is to be observed, particularly in the United States. There religious interest has so increased that pollsters have repeatedly found that 95 percent of the population claims to be Protestant, Catholic or Jewish. In view of such claims it is not unreasonable to expect a very high moral tone in the United States, especially since these religions subscribe to the Ten Commandments, among which are: "You must not murder. You must not commit adultery. You must not steal."—Ex. 20:13-15.

Yet what do we find? A paradox. Year after year one sees more crime, more juvenile delinquency, more adult immorality, more political corruption, more labor racketeering. Crime in 1957-1958 increased 12 percent over the previous year, whereas the population increased about 2 percent. Crime costs the people of the United States $20,000,000,000 annually; three times as much as education, ten times as much as the people give to their churches. According to *Time,* July 28, 1958, the United States is "the most divorcing nation in Western Christendom."

Racial and religious prejudice and strife are also on the increase. Since May, 1954, when the Supreme Court ruled that schools must be desegregated, there have been more than eighty bombings or attempts at

bombing in the southern United States, seven of these being directed against Jewish buildings.

Religious leaders are keenly aware of this paradox. Thus *The Christian Century,* January 1, 1958, after telling of how numerous Lutherans were in the state of Minnesota, went on to say: *"The Lutheran Herald,* official organ of the Evangelical Lutheran Church, recently urged Minnesota Lutherans to 'take a look at some other statistics' before they start bragging about their numbers. It suggested that examination of the state's record of crime and alcohol might prompt them to be ashamed rather than proud of their predominance." The same religious periodical, in its July 30, 1958, issue, stated that ministers at their summer conferences "recount their statistical successes, but nobody much impresses anybody that way any more because everybody knows how troublesome are the shadowed facts that never quite get into the figures."

Also aware of this paradox is Dr. Henry P. Van Dusen, dean of Union Theological Seminary, New York city. Said he: "Religion is gaining ground but morality is losing ground. This is one of the most surprising and overlooked facts in America today. . . . Churches possess a larger and wider allegiance than ever before, but crime, alcoholism, divorce and sexual laxity are on the alarming increase." (*Cosmopolitan,* December, 1958) Jewish and Catholic religious leaders have made similar statements.

Emphasis on Numbers

Why this religious paradox? There are many reasons, one of which is that religious leaders and organizations put more stress upon numbers than upon maturity; upon quantity instead of upon quality. Highlighting this weakness is the column that appeared in *The Christian Century,* April 9, 1958, under the heading, "Cowboys or Shepherds?" It told of a meeting of ministers at which one speaker "described the difference between a cowboy and a shepherd, with particular reference to ministers and churches. . . . The speaker put the searching question to the preachers: 'Are we cowboys or shepherds?' . . . The cowboys get the cattle together at intervals and count them and brand them. The big thing is to count them and to make sure that there are more than last year. . . . That is not too far removed from some ecclesiastical procedures. By all means count them and put the denominational brand on them. . . .

"The shepherd has a name older than that of cowboy. And his chief concern is not arithmetic; not how many do we have this time, not to have the biggest herd in the state, but to follow the old injunction, 'Feed my sheep.' The danger for a church which gets to have an inordinate appetite for numbers is that its eyes will be fixed on the roundup. It grows concerned to have long lariats which can lasso the largest numbers. . . . The sheep cannot exist on a diet of thistles. . . . It is exciting to see cowboys in a rodeo. It is far more wonderful to see a shepherd leading his sheep and feeding them."

The foregoing points truly are well taken. How can those professing to be Christians become morally and spiritually strong when their pastors are more concerned with numbers than with the spiritual health of their flocks? Putting the emphasis on quality, Jesus said that many would go upon the broad and spacious road that leads off to destruction, whereas but few would find and enter the narrow gate and walk the cramped road that leads to life.—Matt. 7:13, 14.

Compromising

Another reason for the religious paradox of today is the compromising course taken by the clergy. For example, a wife asked if it were wrong for her to take money from her husband's trousers: "I do not want to steal, but when I need a few dollars and have to beg and argue and be yelled at, it is easier and better to help myself. He has so much money that he never misses it." Dr. Norman Vincent Peale replied: "Help yourself. It's too bad you feel you must do it that way, but the money is as much yours as his. When he married you, his 'worldly goods' were conferred upon you. You can hardly steal that which belongs to you." (*Look,* December 9, 1958) The apostle Paul told wives to be in subjection "to their husbands in everything." He also told Timothy to "reprove, reprimand, exhort, with all long-suffering and art of teaching." Dr. Peale prefers to tickle the ears of erring ones rather than to reprove and reprimand them, even as the apostle Paul foretold would be the case!—Eph. 5:24; 2 Tim. 4:2, 3.

Compromising must also be the charge laid against the clergy as regards the racial issue in the United States. Thus *Time,* September 15, 1958, told that "the hard-hitting drive of New Orleans' Archbishop Joseph Francis Rummel against racial segregation has petered out under pressure from laymen and private opposition from many of the clergy, and the desegregation that the archbishop planned for New Orleans parochial schools has been indefinitely postponed." This was but one of a number of like incidents mentioned.

On the Protestant side, a group of eighty Southern ministers met and declared: "We resent the implication by certain liberal ministers that it is unchristian to oppose integration. We believe that integration is contrary to the will of God . . . is . . . unChristian, . . . and is not supported by Scripture." (*New Outlook,* November, 1958) Going to the other extreme is clergyman Adam Powell, whose church is said to have the largest membership of any in the United States. Being a Negro and his flock also, he flatters his listeners by harping on their grievances, tickling their ears instead of urging them to show brotherly love, exercise patience and self-control and to seek to lead exemplary lives.

The religious paradox can also be accounted for in that the religious leaders themselves compromise the very principles they have vowed to uphold and teach. Thus the Minneapolis *Morning Tribune,* September 3, 1958, told of Roman Catholic priest Rucker being fined $350 for selling hard liquor without a license and operating gambling devices at a church picnic. When the government agents arrived at the picnic such a disturbance was raised that one of the agents died of a heart attack and another was knocked to the ground. Only when the third drew his gun did the priest step in and restore order. The priest granted that the fine was fair; however, what he did object to was the resultant bad publicity. What can be expected from the flocks when their pastors so openly flout the laws of the land?

Downgrading the Bible

But above all else, what accounts for the religious paradox is the downgrading of the Bible on the part of the religious leaders. The fundamentalists downgrade the Bible in people's minds by their inconsistent and contradictory creeds and by their construing every expression in the Bible literally. Not knowing any different, the people think that the Bible is a fundamentalist book and so lose the fear of God

that the Bible inculcates and their hold on the Bible's righteous principles.

Especially do the modernists downgrade the Bible by their denial of its authenticity, inspiration and historical accuracy. One of their leading mouthpieces is *Theology Today.* Its contributors would water down the Bible record and have us believe that the voice that Moses heard at the burning bush was from within his own heart, that the tenth plague that came upon the Egyptians was merely a matter of infants dying because of "poor hygienic conditions," etc.—April, 1957; October, 1958.

An even more notorious mouthpiece of destructive modernistic criticism of the Bible is the modern work *The Interpreter's Bible,* a Bible commentary consisting of twelve large volumes and containing eight million words. Its first volume has a series of introductory articles, the first of which is "The Bible: Its Significance and Authority." How the Bible is downgraded therein is apparent from such remarks as this: "When once we have set aside the infallibility of the Scriptures, and have fully admitted that the Christian believer or theologian in his use of them must be guided in the last resort by his own conviction of truth, we admit in principle the right to set aside some of the Bible content. . . . It may well be asked, in view of all that has been said, in what sense, if any, we can properly speak of the Bible as the Word of God." From beginning to end are to be found such speculative opinions as that Moses did not write the Pentateuch, that the basis for the book of Job is a myth and that the Gospel of Matthew was not written by an eyewitness. And this is one of the leading Protestant works that clergymen, Sunday-school teachers and others consult for their sermons and lessons!

No wonder the clergy cannot speak with authority when they have only their own judgment as a basis for what they say! No wonder what they say makes so little impression upon their flocks! How striking the contrast between them and the Great Teacher whose name they bear and in whose footsteps they profess to follow! Jesus Christ, the Son of God, manifested full faith in the Hebrew Scriptures as being his Father's Word, not only repeatedly quoting from them and crediting their account of creation, of the Deluge and of Jonah as actually historical, but also expressly stating to God: "Your word is truth."—John 17:17.

The Bible contains revelations of God, his purposes and dealings with man; it further makes known God's righteous principles. We cannot discount its claim to be the divine revelation, we cannot question its miracles and historicity and yet expect to be able to quote it as an authority as to what is right and what is wrong, as to what are the principles by which men should live. If the religious leaders cannot speak with earnestness and conviction, how can their flocks take seriously the admonition given them? Again note by contrast the example of the Son of God: "When Jesus finished these sayings, the effect was that the crowds were astounded at his way of teaching; for he was teaching them as a person having authority" —as one that clearly understood what he was talking about and spoke with the utmost conviction—"and not as their scribes."—Matt. 7:28, 29.

Truly, when we consider the emphasis religious leaders put on numbers instead of spiritual maturity, how they compromise in both word and action, and, above all, how they downgrade God's Word, we have the answer as to "why the religious paradox?"

The BABY is now a GIANT

BY "AWAKE!" CORRESPONDENT IN SWEDEN

THE Swedish labor movement appeared to be a helpless babe when it began in 1898 with finances that amounted to a mere 56.97 kronor ($15.00). Employers thought little of it. They manifested a chilly, even a hostile, attitude toward it. Today the story is very much different.

No longer is the Swedish Confederation of Trade Unions (the LO) a babe. It is a powerful giant whose favor employers and political leaders seek. It comprises 1,400,000 members and has a capital of 400 million kronor. Economically the LO is looked upon as a coequal of a big capitalist. Its political power is so great that the government frequently consults it before making an important decision.

When this giant had its sixtieth anniversary in August, 1958, it was lauded in the press as "a vital sexagenarian." Among the first ones to congratulate it were the top men of the Confederation of Employers Associations. Many persons considered this as interesting proof of the extent to which the attitude between labor and management has changed during the course of the years. The fact that the LO is now a mighty giant is undoubtedly the reason for this change.

When labor unions first started in Sweden, employers would send hired men to create serious disturbances at union meetings. As the unions grew in strength the employers decided to organize into an association that would look after their interests in the face of labor's increasing demands. As a weapon it would employ the lockout. The association was organized in 1902, and the first lockout was proclaimed the next year in the engineering industry. Fifteen thousand men were affected. The next lockout came in 1905 and lasted for five months. The settlement of this dispute resulted in an agreement that formally acknowledged labor's right to form unions and to have collective wage agreements.

Tie with Social-Democratic Party

The initiating force that caused the forming of the LO came from the Social-Democratic political party. Around the turn of the century Social-Democratic agitators actively participated in labor's negotiations. The aim was to eliminate the great poverty in the country and to capture political rights for the working class. The continued co-operation between unions and the political labor movement is considered by many as having been of great benefit to both parties.

At the LO's sixtieth anniversary Sweden's premier, Tage Erlander, stated: "Social-Democracy in Sweden willingly admits its debt of gratitude to the union movement. If we get contributions from it we do not try to hide it, as other parties do regarding those who contribute to their treasuries. We are proud that the wage-

earners want to help Social-Democracy to get influence."

Although the majority of workmen are Social-Democrats, as is the premier, voices are heard complaining that a workman's dues to the union help support a political party that he may not personally favor.

Another voice that lauded the LO at its anniversary was that of J. Oldenbroek from the Netherlands. He observed: "There is no union movement anywhere that has understood its task better and has more harmoniously developed into a power for the common good than has the union movement in Sweden."

What Happened at Saltsjöbaden?

A new epoch began as the result of an agreement that was reached at Saltsjöbaden, a small town outside Stockholm. Seven representatives of employers and seven of employees met here to talk over their problems. The result of the agreement reached there created a new situation on the labor market that gave rise to the phrase "the Saltsjöbaden spirit."

Before the agreement was made in 1937 there had been many small and uncontrolled conflicts between management and labor. The agreement was a big step toward pacifying them. It was this same year that the hated Åkarp law was abolished. It was enacted against labor on July 19, 1899. It increased the punishment for threatening or assaulting persons who were willing to work during a strike.

At the meeting at Saltsjöbaden it became apparent how strong the baby of 1898 had grown to be. The labor-union movement now had to be considered as an element of society. Even opposers had to admit this.

Regarding union and employer relations, the managing director of the Employers Association, Bertil Kugelberg, said: "To me the most essential thing about it was that representatives of both parties could get to know each other by being together without constraint, get to know of each other's aims and difficulties and lay the groundwork for personal respect and friendship." He added that the leaders of industry today are very satisfied with the spokesmen of labor when they meet to negotiate. "I want to express our thanks and appreciation," Kugelberg said, "of the way the LO has conducted negotiations. We have met able, reasonable, well-informed negotiators whom we have learned to greatly appreciate and with whom also many good jokes have been exchanged."

The *Svenska Dagbladet,* which is the mouthpiece of the Employers Association, wrote editorially: "The Saltsjöbaden spirit has become the key word for this union mentality which has so greatly benefited both parties and thereby the national household as a whole. In reality Sweden has far fewer union conflicts than the great majority of countries of somewhat corresponding size. The LO deserves recognition for its no small part in achieving this state of things."

One important provision in the Saltsjöbaden agreement concerned the dismissing of employees. An industrial concern must not discharge workmen without previous warning and without first discussing the matter with the local organization.

Attitude Toward War

At the party congress of 1900 the labor movement's attitude toward war was decided upon and the following was stated: "The Swedish Social-Democracy, like its brother parties abroad, is absolutely opposed to all militarism. . . . The same interests that are inimical to the people and which are at work all over the world in order to expand militarism are carrying on their game in our country also.'

Workmen were exhorted to render "energetic, planned resistance" and not to approve of the smallest increase in the allowance for armaments. This line of thought, however, was abandoned in 1914 when World War I broke out. For twenty-five years Sweden has had a Social-Democratic government that has repeatedly asked for and received increased sums for armaments. At present almost three billion kronor a year is set aside for armaments. The critical state of world affairs appears to have been the force that caused labor to change from its antimilitary policy.

READ THE NEXT ISSUE

- Can a police officer arbitrarily imprison a person who has done no wrong without having to answer to the law for his conduct? The Supreme Court of Canada answered No! On the same day it ruled that the premier of Quebec himself could not use his power to force out of business a man whose religion he did not like. Read about it in the next issue.
- Few find satisfaction in their work. In a highly industrialized society many work only to make a living. Will the situation ever change? Read the next issue.
- Posture is a controlling factor in personal appearance, physical health and mental disposition. Learn what you can do about it in the article "Coping with the Posture Problem." Next issue.

Fight for Better Conditions

Among the many guests at LO's anniversary feast was the president of the Norwegian LO. He told newspaper reporters that it is more difficult nowadays to fight ideologically for better living conditions because there no longer exists any acute material want in this part of the world. He said that people should have an automobile and a telephone. He called these "noble necessities." He observed that even when people are well off they always desire to get something still better.

The question of wages always turns up at labor conferences, but because of inflation, a crowded labor market and increased international competition, unions are no longer making such loud demands as they did in the past. The economic situation has become more difficult. Already many industries have had to cut down on production.

One of the most difficult problems appears to be in the training of youth for the various trades. Young people have grown accustomed to earning money easily without having any specialized training.

Although Sweden's labor movement has grown from a babe to a powerful giant and has conquered many obstacles, its future is not free from imposing difficulties. Regarding this the premier said that "the future, so far as we now discern, will no doubt again confront the labor movement with situations very difficult to handle and which will call for consciousness of responsibility and visionary outlook." He and other Swedish leaders seem to sense that there are very difficult times ahead.

Trouble is to be expected because we are living in the last days of the present system of things, the "time of the end." Shortly God will destroy this wicked system and usher in a new system of things in which righteousness will dwell. This expressing of God's righteous indignation because of the wickedness of this world will be the worst trouble that labor, management and political governments will ever have experienced. "For then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Matt. 24:21.

There will be no need for giant labor unions to represent and to protect working men in the new system of things that will follow this time of trouble. Under the rule of God's kingdom all humans will do what was long ago commanded: "You must love your fellow as yourself." (Lev. 19:18) How can the workman be oppressed and unfairly treated when everyone exercises love for one another?

What WIVES look for in HUSBANDS

MOST wives do not expect their husbands to become the chief cook and bottle washer of the house. They do not expect them to do the work of the maid, the laundress, the charwoman or the houseboy, although they recognize that there may be times when circumstances might force them to fill these roles for a brief period of time, and some men like to help in the kitchen and with other household chores. But wives find no lasting pleasure when husbands do the cooking, the sewing and the shopping, and then moan about it. What a wife wants is a husband that will be a father to his children, a good provider that sees that the bills are paid, a man that is firm and stable, someone she can deeply respect.

But before she can show deep respect for a man, he must show himself worthy of it. Certainly an unreliable provider, a tramp, or a drunkard is not worthy of her deep respect simply because he is of the male sex. A husband must win the love and respect of his wife. How can he do it?

Wives appreciate a husband that is loving and considerate; one that is kind and affectionate, not overly critical and never harsh; one that is gentle, but firm. They would like their husband to have a sense of humor, good taste and appreciation. They want him to be mature and resolute, a man that knows what he wants out of life and gets it.

Christian wives want their husbands to be the head of the family and not just partners in the family arrangement. It is proper for them to feel that way, because the Bible states that wives are to be in subjection to their husbands "as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation." Christian wives do not enjoy taking the lead in family affairs. They do not want to be forever the one that does the deciding of the places to go and things to see and do. They look to their husbands to take the lead that is theirs. It would be refreshing to many women to hear their husbands say: "Honey, no dishes for you tonight. We're going to Lu Chow's restaurant for dinner." At least that would be a change from that old familiar question so often asked in many homes: "Where shall we eat tonight, dear?" The man that

assumes the initiative wins the respect of his wife. She appreciates his taking the lead.—Eph. 5:22, 23.

Wives look for more in marriage than a male roommate. They are willing to accept the fact that a man's job demands much of his time, talent and attention. But they would have husbands know that a good home and a happy family are deserving of some of that time and attention too. Wives often are heard to complain: "As soon as my husband comes home he heads for the basement and there he works until late at night. We hardly know that he is around. On weekends the children and I have our religious activities while he goes off either fishing or golfing. You have no idea how thankful I am when it rains on weekends! It is usually our only chance to see something of him."

Some husbands become selfish, irresponsible individuals. They permit their hobbies or outside interests to allow them to evade or ignore their obligations to home and family. Some of this is sheer thoughtlessness or a kind of little-boy enthusiasm that wives are not too keen about. It is a life in which a mature, responsible married adult cannot afford to indulge.

An unreasonable share of married men's time and money is often absorbed by outside recreation. The number of wives that bewail their husbands' obsession with hunting, fishing, bowling, boating or some other pastime is astounding. These men share little interest in home life and have little or no time for their wives whom they have sworn to love and cherish.

Where this aloofness exists, there is also a great strain on the mental health of young children. Dr. Leonard Duhl of the Health, Education and Welfare Department is quoted as saying that many children do not get to see their fathers often enough. "The disturbed, upset children live in a strictly feminine world and know their fathers only as night-time residents and weekend guests." This lack of association with the father tends to upset the mental stability of male children especially. They find it difficult to understand what it means to be masculine.

Marriage Is Not Singleness

Wives may sympathize with husbands that have a great craving for freedom, but they would like to remind the head of the house that by becoming husbands they have agreed to give up a measure of that freedom for the sake of the marriage union. Marriage may mean their giving up some personal hobbies, boyhood ambitions and nights out with the "boys." After you get married is no time to find this out, however. If you are the type of man that cannot let go with both hands of the freedom and easy living that goes with singleness, then do not get married, because you cannot have your cake and eat it too. A married man with a single man's ideas is just asking for trouble.

Husbands are not the only ones that lose a measure of freedom when they get married; wives do too, do not forget. Husbands may complain about that fenced-in feeling after they get married; wives may experience it too. Wives say that if husbands want to go places and do things they have no objections as long as they take their wives with them. But most wives think it unfair that they be left home alone with the children time after time. Of course, some prefer it that way, but not many do. Experience has proved that the more married couples do things together the sooner that fenced-in feeling gives way to an appreciation of each other's company.

How often comes the legitimate complaint from wives: "Rarely do we go out together any more. He leaves most decisions to me. We share almost no interests. When I want to go for a walk or to a movie,

he says he's too tired. I find myself dividing my time between my job and my daughter. My husband has become less like a husband and father and more like a casual visitor or a paying guest. I have often asked myself, Am I too dominating? If I am, I can say it is largely because of his passiveness. He has left all the money management and household business to me. I have tried to encourage him to take the initiative, but he won't do it. What am I to do? Should I let my life, the child's life and his life go to waste just because he won't do anything?" If a husband lacks initiative or headship, has an aloof attitude and self-pity, it only aggravates the difficulties in married life. A wife wants her husband to shoulder his responsibility and not pass it on to her to carry. Her load is big enough without having his to bear.

Both parties in marriage must work for an interdependence and not for independence. A husband with an independent streak will find it difficult to live a married life and endure his wife's combination of weaknesses, whimpers, doubts and demands. But wives appreciate a husband that learns the meaning of their moods and undercurrents and becomes extraordinarily aware of them. At times she will complain, blame and praise the husband in consecutive breaths. In one moment she will try to impress him with her resourcefulness and independence, and in another moment she will be pouting for his attention. There will be times when the husband may wonder if it is humanly possible to satisfy his wife and make her happy, and there may be times when he will wonder if it is worth the trouble of trying. On Monday she may be in a talkative mood. Tuesday she may not say a word to you all day. Wednesday you are all wrong and a bore no matter what you do. Thursday you did nothing, but you are simply wonderful. Friday everything delights her. Saturday you may be back in the doghouse. Sunday you see the girl you married, soft and tender and very loving. A wife expects her husband to learn the special meaning behind her looks, her sudden attentions and inattentions and how to cope with them. She does not want to go into any reasonable explanation of why she is the way she is, because most likely she does not know herself.

Little Things Mean a Lot

There are many things that wives do, desire and enjoy that may appear trivial to their husbands. Still these things are very important to women and women are very sensitive about them. For example, your wife may want you to hold her hand. You might think it childish and refuse, yet it may be very important to her. It is a source of strength and encouragement to her. She may want you to talk to her at times. You may be busy. But she may feel that no man should be too busy to talk to his wife, especially when she asks him to. If you refuse to talk to her, she may conclude that your work or other people mean more to you than she does.

Listen to her when she wants you to; she usually listens to you when you speak. Her conversation may be dull and uninteresting, but your wife may measure your interest in her by your interest in her affairs. If you find what she has to say dull, she may think that you also find her dull and monotonous. She needs someone she can trust to help her think out her problems aloud. And since it is quite impossible to separate your wife from her weaknesses, then the best thing to do is to learn to live graciously with them all.

Most women want to be beautiful. They enjoy dressing up in gowns and frills to please their husbands. But when they do dress up, they want their husbands to no-

tice them and to tell them how lovely they look. She wants to look her best so that her husband will be pleased with her when others say, "Isn't Mr. John's wife beautiful? She takes such good care of herself." There are times when a wife wants her husband to dress up, shave a little closer than usual and look his dapper best. She enjoys, as it were, showing him off before others. Wives want their husbands to be neat, clean and tidy all the time.

Women may feel that they have to prove their continued attractiveness to men, or else their husbands will take them for granted. A wife feasts on her husband's compliments and reassurances that she is the only one. Each year as a woman grows older it becomes more important for a husband to let his wife know freely how much she is wanted, loved and needed. Everyone desires to be loved and wanted. And what could possibly make a woman feel more like a woman than knowing she is loved and needed by her husband?

It is remarkable how a little spontaneous husbandly affection can take a woman's mind off her worries. Love, affection and attention are not luxuries. They are essential foods for the body and mind. The Bible commands: "Husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it." Therefore, "let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband." A man that so loves his wife will have the deep respect of his wife. —Eph. 5:28, 29, 33.

A wife may tolerate almost anything from her husband but indifference. A husband's indifference may be understandable, but it is never constructive. Let him show that he is interested. Wives prefer little affection, rather than a mechanical show of it. They want their love to be warm and genuine.

Some husbands find it difficult to show their wives that they are affectionate and really close to them. These husbands may express their affection by providing their wives with gifts like a dishwasher, a washing machine, a new radio or a television set. But wives will have you know that gifts do not take the place of a husband's love. "Money is nothing to sneeze at," said one woman, "but I think a husband's eternal love beats a hundred mink coats." A wife wants to hear her husband's reassurances and feel the strength of his arms around her. She must be convinced that his chase for other women is over. She needs him to be close to her because he gives meaning to her struggle for existence.

You can demonstrate your love for your wife by the look on your face when you greet her and by the tenderness with which you treat her. When you come home from work, greet her in a manner that she will feel that you love her and that you are glad to see her. When she sees your eyes light up and feels a warmth come over you that no one else gets, she will feel deeply pleased and she will love you all the more for it. Most wives ask for no more than that same happy, welcoming look you have when you greet old friends. Is that too much to ask for?

Nagging Husbands

A man has no right to make his wife feel inadequate as a housewife. He should help her to become the wife he wants her to be. A nagging man is no better than a contentious woman: "And the contentions of a wife are as a leaking roof that drives one away." A husband's constant dissatisfaction may fill his wife with resentment, making her hostile toward him. It may even drive her away. Being her husband does not give you the right to be a tyrant.

If you continue to find fault with her, you will cause her to feel abnormal and she will come to feel unwanted and unloved. She may even come to hate you for it. Remember the Scriptural admonition that "love builds up," that "love is long-suffering and obliging," that "it bears all things, believes all things, hopes all things, endures all things. Love never fails." Show warm love for your wife, the love you promised to show in your marriage vow.—Prov. 19:13; 1 Cor. 8:1; 13:4, 7, 8.

Exercise extreme caution as to what you say about your wife's work. You might think she was made for better things, but if you even so much as hint or suggest that you are ashamed of what she is doing, you are treading on dangerous ground. In fact, you are about to break her heart. Whatever you do, do not point out how much better other women are doing or can do certain things. Neither set yourself up as an example. Despite the quality of her work, the wife's desire is to please her husband and no one feels any worse than she when she fails. Housework is easier if husbands are appreciative.

Home and Religious Activities

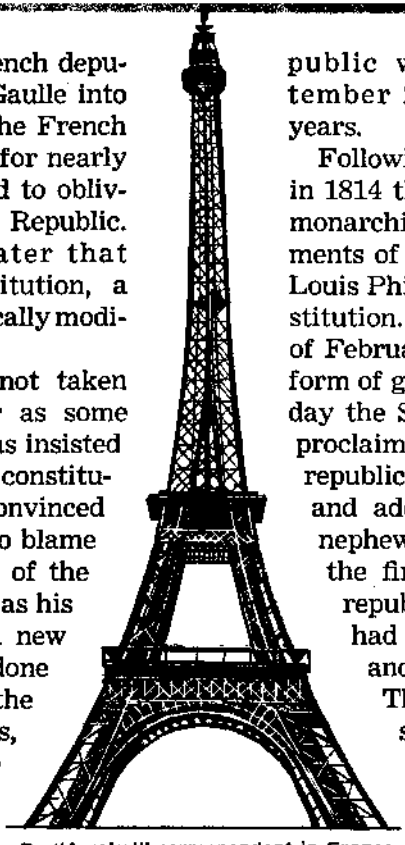
Wives want their husbands to take part in home activities. They would be greatly encouraged to see their husbands take an active interest in rearing their sons and daughters. Too many husbands desert their family, because they are too busy making a living. A boy or girl growing up should observe not only the mother at work in the home, but also the father. They should learn to distinguish between masculine and feminine pursuits. A father's tastes and enthusiasm are naturally catching. His love for such things as music, literature, art and religion become the center of interest of his family. By a husband sharing in some of the home life a wife's load is made lighter and more delightful.

Perhaps nothing is more appreciated by a wife than when a husband takes the lead in religious instruction at home and in the congregation. This is as it should be, according to the Bible, which says: "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." This responsibility husbands usually like to pass on to their wives. Nevertheless, it still remains the husband's load to carry. And when he shoulders it, both he and the family are made happier and benefit greatly because of it.—Eph. 6:4.

Christian wives thoroughly appreciate it when their husbands read to them out of the Bible, or discuss religious subjects with them. It gives the woman the spiritual lift that she needs. In the theocratic household considering the morning's text, going to meetings together, singing and praying together creates a loving spiritual bond in the family that only death can break. Christian women want their husbands to be theocratic, that is, they want their husbands to stand up for what is truth and right. They gain strength from a man that displays strong conviction and demonstrates deep love for God. They deeply respect his humility in prayer and the Christian way that he does his work.

So women want their men to be real husbands and fathers. They want them to be leaders, comforters, counselors and teachers in the home. They want them to follow the apostle Peter's advice, that is, to assign them "honor as to a weaker vessel, the feminine one." And husbands can carry out all these proper desires of their Christian wives without having to be supermen. They need just to fulfill Paul's command: "Stay awake, stand firm in the faith, carry on as men, grow mighty. Let all your affairs take place with love." —1 Pet. 3:7; 1 Cor. 16:13.

THE BIRTH OF FRANCE'S FIFTH REPUBLIC



By "Awake!" correspondent in France

ON June 1, 1958, 329 French deputies voted General de Gaulle into power. So doing they put the French Parliament out of business for nearly a year and opened the road to oblivion for the Fourth French Republic. It was just six months later that France had a new constitution, a Fifth Republic and a drastically modified National Assembly.

General de Gaulle has not taken the position of a dictator as some feared that he would. He has insisted on doing things legally and constitutionally. Because he was convinced that the Constitution was to blame for much of the instability of the Fourth Republic he set out as his first task the writing of a new constitution. This was done with the help of one of the chief Gaullist theorists, Michel Debré. De Gaulle planned on submitting it for public approval by means of a referendum. He promised fresh parliamentary and presidential elections if his constitutional reforms for setting up a Fifth Republic were accepted. This promise has been kept.

France's Constitutional Background

The significance of these constitutional reforms can be better appreciated if something is known about the constitutional past of France. France has had about fifteen constitutions since the revolution in 1789. These have been the framework for republics, monarchies and even dictatorships. The First French Republic was proclaimed on September 21, 1792. It lasted seven years.

Following the fall of Napoleon I in 1814 there was a period of limited monarchies. These were the governments of Louis XVIII, Charles X and Louis Philippe. Each had its own constitution. The proletarian revolution of February 24, 1848, overthrew this form of government. On the following day the Second French Republic was proclaimed. On November 4 a new republican constitution was written and adopted. Louis Napoleon, the nephew of Napoleon I, was made the first president of this second republic. Within four years he had a new constitution written and had himself made emperor. This brought an end to the short-lived Second Republic.

The government of Louis Napoleon fell in 1870. In the following year elections were held that produced a National Assembly of 650 members. More than 400 of them had monarchistic tendencies. The royalists tried to restore the monarchy but failed to agree upon which of two pretenders to the throne should be king. The quarrel continued until January 30, 1875, when a compromise republican solution was voted by 353 to 352 votes. By a one-vote majority the Third Republic was born.

The opponents to the Third Republic were never really reconciled to the republican idea. Within a few short years two attempts were made to turn it into a

"strong-man" regime. This opposition continued throughout the sixty-five years of the Third Republic.

It was the fear of a return to one-man rule that paved the way for a weak government during the years of the Third Republic. During this period governments came and fell at the rate of one every eight months. France finally had a durable Republic but not a durable government. A solution for its problem had yet to be found when World War II terminated the Third French Republic in 1940.

The Fourth French Republic was born after the war. Its constitution of 1946 gave it an all-powerful National Assembly, a weak Senate (Council of the Republic) and a figurehead president. Stability was not possible under this arrangement. Its legislative assembly was divided into a dozen or more political groups. Since its government depended upon shaky coalitions, it is small wonder that it was in danger of falling apart at each vote. No less than twenty-one governments fell during the twelve years of the Fourth Republic.

Most political commentators agree that there is little hope for establishing a political system in France that consists of only two or three parties. General de Gaulle is well aware of this. As early as June, 1946, he advocated what seemed to him to be the only solution to France's problem and that was a weaker legislative assembly and a stronger presidency. This speech aroused much indignation at the time. Many Frenchmen accused him of Bonapartism. Nevertheless, the new constitution of the Fifth Republic faithfully reflects the main ideas expressed by De Gaulle at that time.

Constitution of the Fifth Republic

In the new constitution France is defined as an "indivisible, lay, democratic and social Republic" that guarantees to all its citizens equality before the law "without distinction of origin, race or religion." It "respects all beliefs," and its principle is "government of the people, by the people and for the people." Political parties are free to operate provided they "respect the principles of national sovereignty and democracy."

The principal innovation of this constitution is the role of the president of the Republic. He is no longer a figurehead but possesses powers that even exceed those granted to the president of the United States. He is elected for seven years by a college of about 75,000 "notables." These consist of senators, deputies, representatives of elected assemblies of French overseas territories, local government counselors and additional voters for towns of over 30,000 inhabitants. The president appoints the prime minister and has the right to dissolve Parliament and to call for new elections. He can "take whatever steps are required by the circumstances" in the event of a national emergency. He also has the power to "negotiate and ratify treaties."

Parliament in this Fifth Republic is composed of a National Assembly of deputies elected by the people and a Senate elected by the notables. Since the executive and legislative branches of government are now separated, government ministers can no longer retain seats in Parliament.

Only major subjects such as personal freedom, military service, taxes, education, social welfare and the budget will be legislated by Parliament. Other matters will be handled by decree. To prevent the National Assembly from overturning the government every few months, as before, the Constitution stipulates that the prime minister can be overthrown only on a motion of censure that is signed by one tenth of the deputies and voted by a majority of the total membership of the Assembly.

A Constitutional Council is provided in the Constitution that will test all new organic laws. Its function is somewhat similar to that of the United States Supreme Court.

The Constitution offers the overseas territories of France the choice of retaining their present status of direct rule by Paris, or of becoming an overseas *department* of France or of becoming members of a new French Community with limited autonomy.

These are the main points of the Constitution that General de Gaulle submitted to the French people by a speech he gave on September 4, 1958. Each registered voter received a copy of this speech, a printed copy of the Constitution and two slips of paper. On each slip of paper appeared this question: "Do you approve the Constitution submitted to you by the Government of the Republic?" One slip had a big *Oui* under the question and the other a big *Non*. The choice was made by the people on September 28, 1958.

The Referendum

Politically speaking, there was no real excitement in the September referendum. This was probably due to the fact that there was little doubt as to the results. It was a foregone conclusion that the *Oui's* would have it. The semilegal *coup d'état* in May had left the country in a political vacuum that had to be filled. The people were sick and tired of the Fourth Republic's governmental merry-go-round. They had little choice but to vote for De Gaulle's Constitution. No serious alternative was proposed by the opponents to it.

In the background lurked the threat of out-and-out fascist dictatorship. Regarding this the newspaper *Le Monde* said: "At the present time there is only one rampart separating the republic from fascism: the person of General de Gaulle."

There is little doubt that this fear was shared by the greater number of the French people. For them the choice was less a question of yes or no to the draft of the Constitution than yes or no to De Gaulle. From that standpoint it must be stated that the political climate in France last autumn was too stormy to allow for a calm acceptance or rejection of the proposed Constitution based on its merits. The referendum, therefore, took on the form of a plebiscite for De Gaulle.

Some of the Constitution's opponents maintained that De Gaulle himself constituted a menace, but few Frenchmen believe that he is aspiring to be a dictator. He is known to be authoritative and is liable to quit if he does not get his way, but he is not known to force his will on others. The majority felt that if they voted *Non*, De Gaulle would go back to his village and leave the muddle for someone else to straighten out. For them De Gaulle was less of a risk than that unknown someone else.

The most serious objections were those raised by such republicans as Pierre Mendès-France and François Mitterand. Mendès-France considered the new constitution to be "dangerous for democracy." Mitterand thought the proposed new regime smacked of Louis Philippe or Louis Napoleon. He said: "The only question I am asking myself today is this: I do not imagine that de Gaulle, at sixty-eight years of age, has written a constitution just for himself, so has he, like the (predominantly monarchist) writers of the 1875 constitution, got something in mind that he has not expressed?"

But these fears did not influence the majority of the French voters. Four out of five voted *Oui* to the proposed constitution. Of the eighteen overseas territories, only French Guinea voted *Non*. It is estimated that more than one million former Com-

munist voters in France disregarded the party's orders and voted for De Gaulle.

The Parliamentary and Presidential Elections

With 80 percent of the voting public approving his blueprint for the Fifth Republic, De Gaulle proceeded to prepare the promised parliamentary elections. His first aim was to choose a voting system that would produce a workable National Assembly.

He evidently came to the conclusion that it was in the best interests of the country to adopt a voting system that would drastically cut Communist representation. Proportional representation had given the Communists one quarter of the total seats in the Assembly, in exact proportion to the 25 percent of the electorate who had regularly voted for them since the war. But these deputies have been treated like untouchables by other parties because of their Moscow-inspired political philosophy. This isolation of the largest single parliamentary group contributed in no small measure to the political instability of France.

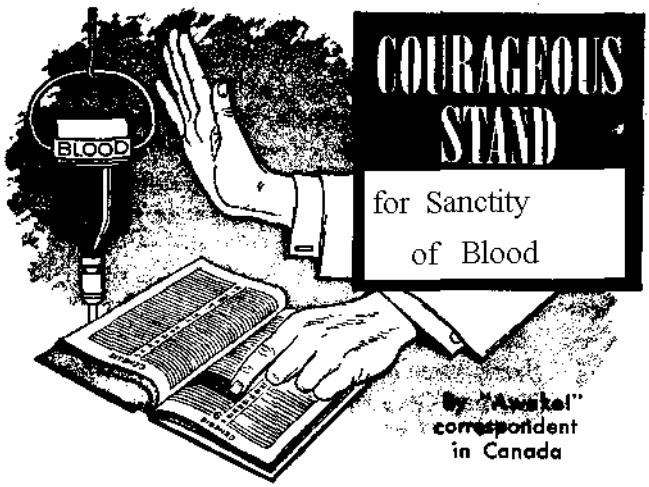
De Gaulle chose a voting system that produced a National Assembly that is overwhelmingly dominated by the Right. The elections took place in two rounds, first on November 23 and then on November 30. On the first ballot a candidate needed an absolute majority (half the votes plus one) to be elected. Only forty-two deputies were elected on November 23 because there were five or six contenders in most constituencies. On the second ballot the candidates with the most votes won. The Communists had a poor showing. They dropped from 149 seats in the Assembly to ten in the present one.

It was evident from the voting that many electors wanted to give De Gaulle a chance to put things straight. They also wanted a change of faces in the new National Assembly. Of the 544 deputies in the previous Assembly only 146 were reelected. Among the defeated were Mendès-France, ex-premiers Bourgès-Maunoury, Daladier, Edgar Faure and Ramadier, ex-Foreign Minister Christian Pineau and Communist leader Jacques Duclos.

It was three weeks after the parliamentary elections that the presidential elections took place. The candidates were General de Gaulle, Georges Marrane (Communist) and Albert Chatelet (non-Communist Left). According to the new constitution the president is elected by a college of notables. These voted on December 21, 1958, and, as expected, the majority chose General de Gaulle as the new Chief Executive of the French state. The new legislative assembly is due to begin its regular sessions on April 28, 1959.

Many people inside and outside France are wondering how the newly born regime will fare. Some fear that there may be danger, not in De Gaulle, but in Gaullism. They believe the Gaullist tidal wave has brought with it many reactionaries and other extremists who are much farther to the Right than the new president himself. They wonder if he will be able to control them or if they are not using him to prepare their own ascension to power. Only time will tell.

The French people hope that the Fifth Republic will provide a more stable government than those that have gone before. However, there is an ever-increasing number of Frenchmen who are coming to know that the only lasting guarantee for governmental stability, economic prosperity and security is the Kingdom of God, and it is that kingdom that they recommend to all men.



THE above and many other sensational headlines reported to the people of Canada the stories of two children of Jehovah's witnesses whose parents refused to allow them to be given blood transfusions. Since God's Word, the Bible, instructs his people to "abstain from blood," Jehovah's witnesses refuse to accept blood transfusion for themselves or their families, even if it is recommended by doctors. The question had arisen before, but the recent instances involving fourteen-year-old Donald Holland of Neepawa, Manitoba, and newborn Lori Lynn Campbell of Newmarket, Ontario, caused an unprecedented furor through press, radio and television.

Efforts were made to force the parents to agree to administration of blood. Many newspapers demanded that the law be changed so doctors could administer treatment even against the parents' wishes. Legal proceedings were begun to have custody of the children transferred from the parents to the state agency known as the Children's Aid Society. The Society could then ignore the decision of the parents.

The first case occurred November 4, 1958, and involved Donald Holland, son of Mr. and Mrs. Lewis Holland. Donald was accidentally shot in the thigh by a .22 caliber rifle while driving a tractor on his father's farm. The bullet severed the main (femoral) artery to the leg and considerable blood loss resulted. Lewis Holland took his son to the hospital but directed that no blood be administered. When going to the operating room Donald said to his father: "Don't let them give me blood, Dad." By the administration of dextran the operation was successfully performed and the surgeon described the boy's leg as being in "surprisingly good condition." In spite of this, Donald failed to rally, though a real effort was made by the doctors to save his life. He died nine days later.

During Donald's illness doctors, newspapers, radio and clergy urged that blood be administered, alleging that it could save his life. Though under great pressure, the parents stood stanchly by their faith in God and their obedience to his command to "abstain from blood."

Slanted news stories left the impression with the public that the heartbroken parents, respectable and God-fearing Christian people, had been measurably responsible for the death of their son. Lewis Holland issued this fine statement to the press: "We loved our boy. We were willing and ready to accept any operation, any treatment that was advised by our doctors, short of disobeying God's law with respect to the sanctity of blood. . . . We are comforted in the knowledge that Almighty God, Jehovah, will bring Donald back to life in the resurrection made possible by the sacrifice of His Son, Christ Jesus. Even as Abraham knew that if he obeyed Jehovah God he would once again see Isaac brought to life to be with him, so we believe that by being faithful to God's command we have not taken the chance of losing Donald forever."

The distorted impression left by the public news services caused some thinking people to express their very real sense of outrage. Even though the medical profession was involved in the controversy, Dr. A. G. Dandenault of Winnipeg wrote in the press: "I am unable to think of a display of greater inhumanity than that shown by the press, radio, the St. Boniface hospital and the attorney-general towards the bereaved Holland family. . . . Mr. and Mrs. Holland, I believe, merit admiration and sympathy from the public at large. They have certain religious tenets by which their actions and their lives are governed. . . . They have suffered all the agony, grief and anguish that any other normal parents would under similar circumstances; but as if this was not enough the above named agencies dramatized this sad incident to the utmost in a repulsive, opprobrious and contemptuous manner."

Dr. H. Angus Boright of Montreal said in a letter to the Montreal *Gazette:* "I would take exception to the article printed in *The Gazette* under the headline 'Denied blood by faith, boy dies of wounds.' This statement would seem to imply that had the boy received blood, his life would have been saved. Perhaps such an implication is unfair to both the parents and the Jehovah's Witness sect in general. . . . By implication the story suggests that the loss of blood was largely responsible for the boy's death, yet, although the accident occurred on Nov. 4, he did not die until Nov. 14. Such an interval is strong evidence against the likelihood that blood loss alone was responsible, for if such were the case death would have occurred shortly after the accident. . . . blood transfusions per se would not necessarily have altered the ultimate course. . . . The loss of a son is one thing but to be accused publicly (by inference) of partial responsibility for that death is the inhumane act of an irresponsible press."

Strangely enough, at Edmonton, Alberta, there was a similar accident at the very same time, when a teen-age child was shot in the leg. Her parents were not Jehovah's witnesses and much blood was transfused, but she died anyhow.

Lori Lynn Campbell

Following the death of Donald Holland, there was born on December 8, 1958, to Mr. and Mrs. Kenneth Campbell, both Jehovah's witnesses, a daughter, Lori Lynn. The baby was born with the blood factor known as Rh negative. Standard medical procedure for such cases is a draining and replacement of blood, a replacement transfusion. The parents refused to allow blood transfusion. Despite pressure, Kenneth Campbell maintained his covenant to obey God and said: "We have a faith we will stand on. We are not interested in public opinion, we are interested in the laws of Jehovah the Creator. A child belongs to its parents. They are responsible for it, no one else is."

The very fact of refusal, however, blew up a tidal wave of pressure in the press. Emotional articles whipped up hysteria. One Toronto paper, *The Telegram,* carried five large articles about blood transfusion in one issue, including an editorial demanding government interference. A sudden court hearing was arranged for Saturday afternoon, December 13, on notice of an hour and fifteen minutes. An effort was made to hurry Mr. Campbell to court without even giving him a chance to communicate with his attorney. The Children's Aid Society asked the court to take the baby from her parents as a 'neglected' child. By rush procedure the officials brought the case before a man called Judge Stewart of the Family Court, a former clergyman who had never been a

qualified lawyer. Since this was a religious issue in which clergyman Stewart's church had taken an opposite view, it was a mockery of justice to bring the case before a man whose religious training and background, together with his lack of legal knowledge, made it impossible for him to weigh the matter with an open mind. The "trial" was held in the hospital. After a battle that went on from 5 p.m. till 11:30 p.m. the clergyman-judge gave custody to the State, as might have been expected. Blood transfusions were given. The baby was released to her parents almost a month later.

Public Opinion

At the beginning of these cases, public opinion ran very strongly against Jehovah's witnesses. There was a great public clamor and much editorial demand for legislation to give medical doctors authority to administer treatment regardless of the parents. Comments of some clergymen, among them Rabbi Rosenberg of Toronto, were reported in the Toronto *Daily Star* (December 10, 1958): "Dr. Rosenberg added that any one of the 613 laws in the Jewish Mosaic law can be broken if the action contributes to saving a specific life. . . . 'Transfusion is saving life. Everything else is secondary.'" He accused Jehovah's witnesses of "contributing to murder."

The rabbi says that, even if God's law does prohibit use of blood, he will break the law. This is most serious, in view of the Scriptural warning at Deuteronomy 27:26, "Cursed is the one who will not put the words of this law in force by doing them." This rabbi cannot be of the same faith as the faithful Jews who refused under pain of death to bow to Nebuchadnezzar's image. (Dan., chap. 3) They did not regard saving life as more important than God's principles. For their integrity Jehovah delivered them.

So much interest was aroused that the government-owned Canadian Broadcasting Corporation arranged for a twelve-minute telecast concerning the work of Jehovah's witnesses. Scenes were shown of Jehovah's witnesses going from house to house in the ministry, street-corner preaching, pictures of the Branch office in Toronto, and a congregational meeting. The program was fair and informative. It did much to allay prejudice.

The Watch Tower Bible and Tract Society took a strong stand on behalf of the parents. Amid the barrage of opposing publicity, official statements were issued to show that Jehovah's witnesses will obey God's Word at all costs, and the statement was made: "You don't need a theological degree to understand the Bible. Transfusing blood and eating it are the same thing and to authorize it would be to go against the decree of God. The parents would not hold back anything to preserve the health of their daughter, but we cannot treat blood in that way. Blood is sanctified; it belongs to the Almighty God. . . . We are not opposed to the medical profession or its good works. . . . Perhaps in the future the profession will discover another treatment to which we will have no objection."

The Toronto *Daily Star* said, on December 11, 1958: "The Witnesses are not the only religious group which collides with 20th century scientific practice. Christian Science doctrine has nothing in common with modern medicine. Roman Catholic doctrine conflicts with some medical practice, when it forbids birth control by mechanical means or abortion even when the life of a woman might be at stake. Yet there is no mass outcry because of these beliefs, and properly so. . . . [The] Witness lawyer poses a danger: 'If one of the Witnesses can lose custody of his child because he disagrees with a certain form of medical treatment, then any parent who

happens to disagree with any form of medical treatment can immediately have his child removed from his home and declared a neglected child.' If precedent widened out to snatching children for other medical treatment, let us consider first how much medical treatment of just 50 years ago is now regarded useless or even harmful."

Dr. Arthur Kelly, secretary of the Canadian Medical Association, disagreed with those who seek to force this type of treatment, as reported in the Toronto *Daily Star* (November 26, 1958): " 'Patients and parents have a perfect right to accept or reject treatment offered' . . . No doctor can be positive that a person will die if he doesn't get a transfusion or live if he does, Dr. Kelly said. . . . The principle is an important one 'relating to the liberty of citizens' . . . The same thing applies to any other medical treatment, he said, 'and right or wrong, people have a right to decide.' "

Despite a concerted effort to change the law, the following announcement was made January 20, 1959: "The Ontario Government has turned down a request . . . for legislation that would permit doctors to give children blood transfusions even if their parents object, Attorney General Kelso Roberts said today. The Attorney General said that his department feels that present legislation is adequate and that it safeguards the rights of parents, especially those who belong to the Jehovah's Witnesses sect."

Parents' Objection Founded on Sacredness of Blood

The decisions of the parents in these cases were founded neither upon health fad nor fanatical religious zeal, but rather upon the right principles set forth in the Bible. Blood is the stream of life and Jehovah has reserved it as holy to himself.

Jehovah God's instructions to Noah after the Flood, about 2369 B.C., said: "Every creeping animal that is alive may serve as food for you. . . . Only flesh with its soul—its blood—you must not eat." (Gen. 9:3-6) The flesh he gave men for their consumption; the blood, the life, he reserved to himself. The law given to Moses contained the same prohibition against consuming blood: "Simply be firmly resolved not to eat the blood, because the blood is the soul . . . You must not eat it, in order that it may go well with you and your sons after you, because you will do what is right in Jehovah's eyes."—Deut. 12:23-25.

Dr. Franz Delitzsch, celebrated Bible commentator, said: "This is not a requirement of the Jewish law to be abolished with it. It is binding on all races of men, descendants of Noah, and was never revoked. There must be a sacred reverence for that principle of life flowing in the blood."—*Commentary on Genesis*, Vol. I, p. 284.

The sacredness of blood was also recognized as a fundamental principle of truth by the early Christian church. During the days of the apostles the only authentic council of the Christian church in Scriptural record was held at Jerusalem to determine whether the law of Moses should be applied to the new church or not. The apostles decided the Mosaic law was no longer binding, but the following instructions were issued: "For the holy spirit and we ourselves have favored adding no further burden to you except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication. If you carefully keep yourselves from these things, you will prosper." (Acts 15:28, 29) Note that in this short statement two out of the four items

prohibit blood. There is nothing temporary about the prohibition of fornication or idolatry. Of equal permanence is the instruction 'abstain from blood.'

The Bible tells us that "the fear of Jehovah is the beginning of wisdom." (Ps. 111:10) Throughout history those who have obeyed God's law have had his blessing. Those who defy him even for what seem to be the best of human reasons reap only grief. Jehovah's witnesses abide by God's Word. Those who will invade homes and carry away the children of Christian parents to force violation of the sacredness of blood will reap a terrible harvest, a whirlwind for the future.

Decision of the American Hospital Association

ON April 18, 1951, The Family Court in Chicago, Illinois, took one-week-old Cheryl Labrenz from her parents because they refused, on religious grounds, to let their daughter be given a blood transfusion. This was the start of a series of cases from coast to coast in which many doctors and courts have conspired to abridge the freedom of worship of Jehovah's witnesses by insisting that their children be given medical treatment that is contrary to their Christian faith.

For any doctor to administer a blood transfusion to an adult without his consent is assault and battery and makes the doctor liable to be sued in court. So in these cases there has usually been shown proper respect for the wishes of the patient. However, the matter is not as clear-cut in the case of minor children. The State declares that at its own discretion it has the legal right to take a child from the custody of its parents and have the child cared for according to what it considers to be for its good. Abuse of this power has caused some doctors and judges to infringe on the right of Jehovah's witnesses to worship God in harmony with His Word and according to the dictates of their own conscience.

There are some doctors who have unquestionably acted in good faith, doing what they felt to be right in the matter. Having had explained to them the Scriptural beliefs of Jehovah's witnesses in regard to abstaining from blood, they have co-operated in using blood substitutes or other accepted forms of treatment. Others have been adamant in their stand that only blood could save the life of the patient, but, to their surprise, some of these patients have recovered without the transfusion and continue to enjoy good health.

Recognizing that the situation is going to be a continually recurring one, and with a desire to protect themselves, representatives of the American Hospital Association met in Chicago to discuss the matter with representatives of Jehovah's witnesses. Their decision was published in the February 1, 1959, issue of *Hospitals*, the Journal of the American Hospital Association. We are here reprinting photographic copies of a letter as well as the statement issued on the matter by them.

American Hospital Association

May 29, 1958

Mr. Hayden C. Covington
124 Columbia Heights
Brooklyn 1, New York

Dear Mr. Covington

The attached revised version of "Jehovah's Witnesses and Blood Transfusions" and the form for "Refusal to Permit Blood Transfusion" have been prepared by staff of the American Hospital Association and American Medical Association in light of comments received the last time a version of this statement was circulated. The statement and form are now going to members of the committee for a mail vote.

Would you please consider the statement carefully and discuss it with Dr. Lloyd Gaston, St. Luke's Hospital, New York, New York, chairman of the committee.

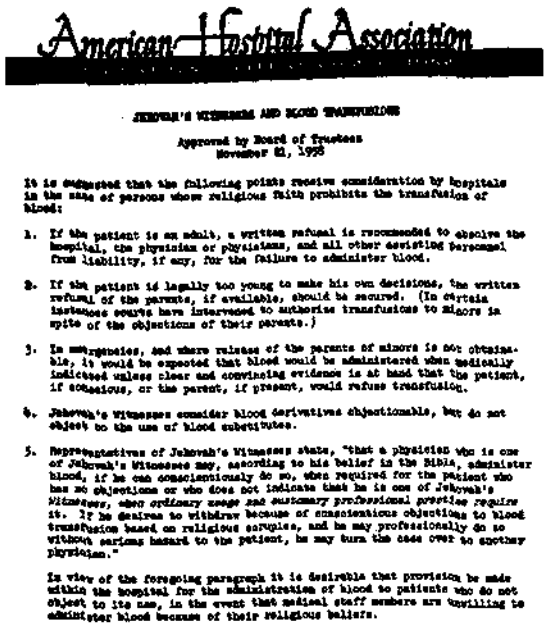
When staff members got together to revise this statement a few days ago, it was felt that we should ask you to do what you can to urge Jehovah's Witnesses to sign a refusal to accept blood form which will be presented by hospitals, and to urge Jehovah's Witnesses to take the initiative at the time of interviews with hospital admitting officers in declaring their views on blood transfusions.

We hope you will find the statement satisfactory.

Sincerely

LeRoy E. Bates, M.D., Secretary
Council on Professional Practice

cc: Dr. Gaston
Dr. Gillmore / a copy of statement and form



American Hospital Association

JEHOVAH'S WITNESSES AND BLOOD TRANSFUSIONS

Approved by Board of Trustees
November 12, 1958

It is suggested that the following points receive consideration by hospitals in the case of persons whose religious faith prohibits the transfusion of blood:

1. If the patient is an adult, a written refusal is recommended to absolve the hospital, the physician or physicians, and all other assisting personnel from liability, if any, for the failure to administer blood.

2. If the patient is legally too young to make his own decisions, the written refusal of the parents, if available, should be secured. (In certain instances courts have intervened to authorize transfusions to minors in spite of the objections of their parents.)

3. In emergencies, and where release of the parents of minors is not obtainable, it would be expected that blood would be administered when medically indicated unless clear and convincing evidence is at hand that the patient, if conscious, or the parent, if present, would refuse transfusion.

4. Jehovah's Witnesses consider blood derivatives objectionable, but do not object to the use of blood substitutes.

5. Representatives of Jehovah's Witnesses state, "that a physician who is one of Jehovah's Witnesses may, according to his belief in the Bible, administer blood, if he can conscientiously do so, when required for the patient who has no objections or who does not indicate that he is one of Jehovah's Witnesses, when ordinary escape and customary professional practice require it. If he desires to withdraw because of conscientious objections to blood transfusion based on religious scruples, and he may professionally do so without serious hazard to the patient, he may turn the case over to another physician."

In view of the foregoing paragraph it is desirable that provision be made within the hospital for the administration of blood to patients who do not object to its use, in the event that medical staff members are unwilling to administer blood because of their religious beliefs.

The form entitled "Refusal to Permit Blood Transfusion" that they felt was acceptable would show the name of the hospital and the date and hour the form was signed. It reads: "I request that no blood or blood derivatives be administered to ———— during this hospitalization. I hereby release the hospital, its personnel, and the attending physician from any responsibility whatever for unfavorable reactions or any untoward results due to my refusal to permit the use of blood or its derivatives and I fully understand the possible consequences of such refusal on my part." The form would be signed by both the patient and that one's mate, if married. In the case of a minor or one incompetent to sign for himself, some other authorized person may sign, indicating his relationship to the patient, and his signature should be witnessed by another person.

It should be noted that these statements do not represent the policy that Jehovah's witnesses have recommended for the hospitals to follow, but they are statements by the American Hospital Association and represent their position, with a view to protecting their interests.

While doctors have taken an oath to apply what is considered by men to be good medical treatment to their patients, they should recognize the fact that Jehovah's witnesses have taken an oath before Jehovah God to obey Him. His laws require that they do not take blood into their systems, and doctors should honor that superior obligation. In every case doctors should honor the request of patients who for Scriptural reasons refuse blood. They should in no way seek to circumvent the request of Christian parents that no blood be given to their children, thus violating their freedom of worship. Even in cases of emergency, where it has not been possible to obtain a signed release, they should take into consideration the known tenets of the religious persuasion of the patient as to blood transfusions and then act as they would conscientiously want to be treated in similar circumstances if they had the same or similar tenets as the patient.

Although hospital staffs and doctors may know the position of Jehovah's witnesses as to blood transfusions, one who wants his religious beliefs in this matter to be respected will have to take the initiative in requesting it. It is usually best to bring the matter up at as early an opportunity as possible. In those cases where members of the hospital staff have overlooked the above recommendations of the American Hospital Association, reference to it may result in a clarification of their viewpoint of the matter.

JAPANESE POPULARITY SOARS

"Despite the inevitable irritants of American occupation and continuing American bases," writes Edwin O. Reischauer in *The United States and Japan*, "the United States, while thoroughly disliked by many Japanese, remains probably the most popular foreign nation to the bulk of the people, and Americans individually the best known and best liked foreigners. And as the most unexpected, but fortunate, by-product of the occupation . . . , the Japanese have become one of the better known foreign peoples to Americans and have shot up in popular esteem from last place to a place near the top. . . . The cultural contacts between Japan and the United States are probably closer today than they have ever been before between any Eastern and Western nation."

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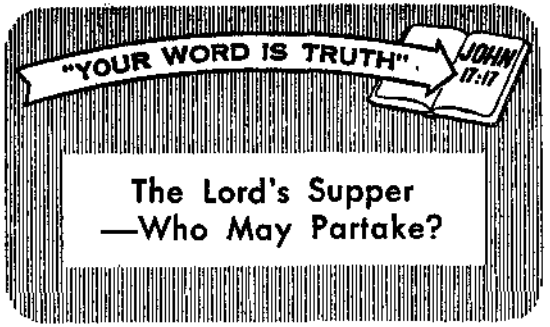


The Lord's Supper —Who May Partake?

AMONG the commands that Jesus gave his followers was that they should celebrate the Lord's supper or evening meal. Concerning the institution of this arrangement, which took place on the night of his betrayal, an eyewitness writes:

"As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.'" —Matt. 26:26-28.

The accounts of Luke and of the apostle Paul further tell that Jesus commanded: "Keep doing this in remembrance of me." (Luke 22:19) Who may and who may not partake of the bread and wine at the Lord's evening meal, thus "doing this in remembrance of me"? Anyone? Or are there certain conditions? What purpose is served by the Lord's evening meal, and how often should it be celebrated?

As to who may and who may not partake of the Lord's supper or evening meal, also termed "communion," Christendom in general practices either "open" or "close" communion. In open communion all are welcome and each one decides for himself his fitness to partake. In close communion it is the responsibility of the pastor to see that each one that presents himself for communion is worthy as to belief and conduct. Those advocating close communion, such as the strict or orthodox Lutherans, usually insist on four qualifications: baptism, possession of one's mental faculties, adherence to the teaching of the church on the subject of the Lord's supper, and freedom from any public offense against morals.

Which of these communions finds its support in the Scriptures? Neither. For one to be eligible to partake of the Lord's evening meal not only must he be a dedicated and baptized Christian, enlightened as to God's will for him and living in harmony with God's righteous requirements, but he must also have evidence that God is dealing with him as a spiritual son, having implanted in him a hope of life in the heavens. He must be able to say with the apostle Paul: "The spirit itself bears witness with our spirit that we are God's children."—Rom. 8:16.

Do not all Christians have this witness? No, because the Scriptures show that among Christ's followers today there are two classes, the one being made up of those who will gain life in the heavens and who are referred to by Jesus as the "little flock" who will inherit God's kingdom, and the other, described by Jesus as "other sheep," is made up of those who will gain everlasting life on earth. This is also borne out by the fact that at the time of instituting his evening meal Jesus said to his faithful apostles: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." Other scriptures show that only 144,000 will share this heavenly kingdom, ruling "as kings with the Christ for a thousand years."

—Luke 12:32; John 10:16; Luke 22:28, 29; Rev. 20:4; 14:1, 3.

Those in line for the heavenly kingdom began to be selected from the time Jesus first chose his twelve apostles and more particularly from Pentecost onward, when the holy spirit was poured out on the 120 disciples gathered in an upper room in Jerusalem. However, after the apostles fell asleep in death there was a great falling away, even as both Jesus and Paul foretold, and from then until modern times it appears that but few came in line for the heavenly prize. Especially since the 1870's and until about 1931, large numbers gave evidence of being called to the heavenly calling. Since that time and particularly in more recent years the number of those professing to have evidence of this heavenly call has kept decreasing so that in 1958, at the some 17,800 congregations of *Jehovah's witnesses throughout* the world, of the 1,171,789 in attendance only 15,037, or approximately one in eighty, partook of the emblems of bread and wine.

God's original purpose regarding the earth and man will yet be realized, for he assures us that none of *his purposes will* fail. The 1,156,000 and more that did not partake of the emblems at the Lord's supper have the opportunity of being a part of the New World society today, and after God ends this wicked system of things at Armageddon, the battle of the great day of God the Almighty, those who have proved faithful will have the privilege of transforming this earth into a Paradise and there enjoying endless life in health and happiness.

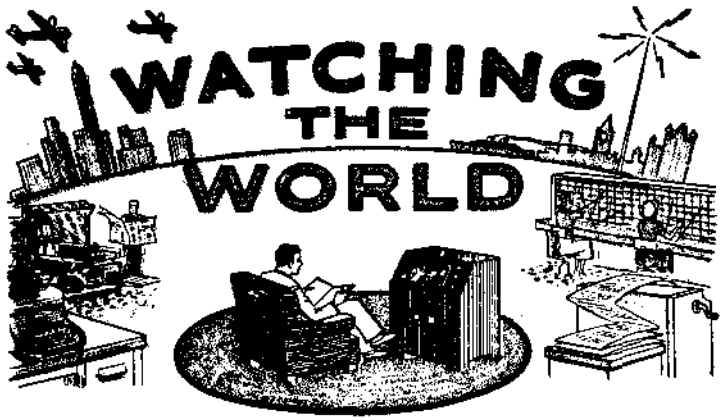
While these do not partake of the emblems, they nevertheless are keenly interested in those of their brothers who do partake. More than that, they will realize the purpose of the Lord's evening meal even though they do not partake. And what is that?

It may be said to be a threefold purpose. The recounting of what took place on the night of Jesus' betrayal should help all to grow in appreciation of God's love for us and of the great victory he gained in Jesus' having kept integrity. Secondly, it should help us to grow in appreciation of what Jesus himself did for us. And thirdly, it should make us more determined than ever to follow his example in keeping integrity in spite of what may come.

When should the Lord's evening meal be celebrated? Some do so weekly, others monthly and some quarterly. Since Jesus instituted the memorial of his death on the annual Passover, which commemorated the deliverance of Israel from Egypt, it is but reasonable to conclude, in the absence of any specific Scriptural commands, that the memorial of his death should also be celebrated annually, and on its date, Nisan 14.

When is Nisan 14, 1959? Nisan was the first month of Israel's lunar year and began with the new moon nearest the spring equinox. This year the new moon nearest the spring equinox will first be seen by the naked eye over Jerusalem on the evening of March 10. Therefore the 14th of Nisan will fall on March 23, after sundown. On that date throughout the world Jehovah's witnesses will assemble to commemorate the death of Jesus in obedience to his command. Ascertain the nearest Kingdom Hall to where you live and attend. Share in the spiritual blessings that come to all those who thus come together.

am the true vine, and my Father is the cultivator. My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples.—John 15:1, 8.



Disaster at Sea

◈ The Hans Hedtoft, a Danish passenger-cargo ship, set out from Copenhagen on January 7 carrying ninety-five persons on its maiden voyage. The craft, with its hull divided into nine water-tight compartments, was believed to be unsinkable. It was also furnished with the most modern radar equipment. The Hedtoft made its way through perilous icy waters—until it reached a point off Cape Farewell, Greenland. Then from it came the message, "collision with iceberg." About four hours later another radio report declared that the "unsinkable" Hedtoft was sinking. An extensive eight-day search for the Danish vessel proved fruitless. The Hedtoft, with its ninety-five passengers, had descended into a cold watery grave in the North Atlantic.

Cuba's Governmental Reform

◈ Cuba's cabinet suspended four articles of that nation's constitution on January 30 so as to hasten trials of "war criminals" of the overthrown Batista regime, said to number 1,500. The ninety-day suspension makes it possible to hold arrested persons in jail for more than seventy-two hours, provides for prisoners to be tried anywhere in the island, permits courts-martial of war criminals and allows for the establishment of additional courts. A new law enacted on February 10 reduced the required age of Cuban presidents from thirty-five years to thirty years. The road to the presidency was thus opened for 32-year-old Fidel Castro, who maintains, however, that he is not seeking the post.

Honduran Insurrection

◈ A revolt against the administration of President Ramón Villeda Morales flared up in northern Honduras on February 7. With little difficulty rebel forces seized control of barracks in Santa Barbara, 150 miles northwest of the nation's capital, Tegucigalpa. A declaration that "the revolution has begun" was broadcast by the insurgents over Santa Barbara's radio station. Quick action by governmental forces, however, quelled the revolt and by February 9 it was announced that Santa Barbara had been retaken by federal troops. On February 10 President Villeda Morales stated that within a few days the revolt would be entirely suppressed.

U.S. Charges Soviet with Attack

◈ An unarmed U.S. Air Force C-130 transport carrying seventeen persons was forced down in Soviet Armenia on September 2. The U.S. State Department released on February 5 the transcript of a purported recorded conversation of Soviet fighter pilots during the incident. The transcript indicated that the U.S. plane had been attacked. Though the Soviet union released the bodies of six occupants of the craft, eleven others were never accounted for. In a February 7 radio broadcast the Soviets termed the recording a "fake." With reference to the incident U.S. President Eisenhower stated on February 10 that occasionally navigational errors or weather disturbances may result in accidental crossing of Soviet borders, but the U.S. chief executive observed: "Once in a while we believe there are false radio signals that will take a plane out of course."

Communist Congress

◈ At the opening session of the Twenty-first Congress of the Soviet Communist party, Russian Premier Nikita S. Khrushchev declared before 1,200 delegates from seventy nations on January 27 that his country had begun "mass production of intercontinental ballistic missiles." The Russian leader also held that his new Seven-Year Plan would eventually culminate in the development of true communism. Communist China's Premier Chou En-lai and Poland's Wladyslaw Gomulka spoke on January 28 criticizing "revisionists," with Chou speaking out particularly against Tito and Yugoslav Communists. On January 30 Mikhail G. Pervukhin and Maksim Z. Saburov were called to account for alleged complicity in an anti-party plot to take over the Soviet government on June 18, 1957. Perukhin confessed his "mistake" before the Congress on February 3, as did Saburov on the following day. The delegates ratified Khrushchev's Seven-Year Plan and voted to hold the next congress in 1960.

Franco's Spain

◈ Spain's monarchists have long desired the return of Don Juan to the Spanish throne. Their hopes, however, were upset on February 4 when Generalissimo Francisco Franco declared that his country is presently a "monarchy." Franco himself is now the ruler and maintains that when he dies a king or regent will take his place. In the meantime agitation against the present Spanish administration will not be tolerated.

Cabinet Crisis Continues

◈ Italy's Premier Amintore Fanfani and his cabinet resigned on January 26, plunging that nation into a governmental crisis. Only five days later, on January 31, Fanfani resigned as leader of Italy's Christian Democratic party. Though Italian President Giovanni Gronchi requested that Fanfani withdraw his resignation and submit to a parliamentary vote of confidence, the former premier was later replaced as party head by Antonio Segni, who accepted the task of forming another government. Segni continued with the necessary consultations and was said to be seeking a four-party coalition, though his attempts were hindered somewhat by a split in the Democratic Socialist party.

No Vote for the Ladies

◈ In a nationwide referendum on February 1, Switzerland's male populace refused to grant women voting rights and privileges of being elected to national office. The extension of suffrage to the womenfolk would have necessitated an amendment of the federal constitution. The ladies did score a majority in three of Switzerland's twenty-two cantons but, according to a final tally, the male balloters rejected the proposed amendment by a vote of 654,924 to 323,307.

Paris Parley

◈ The initial meeting of the Executive Council of the French Overseas Community took place in Paris on February 3 and 4. French President Charles de Gaulle met with the Community's Secretary General Raymond Janot, French Premier Michel Debré, ten of his ministers and twelve African premiers. A final communiqué announced plans to establish a Senate and a Court of Arbitration for handling disputes between the republics within the Community. Special committees on economic, social and other affairs will also be set up.

De Gaulle and the Algerians

◈ Algeria's rebel leaders were invited by French President Charles de Gaulle on January 30 to come to Paris for discussions on an Algerian ceasefire. In this, his first nationwide radio and television broadcast since an ascent to the presidency of the Fifth French Republic on January 8, De Gaulle also requested support of his new economic policies. That the Paris government does not intend to relinquish its sovereignty over Algeria was made apparent by French Premier Michel Debré on February 8. Arriving in Algiers for a visit, Debré stated: "I give you the assurance, in the name of the Government, that we shall forthwith bring a new determination to bear for the French sovereignty which covers this side of the Mediterranean as it does the other."

Greek-Turkish Accord on Cyprus

◈ The administration of the British Crown colony of Cyprus was the topic of talks between Greek and Turkish premiers and foreign ministers meeting in Zurich, Switzerland, beginning on February 5. On February 11 it was announced that Greek Premier Konstantin Karamanlis and Turkish Premier Adan Menderes had agreed that Cyprus should become independent. Formerly Greece and Greek Cypriotes had desired independence and eventual union of the island with Greece, whereas Turkey and Turkish Cypriotes had held out for partition of Cyprus. A constitution must yet be drafted by a conference that will include Greek, Turkish, British and Cypriote representatives. The British have ruled Cyprus for eighty-one years and, though the island is to become a free republic, Britain will apparently retain its military bases there.

Malta: "Day of Mourning"

◈ Last April Malta's Labor government headed by Prime Minister Dom Mintoff quit, Mintoff resigned and Britain subsequently suspended the island's constitution. Labor party head Mintoff called for a "day of mourning" recently in protest of Britain's action. Thus, on February 3, Malta's port workers stayed off their jobs, theaters and shops were closed and a general strike blanketed the island. Though a few persons were arrested by British authorities, there was virtual quiet throughout Malta on its "day of mourning."

Monaco's Crisis

◈ Prince Rainier III suspended Monaco's constitution on January 29. The tiny 370-acre land's legislature was also disbanded and the populace were forbidden to assemble and demonstrate in the streets. No disruption occurred as the principality's 21,000 inhabitants went about their daily chores. Monaco's National Council had refused to accept Rainier's annual budget figures. In taking his action the prince stated: "We are acting with full strength to avoid a dangerous confusion of powers."

Congo Conflagration

◈ Mass demonstrations broke out in Leopoldville, capital of the Belgian Congo, on January 4, following a Congolese political meeting there. About three weeks later, on January 25, the Congo's major port city, Matadi, also experienced considerable unrest. New riots flared up in Leopoldville on January 27. African demonstrators stoned white autoists, and there were numerous acts of looting and vandalism in the European sector of the city. Though unrest rose to fever pitch, order was finally restored and all was reported quiet there on February 3. The government subsequently began to round up many of Leopoldville's transient and unemployed residents. A plan for parliamentary reform and the development of a new governmental arrangement in the Congo was advanced by Brussels on January 13, and on January 30 Belgium's minister to the Congo, Maurice van Hemelryck, reported some success in gaining support for the plan among Congolese leaders.

Clash in Chad

◈ Fort-Lamy, Chad, in French Equatorial Africa became the scene of mass unrest on January 27. Parading demonstrators, numbering 200, pressed for new elections and the dissolution of Chad's Legislative Assembly. A number of persons were wounded and several were arrested before the demonstrations were brought under control. Chad has the status of an autonomous republic within the French Community.

Somaliland Toward Self-Rule

◈ British Colonial Secretary Alan Lennox-Boyd declared on February 9 that British Somaliland will eventually be accorded privileges of self-rule. Steps will soon be taken, it was said, to give that land's populace "executive responsibility" in the government. A majority of Somalis is expected within the Legislative Council by 1960.

Central Africa Party

◈ It was announced on February 9 that a new political party was being formed in the Federation of Rhodesia and Nyasaland. Termed the Central Africa party, the new political group will apparently be headed by Reginald S. Garfield Todd, former Southern Rhodesian prime minister. Party candidates were to participate in the scheduled March 20 elections in Northern Rhodesia. The Central Africa party replaces the United Rhodesia party, with members drawn from the federation comprised of Nyasaland and the Rhodesias.

Are you a "sit-and-listen" Christian or a "hear-and-do" follower of Christ?

James said, 'Be not hearers only but doers.' (Jas. 1:22) Are you one who says, 'How can I when I am not learned?' (Isa. 29:12) For instance, could you write a composition on a given subject? Could you prepare and deliver a talk to edify a congregation? Could you explain the difference between true and false religion? Could you go from house to house as Jesus did preaching the good news? Could you make return visits and give qualified instruction in the Bible?

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Awake!

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ping with the Posture Problem PAGE 16

APRIL 8, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
AND IN ENGLAND BY WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
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South Africa, Private Bag, Elandsfontein, Tvl.	7/-

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CHANGES OF ADDRESS should reach us thirty days before your movies date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, April 8, 1959 | Number 7

DURING the last year and a half the attention and imagination of the world have been captivated by the remarkable achievements of its rocket scientists. Their success in putting satellites into orbit about the earth and in probing far into space, even beyond the moon, has been a cause for much boasting about man's powers and greatness. There is now talk about conquering space, as if that could be done merely by sending rockets to the moon.

Why is so much attention being given to solving the problems of space flight when there is a much more pressing problem that has yet to be solved—the problem of how nations can live together in peace? Unless this is solved the power of space flight will intensify international differences and magnify fears of attack. Is it not more important for men to learn how to live in peace than to learn how to travel to other planets? In view of this, man's accomplishments in the field of rocketry are not a credit to his wisdom but instead reveal a lack of wisdom.

When wisdom is lacking, great achievements in science can become a curse rather than a blessing. It was a remarkable feat when man learned how to unlock the power of the atom, but that power has become a monster that threatens to destroy mankind, because the world lacks wisdom. Knowledge can be very destructive unless it is controlled by wisdom. Regarding this R. B. Fosdick stated in 1948, at the dedication of the 200-inch telescope at Mt. Palomar: "Knowledge and destruction have joined in a grand alliance that has made the history of our generation a history of deepening horror. . . . Unless we can anchor our knowledge to moral foundations the ultimate result will be dust and ashes—dust and ashes that will bury the hopes and monuments of men beyond recovery."

The moral foundations to which knowledge can be anchored are found in God's written Word. That divine guide stresses the importance of wisdom when it says: "Happy is the man that has found wisdom, and the man that gets discernment, for the gaining of it is better than the gaining of silver and the produce of it even than gold. It is more precious than corals, and all other delights of yours cannot be made equal to it. Its ways are ways of pleasantness, and all its roadways are peace." —Prov. 3:13-15, 17.

The world considers itself to be very wise because of its scientific accomplishments, but what it considers to be wisdom is actually foolishness. It has made the mistake of trusting in its own understanding instead of being guided by the wisdom in God's Word. It foolishly ignores that divine guide and refuses to consider the purposes of the Creator. "The senseless one has said in his heart: 'There is no Jehovah.' "—Ps. 14:1.

Man has no cause to boast because of his scientific achievements. He is merely learning what God long ago caused to be when he created the universe. Instead of boastfully talking about conquering space, man should acknowledge his insignificance in the sight of the One who stretched out the heavens to such vast distances that light from some stars requires billions of years to reach the earth. How can puny man imagine himself to be great when he is less than nothing in the eyes of that One? By ignoring the wisdom of this mighty Creator the world once again shows its lack of wisdom. The person who is truly wise will do what is written at Proverbs 3:5, 6: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."

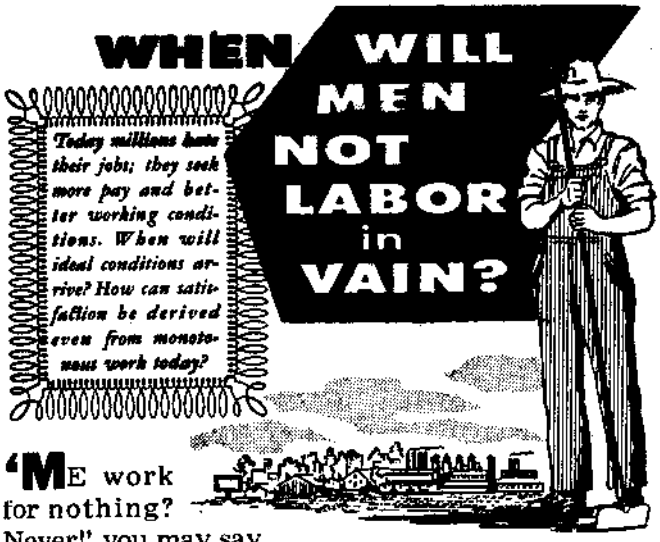
God has a purpose for this earth, and the fulfillment of it will be a blessing to those who trust him. "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth." (Prov. 2:21, 22) This Scriptural promise gives hope to those who are distressed over the lack of wisdom manifested by the leaders of the world. Instead of living in fear of a spark that would ignite an atomic war in which rockets would carry devastation to all parts of the inhabited earth, they can live in hope of seeing the earth become filled with upright people who know how to live in peace.

It is not impossible for earth's inhabitants to live in peace. It can be done by following the wise instructions of God's Word. The application of the principles found there does not divide mankind but unites them. It is only when men lean to their own understanding and true wisdom is lacking that trouble brews. If the true wisdom of God's Word were followed there would be no fighting, regardless of the number of people populating the earth. The modern scientifically brilliant world has yet to learn this simple truth.

One of the principles of the Bible is, "Love your neighbor as yourself." (Matt. 22:39) When this is done, why would any people fear attack from others? Why would they ever think they must stockpile weapons?

It is natural to admire persons who are mentally acute, who are exceptional thinkers. But mental brightness must not be mistaken for wisdom. The world's intellectuals are inclined to think too much of their own thoughts and too little of God's thoughts. Those who reject the Word of God or who give it no heed show that they are lacking in wisdom. "The wise ones . . . have rejected the very word of Jehovah, and what wisdom do they have?" (Jer. 8:9) These are not the men to admire. They are not the ones in whom to trust for a better world.

Wisdom cannot be gained from those who do not possess it. God's Word contains true wisdom and that is where a person must seek it instead of from the intellectuals of the world. Heed the Creator's counsel: "Acquire wisdom, acquire understanding. Do not forget and do not turn aside from the sayings of my mouth. Do not leave it and it will keep you. Love it and it will safeguard you."—Prov. 4:5, 6.


WHEN WILL MEN NOT LABOR in VAIN?
Today millions hate their jobs; they seek more pay and better working conditions. When will ideal conditions arrive? How can satisfaction be derived even from monotonous work today?

"ME work for nothing? Never!" you may say. Yet that is precisely what millions of persons are doing today—working for nothing. Day after day they labor without satisfaction or meaning, and they have nothing to show for the fruits of their labors.

Of course, the ideal state would be to have every man doing the very thing he enjoys most. But unfortunately such is not possible in this system of things where greed and selfishness rule. However, the infallible authority, the Bible, announces a world in which all men will enjoy the works of their hands, a world in which none will toil for nothing.—2 Pet. 3:13.

What a world that will be! How different from this modern, scientific, industrialized age in which millions of humans have become virtual slaves to jobs they hate. Daily they go back to those same despised duties because they have to. They must eat to survive.

People are dissatisfied with their jobs, not necessarily because they work hard or desire shorter hours. Some men enjoy work that is hard. It invigorates them. It stimulates their thinking. And there is plenty of evidence that, by and large, workers do not want more leisure so much as they want other satisfactions, such as higher pay and better working conditions. Statistics show that many of those who work shorter hours take on extra full-time or part-time jobs. Workers want a more satisfying life.

Another contributing cause to job dissatisfaction is that workers do not see the fruits of their labors. They are forever working for someone else. Many of these jobs appear meaningless, without the need of skill, which eventually leaves the worker devoid of all sense of accomplishment. He is made to feel completely useless. On many jobs craftsmanship is either lacking or missing entirely. Individual workmanship and creative thinking are not required or encouraged. The worker is made to understand that he is just another cog in a huge industrial wheel, one that is easily replaced. He is expendable. Perhaps nothing is quite so devastating to the morale of the workingman than for him to feel unwanted, not needed and not cared for. His job becomes a dread to him, a waste of energy, a life's tragedy. He works without an incentive, without satisfaction or meaning. He labors for nothing.

The present arrangement of labor where each one does only a specific operation or makes only a single part of the finished product, as is done on the production-line system, has, no doubt, resulted in producing more jobs and goods. Yet the loss in spiritual and moral values by such a system has been tremendously high. An interview of a worker by a sociologist in an American factory was reported as follows: "What do you do?" "I make C-28." "What is C-28?" "I don't know." "How long have you been working here?" "Ten years." Ten

years of total darkness! How can such workers derive satisfaction from their work when they do not know what they are doing? Why do they work at such jobs? They work solely to survive. To them what they do in this highly complex industrial society no longer is important as long as there is money to pay the rent and buy the groceries. Millions of persons do not know what it means to get satisfaction from their jobs. And it is these that too often cut corners, try to get as much as possible for as little as possible, and, as a result, are never satisfied. They live in misery.

Of course, not all work is trivial, useless or immoral. Many enjoy their work, but the bulk of humankind looks for better working conditions.

Vain and Worth-While Works

Wise King Solomon wrote: "The greatest vanity! Everything is vanity!" He continues: "I saw all the works that were done under the sun, and, look! everything was vanity and a striving after wind." By "everything" Solomon meant everything that has to do with this world that we live in. Works to support this world are vanity, because "the world is passing away and so is its desire, but he that does the will of God remains forever." So whether we work for money, or to get ahead, or to surround ourselves with worldly goods, or to provide for others, or just to keep ourselves occupied so that we will not feel useless—all this will have its end.—Eccl. 1:2, 12-14; 1 John 2:17.

Not all work is for nothing, however. Storing up wealth on earth is a futile business, but doing the works of God is not in vain. Jesus and his apostles made these truths plain. Jesus said: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." He cautioned men to "be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses." True, food, clothing and shelter are necessities of life, but they are not to be sought after as primary goals, according to Jesus. Because "your Father knows you need these things. Nevertheless, seek continually his kingdom, and these things will be added to you."—Matt. 6:19-21; Luke 12:15-31.

Fixing a Goal

For work to be at all satisfying and meaningful, it must have a worthy goal. Once that goal is established all one's efforts and energy may be spent toward that worthy goal. Some persons have made the accumulation of wealth, the achievement of success and power and security their goals in life. But these do not bring true satisfaction or give one the deepest sense of purpose for work. Jesus Christ gave mankind the true goal to be sought for, when he said: "Keep on, then, seeking first the kingdom and his righteousness." He urged men to pursue the kingdom. Work for it. "Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you." The kingdom of God makes a Christian's work worth while, because not only will the Kingdom bring about better working conditions for mankind, but it will assure for such Kingdom workers everlasting life. Appreciating this fact, the apostle Paul counseled his Corinthian brothers always to have "plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." Work that is in connection with

God and his kingdom will last forever. Unless we toil in harmony with God and his purposes, our work will not last. We will have worked for nothing.—Matt. 6:33; John 6:27; 1 Cor. 15:58; Ps. 127:1.

The Christian ministry makes every honest secular work endurable. A Christian's faith in Jehovah helps him bear the work that he has been given to do. He sees his toil as a responsibility and seeks to deport himself as a Christian while at work so that there will be no reflection on God's name on account of him. Paul wrote the Corinthians: "Whether you are eating or drinking or doing anything else, do all things for God's glory." So the servant of God is mindful of his ministry when he is hard at work at his secular job. He considers his good conduct, good work, congenial, friendly nature as forceful sermons winning people to the cause of Christ. So he is still in pursuit of his goal, even though he may be hard at work for some manufacturing firm. A worldly worker views his work strictly as a business matter and no more, whereas a Christian sees his work to be much more than that. His work becomes a part of his vocation, his ministry, his life.—1 Cor. 10:31, 33.

From Pointless to Meaningful Toil

The very way God made man is proof in itself that he purposed for man to be a worker. According to Genesis, Adam was a workingman before he was a sinner. To the perfect man work was a delight. It was his worship, his life. God did not purpose that man's work should be wasted and be terminated by death. The Creator purposed that man should be happy in his labor, that he should see and enjoy the results of his works and should pass the benefits of his work on to his children. However, man turned to sin and so brought upon himself and his offspring the condemnation to death.—Gen. 2:16, 17.

Jesus Christ, however, ransomed mankind from this Adamic condemnation. Jesus' life's course was a demonstration of worth-while works, works that lead to everlasting life. We, today, who have set our hearts on God's kingdom and who work for it are not toiling for nothing. We have the promise of life everlasting as a reward. This God gives. Without God, try whatever we will, work as hard as we will, imperfection and condemnation of sin will always be in the way to block us. Death will be our end. Of ourselves we cannot escape this impasse. Only by working for God can we hope to survive to enjoy the works of our hands and prove ourselves to be of everlasting usefulness.

Under God's kingdom men will not labor for nothing. They will build houses and inhabit them. They will plant crops and harvest them. They will not work to enrich other men or hoard for themselves. Their work will be in honor and praise of the living God. It will bring workers lasting personal satisfaction.

It is a joy to know that we today can engage in a work that is not for nothing —Kingdom work that will last throughout all eternity. Even though we may die, yet our work will not be a loss: "Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them." "For God is not unrighteous so as to forget your work and the love you showed for his name." What an incentive to do good work! What a marvelous reason for making God's kingdom your goal in life! Working for that kingdom now will bring you satisfaction and a peace that excels all thought and at the same time you are assuring for yourself a place in God's new world of righteousness, there to enjoy work and life forevermore.—Rev. 14:13; Heb. 6:10.

DOUBLE VICTORY in the Supreme Court OF Canada

By "Awake!" correspondent in Canada

A DOUBLE victory for Jehovah's witnesses in the Supreme Court of Canada! That was the stirring news announced by the Honorable Patrick Kerwin, Chief Justice of Canada, on January 27, 1959, as the nine red-robed justices at Ottawa rendered two decisions against the unlawful actions of Quebec officials. The first condemned officer was no less than Maurice Duplessis, premier and attorney general, who was ordered to pay Frank Roncarelli, one of Jehovah's witnesses, $33,123 and costs for ruining Roncarelli's restaurant business by unlawfully canceling a permit. The second was Paul Benoit, provincial police officer, condemned to pay $2,500 damages and costs to Louise Lamb, missionary of Jehovah's witnesses, for false arrest and malicious prosecution.

The condemnation of Duplessis, premier of a province, was unparalleled in the entire history of Canada. The drama of having a high officer of state brought to account before the courts of justice at the suit of a humble citizen brought the administration of justice into its finest light. Headlines and news stories blazoned the information across the nation: "Supreme Court Rules Against Duplessis"; "Duplessis Loses to Sect"; "Order Duplessis to Pay' "Roncarelli Wins Court Decision." Radio and television also gave these stunning victories a prominent place. Liberty-loving Canadians do not approve dictator Duplessis' strong-arm methods, and they were happy to see him cut down to size. The illustration on the next page reproduced from the Toronto *Daily Star* typifies popular reaction toward the lesson the Supreme Court gave this self-important little man.

The Roncarelli Case

The story of this case goes back to the trying days of 1946, when Duplessis was riding high and the persecution of Jehovah's witnesses in Catholic Quebec was at its worst. These humble Christian ministers desired only to be free to preach the message of God's kingdom in the Province of Quebec as in all other parts of the Western world. Their ministry was being carried on by means of both oral and printed dissemination of religious preaching. The Catholic Church objected and the Quebec authorities made tremendous efforts to stop Jehovah's witnesses. Duplessis swore to run them out of the province. "War without mercy on Jehovah's witnesses" were his orders to the provincial police. Arrests, beatings, mobbings—a medieval reign of terror followed.

Hundreds of false charges of soliciting, peddling, etc., were laid against Jehovah's witnesses in Montreal and other Quebec districts. Any accused person is entitled to bail pending trial. Frank Roncarelli, who owned a fine restaurant in Montreal, signed bonds in a large number of cases to effect the release of the witnesses of Jehovah awaiting trial. On November 12, 1946,

he had signed 391 of such bonds. No money was put up; he simply guaranteed Jehovah's witnesses would all appear for trial. They all did appear too, for they are people of principle.

To publicize this disgraceful, modern-day inquisition by Quebec officials, Jehovah's witnesses released, on November 24, 1946, a public statement of the outrages that they had suffered. It was entitled "Quebec's Burning Hate for God and Christ and Freedom Is the Shame of All Canada." Waves of further arrests followed. Duplessis also tried to strike at Jehovah's witnesses by ruining Roncarelli's business. On December 4, 1946, he canceled Roncarelli's license to sell wines and liquor with meals, which is customary and necessary in better-class establishments in Montreal. The restaurant went out of business. What could Roncarelli do about this? He had done nothing wrong, yet his livelihood was destroyed. The odds against him in a contest with Duplessis appeared hopeless. Nevertheless, he sued the premier personally for ruining his business. Before the trial judge, Justice MacKinnon of the Superior Court, Duplessis arrogantly stated he had ordered cancellation of the permit "now and forever." Justice MacKinnon ruled in favor of Roncarelli, awarding damages of $8,123. Duplessis appealed to the Quebec Court of Appeal, where he won by a four-to-one majority. The case was then taken by Roncarelli to the Supreme Court of Canada.

False Arrest by Duplessis' Police

Meanwhile, Duplessis' "war without mercy," his bitter persecution of Jehovah's witnesses, continued. Only three days after the cancellation of the Roncarelli license, Louise Lamb, a lady minister, was arrested at Verdun, Quebec, December 7, 1946, by Paul Benoit, provincial police officer. Benoit was under instructions to arrest Jehovah's witnesses who were distributing the document entitled "Quebec's Burning Hate." Sister Lamb had no copies of this document, but he arrested her anyhow in a most arbitrary manner.

The arrest took place on a Saturday and she was held over the weekend without charge, without being permitted to call her friends or counsel. She was photographed, fingerprinted and treated as a common criminal. Confinement in the police headquarters was under filthy conditions. A sick and terribly diseased prostitute was locked up in the same cell, using the same conveniences.

After suffering all this disgusting treatment, this decent young woman was then told by Benoit on Monday that he had "good news" for her: he would let her go. Just one little item: sign a release agree-

CUTTING HIM DOWN TO SIZE

ing not to take any action against him for unlawfully holding her in prison for three days under these revolting conditions. If she would not sign, a criminal charge would be laid. Although alone, and under very trying circumstances, Sister Lamb maintained integrity to right principles and refused to be coerced into signing the release. Benoit laid a criminal charge against her, which the court promptly dismissed.

A civil action was instituted against Benoit for false arrest and malicious prosecution. The case proceeded to trial before the Superior Court of the Province of Quebec, and was appealed to the provincial Court of Appeal. Both courts dismissed her action on technical grounds. Appeal was then taken to the Supreme Court of Canada to lay before the nation's highest tribunal the abuses suffered by Jehovah's witnesses.

These two actions, the Roncarelli case and the Lamb case, both arising out of Duplessis' insane campaign of persecution against this minority Christian group, reached the Supreme Court of Canada at the same time. The country watched. The Supreme Court itself was on trial. Could the Quebec police escape punishment for this false arrest? Would this powerful, unscrupulous political figure get away with his cowardly act of destroying the livelihood of a citizen? Was this little dictator above the law?

Dictator Faces Justice at Last

The Supreme Court came through the test with honors and truly lived up to its reputation as the bulwark of civil liberties. The majority judgment was 6 to 3 in favor of Jehovah's witnesses in both actions.

Justice Rand of the Supreme Court reviewed the history of the controversy: "For some years the appellant [Roncarelli] had been an adherent of a rather militant Christian religious sect known as the Witnesses of Jehovah. Their ideology condemns the established church institutions and stresses the absolute and exclusive personal relation of the individual to the Deity. The first impact of their proselytizing zeal upon the Roman Catholic church and community in Quebec, as might be expected, produced a violent reaction. The work of the Witnesses was carried on both by word of mouth and by the distribution of printed matter, the latter including two periodicals known as 'The Watchtower' and 'Awake!' In 1945 the provincial authorities began to take steps to bring an end to what was considered insulting and offensive to the religious beliefs and feelings of the Roman Catholic population. Large-scale arrests were made of young men and women by whom the publications mentioned were being held out for sale under local by-laws requiring a license for peddling any kind of wares. Altogether almost one thousand of such charges were laid. The appellant, being a person of some means, was accepted by the Recorder's Court as bail without question, and up to November 12, 1946, he had gone security in about 380 cases . . . all of the charges in relation to which he had become surety were dismissed.

"Beyond the giving of bail and being an adherent, the appellant is free from any relation that could be tortured into a badge of character pertinent to his fitness or unfitness to hold a liquor license. The liquor license, as of December 4, 1946, was revoked.

"It is then wholly as a private citizen, an adherent of a religious group, holding a liquor license and furnishing bail to arrested persons for no other purpose than to enable them to be released from deten-

tion pending the determination of the charges against them that he is involved . . . When the *de facto* power of the Executive is exercised deliberately and intentionally to destroy the vital business interests of a citizen, is there legal redress by him against the person so acting?"

The Court judgment gave the answer: Yes, there is legal redress in this democratic state for the citizen wronged by this unscrupulous political boss! Justice Rand said: "To deny or revoke a permit because a citizen exercises an unchallengeable right [i.e. the right of giving bail] totally irrelevant to the sale of liquor in a restaurant is equally beyond the scope of the discretion conferred . . . what could be more malicious than to punish this licensee for having done what he had an absolute right to do in a matter utterly irrelevant to the Liquor Act? The act of the respondent was a gross abuse of legal power to punish him for an act wholly irrelevant to the statute, a punishment which inflicted on him, as it was intended to do, the destruction of his economic life as a restaurant keeper within the province."

Another of the majority judges, Justice Martland, stated concerning Duplessis' action: "That was something entirely outside his legal functions. It involved the exercise of powers which, in law, he did not possess at all. . . . The respondent intentionally inflicted damage upon the appellant, and, therefore, in the absence of lawful justification, which I do not find, he is liable to the appellant."

And so, the resounding and strongly condemnatory judgments of the majority of the Supreme Court brought home to "the boss," Monsieur Duplessis, the surprising news (to him) that he is not above the law. In addition to the damages of $33,123, he was ordered to pay interest and costs. The total assessment will be well over $50,000. In Montreal a French-language newspaper announced that members of the Knights of Columbus and other Catholic organizations were laying plans to gather money with which to pay Duplessis' debt for him by means of a subscription campaign.

On the same day that the Premier was called to account by the Supreme Court for his persecution of Jehovah's witnesses, provincial policeman Paul Benoit was also condemned to pay $2,500 damages plus costs to Louise Lamb. Thus Quebec authority, both high and low, stood publicly condemned for its lawlessness in trying to destroy the liberty of Jehovah's people.

The facts concerning Sister Lamb are recounted by Justice Rand: "The arrest and prosecution were quite without justification or excuse and the detention of the appellant over the weekend was carried out in a manner and in conditions little short of disgraceful. . . . To Benoit it was patent that the appellant was not distributing the issue of the paper containing the alleged libel, nor was there a scrap of evidence on which he could have acted to connect her with the acts of the other three distributors. All this is concluded by what took place at the police station when, in what is said to be the routine practice, Miss Lamb was offered her liberty in exchange for a release of claims, a proposal which she spurned."

Public Reaction

The drama of having the head of the Quebec Catholic state sued and defeated at law by an ordinary citizen made the Roncarelli case an outstanding example of justice in action.

The Telegram, Toronto, said editorially: "The judgment of the Supreme Court of Canada against Premier Duplessis is not so much a decision in favour of the Appellant, Frank Roncarelli, as a declaration

championing the rights of individuals against the misuse of authority. . . . Personal liberty, in itself a treasure beyond price, has been upheld by the Supreme Court against the trespass of a prime minister of a province. Therein lies the significance and the impressiveness of the court's judgment. No man, however high and mighty, may inflict injustice upon an individual however low his station; no authority may misuse power to deprive a person of his rights. Authority before the law stands bareheaded and accountable for its actions. This is shining justice where the humblest man triumphs over power because his cause is right."

From the Toronto *Daily Star* we read: "Premier Duplessis of Quebec said in effect 'I am the law.' The Supreme Court of Canada ruled otherwise; it will not tolerate Mr. Duplessis or any other politician riding roughshod over Canadian citizens and their legal rights. . . . The decision was a vigorous affirmation of the right to religious freedom and equally a defence for the private citizen against any government's arbitrary decisions. In putting Mr. Duplessis in his place, the Supreme Court is acting in a consistent manner to buttress civil rights in Canada."

The Ottawa *Citizen* reviewed the successful fight Jehovah's witnesses have waged on behalf of freedom against the inroads of Duplessis: "To many Canadians, it will seem that justice has been done in the Roncarelli case, at least in principle. . . . Mr. Duplessis' laws for discouraging opinion of which he disapproves have taken quite a battering. In 1950 in the Boucher case [Aime Boucher, one of Jehovah's witnesses] the Supreme Court of Canada rejected Quebec's claim that a Jehovah's Witnesses pamphlet was 'seditious libel.' In 1953 in the Saumur case it ruled that a Quebec City bylaw used to stop distribution of Jehovah's Witnesses publications contravened the Quebec Freedom of Worship Act. . . . He may be checked by defeats in court, but civil liberties will not be safe in Quebec while such actions characterize government."

The Roncarelli and Lamb decisions are two more important judgments in favor of freedom in Canada. Jehovah's witnesses appreciate the work of honest and sincere judges who administer justice with an even hand to both rich and poor. Such efforts are to be commended. It must be recalled, however, that it is the courage and integrity of Jehovah's witnesses, who hold to right principles regardless of the difficulties confronting them, that have brought these issues before the bar of the highest court and established protection for the civil liberties of all the people. This long-drawn battle of Jehovah's witnesses against dictatorship from Quebec has raised a strong bulwark of legal principle that is holding back the tide of oppression and destruction of minority rights by lawless officialdom.

PROTECTION

In his book *Officers Against Hitler* Fabian von Schlabrendorff writes: "The meeting with Hitler took place in Field-Marshal Kluge's personal quarters. As he entered the office, Hitler laid down the peculiar military-style cap he always wore. I had always been curious about this cap. Now, with no one watching, I impulsively reached to pick it up and have a look. I was startled to find it heavy as a cannon ball. On examination, I saw why. Our dauntless dictator, who professed to be beloved by all Germans, had his cap lined with fully three and a half pounds of protective plate."

Brazil IS CHANGING

By "Awake!" correspondent in Brazil

BRAZIL is not standing still as a nation but is growing. It is becoming an increasingly prominent country in the eyes of the world. This is so not only because of its political strength in South America but also because of its growing strength in world markets.

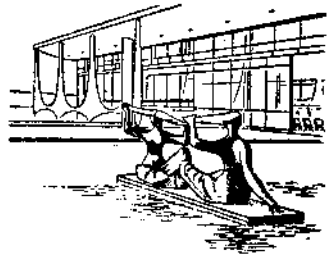
Following the visit of Vice-President Nixon of the United States to South America last year President Juscelino Kubitschek de Oliveira of Brazil launched the "Pan-American Operation" by a letter to the president of the United States. This action focused the world's attention on Brazil as a nation of growing prominence.

Generally, people outside South America are not aware of the changes that have been taking place in this country. They know Brazil only as a country of friendly people, dense jungles, the world's second-longest river and the two famous cities of Rio de Janeiro and São Paulo. During the last two decades this Portuguese-speaking country has been undergoing a change from an almost entirely agricultural nation to an industrial one. Its remarkable transformation makes it a country worthy of notice.

Brazil is probably one of the outstanding examples of what is happening in this part of the world. It is undergoing an economic and industrial expansion. With a population of over sixty-one million that is growing at the rate of more than a million a year, it has the makings of a strong and economically powerful nation. It has been expanding its market at the rate of ten million or more new customers every ten years.

New steel mills and related industries have sprung up in recent years. An entirely new automobile industry is now in its second year. New dams and power projects have been completed and others are in the course of being constructed. New highways are being built that will cross the country from the Amazon River down to the Uruguayan border and also from east to west. It is beginning to tap its great reserves of high-grade iron ore. It has been estimated that Brazil has a fifth of the world's reserves of this ore.

In its early days the exportation of brazilwood caused Brazil to become well known in many parts of the world. Its fame grew when it became the exclusive exporter of the product of its native *hevea brasiliensis*, the rubber tree. Still later it added coffee to its list of exports and grew to be the world's biggest exporter of coffee. For decades its economy was dependent upon coffee, but growing competition from other countries as well as bumper crops have made coffee an unreliable basis for the nation's economy. Regarding this *Life* magazine said: "But coffee is a dangerously insecure prop. It accounts for 70



percent of Brazil's export earnings and if the world price slides down, the country's whole economy trembles."

The need for a diversified economy and of better production methods has made the country look about for investments, know-how and machinery. One of the prospective sources of such aid is the big neighbor to the north, the United States.

Growth Affects the Common Man

The change coming over Brazil is, of course, affecting the common man. Commodities that were practically unknown to him a few years ago are now available. But there is the evil of rising prices and a loss in money's purchasing power.

During the war and the years following it, Brazil experienced an economic prosperity that brought quick profits to some of its people and higher wages for the average worker. This prosperity contributed to putting cities like Rio de Janeiro and São Paulo among the fastest-growing cities of the world.

Big profits on one hand and the growing needs of the common people on the other have caused the Brazilian people to become more conscious of their government. The political freedom that followed the end of the Vargas regime produced various factions that have advocated their own solutions for the country's problems.

A big problem that has faced the country during the past year has been the severe drought in the northeastern part of Brazil. Drought refugees have numbered into the hundreds of thousands. The trouble appears to stem from a failure on the part of the people to apply the principles of soil conservation. Because the soil has been stripped and overworked it fails to hold water. The land is turning into deserts. David de Azambuja, the director of Brazil's Forestry Service, has warned that the northeast part of the country will be a complete desolation within fifteen years if the wasting of the land continues at the present rate. One of the main causes of this problem has been the policy of planters and squatters to clear land for planting by burning the forest. After they have exhausted the land in a couple of years they move to another location and burn down another big section of woodland.

The Forestry Service is doing its best to stop this wanton wasting of the land. It also has made a start toward reforestation. The task is tremendous in such a big country.

Another problem confronting Brazil is inflation. There has been a steady increase in prices that has not made the common people a bit happy. Their displeasure was shown at the end of last October when there was an increase in bus and streetcar fares in São Paulo. A public demonstration resulted in several deaths and in scores of wounded persons. Damage done to buses and streetcars amounted to millions of cruzeiros. Demonstrations against the rising cost of living have also taken place in other parts of the country. The failure of several banks did not improve matters. To cover the bank losses the government issued over five million cruzeiros in paper money.

Toward the middle of October, agricultural leaders in the state of Paraná announced a monumental "March of Production" of farmers. The purpose of the march to the capital was to lay the demands of the farmers before the government. One of their complaints was that certain fiscal instructions issued by a government agency tended "to protect more the industry" and helped in "aggravating the farm crisis." This march was stopped by orders from the army.

All these troubles might be classed as growing pains of a great nation. By overcoming them in a wise manner the coun-

try can make progress that will benefit all her people.

Although there are differences of opinion on how to solve the problems facing the growing nation of Brazil, there is generally little difference of opinion about the basic needs of the country. There is also agreement on the necessity of developing the "hinterland," which is the sparcely populated interior. One of the reasons for building new highways in the interior and for constructing there the new capital, Brasília, is to draw some of Brazil's population away from the crowded eastern section of the country.

Foreign Aid

There is a sentiment prevailing throughout Latin America that the United States should pay more attention to the countries there. Regarding this Roberto Oliveira Campos, president of the Brazilian National Bank of Economic Development, said: "The residual treatment accorded by the United States, both to Brazil and to the rest of Latin America, is causing serious friction in the economic field of the Western Hemisphere."

The fact that the United States has been far more generous with its foreign aid to other parts of the world than to South America is pointed to as a cause for bad feelings. The Pan-American Operation has called attention to the fact that the foreign aid apportioned by the United States during a twelve-year period was 64.3 percent for European countries, 23.2 percent for Asia, 9.8 percent for Middle Eastern and African countries, but only 2.7 percent for its closest neighbor, Latin America. The United States will have to make some changes in her Latin-American aid if she wants to retain the friendship of the people there.

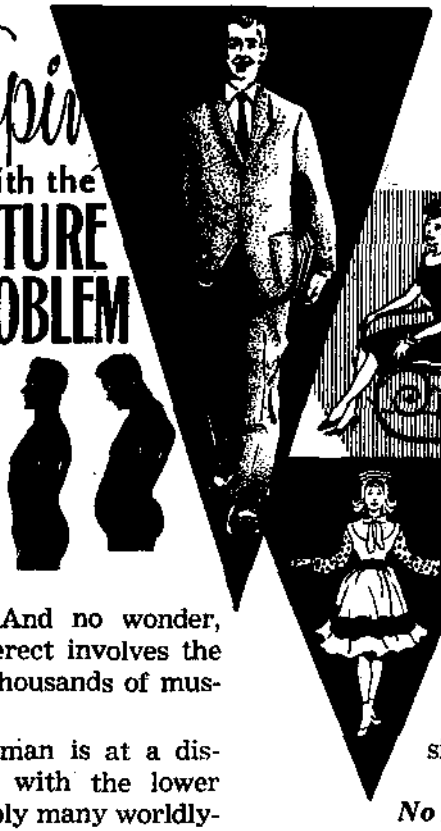
The economic situation is compelling Brazil to look for buyers for her 1958 to 1959 coffee crop. Some have estimated this crop to be close to one half of the expected world production. The approximately 26 million bags of exportable coffee from this crop, along with the large stockpiles of coffee on hand, must be sold. Brazil cannot afford to be fussy as to who buys.

It seems that when old problems are solved new ones will invariably pop up. This must be expected in a growing nation that is undergoing a great change. Nevertheless, the common man in Brazil is somewhat perplexed. The land of "patience," as some have called Brazil, finds itself in circumstances that used to be associated only with other parts of the world. There are new rises in prices, new wage demands, threats of strikes, protest demonstrations and heated political disputes. The common man in Brazil has become apprehensive for the future. But he is not alone in such feelings. These are common throughout the world. All nations are faced with serious problems.

The Bible long ago foretold the present state of affairs when it said that men would "become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21:26) Rather than become fainthearted, the people of Brazil and of the whole world should turn to the encouraging promises of God's written Word.

Bible prophecies foretold the troubles that afflict mankind and indicate that they are visible proof of the coming end of the present wicked system of things and the beginning of a new system of things. All who trust the divine promises have reason to rejoice, for Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) The rule of God's heavenly kingdom will bring the biggest change to the people of Brazil. It will be a change that will bring them eternal blessings.

Coping with the POSTURE PROBLEM



GOOD posture is a case of mind over matter. It appears to be a uniquely human problem. Thus we are told that "the young of quadrupeds are usually able to stand and walk at birth, but for children from one to two years are required, since these are complex reflex acts which are learned only through long trial and error." And no wonder, since "merely standing erect involves the co-ordinated control of thousands of muscles, nerves and bones."

Does this mean that man is at a disadvantage as compared with the lower animals? Yes, it does, reply many worldly-wise men. Says one of them: "It has been said that man is 'fearfully and wonderfully made.' I am inclined to agree with that statement—especially the 'fearfully' part of it. As a piece of machinery we humans are such a hodgepodge and makeshift that the real wonder resides in the fact that we get along as well as we do." He speaks of the body's "terrific mechanical imbalance," and blames backaches, varicose veins, hemorrhoids, fallen arches, bunions and calluses on our walking on two feet instead of four. In the same vein, another insists that "we'd be better off on all fours."

To all such who tacitly cavil at the wisdom displayed in the Creator's handiwork a few questions may well be posed: Why do even peoples untouched by modern civilization walk tall and erect? Why are they often free from all such ills? For that matter, why do not all humans even in so-called highly civilized lands suffer from these ills? And why is it that an obvious cause can usually be found for such that responds to common-sense treatment? Granted, for the sake of argument, that man's upright position poses certain difficulties, these are most negligible in view of the advantages man has by reason of his erect position.

No Hodgepodge

The fact is that men noted for their knowledge of biology or physiology, far from finding fault with the construction of the human body, wax eloquent in their praise of it. Says Nobel prize winner Dr. A. Carrell: "Man has been given power over his environment by the shape of his skeleton. . . . The elasticity, strength and adaptiveness of the lower limbs . . . have never been equalled by our machines . . . The three levers, articulated on the pelvis, adapt themselves with marvelous suppleness to all postures, efforts and movements. They carry us on the polished floor of the ballroom and . . . on the slopes of the Rocky Mountains. They enable us to walk, to run, . . . to wander all over the earth and under all conditions."

Testimony also is at hand as to the advantage man's upright stance has been

to his brain. For one thing, it thereby has far better drainage. And how much better we can see and hear things by reason of our walking erect! Consider also our hands. Well has it been said of them: "We would never have acquired our mastery over matter without the aid of our fingers. . . . The hand is a masterpiece. Simultaneously it feels and acts . . . as if endowed with sight." The hand is so useful "owing to the unique properties of its skin, its tactile nerves, its muscles and its bones." Our hands could not have these properties if we had to walk on them.

Note also the testimony of the late Sherrington, one of Britain's leading physiologists. According to him, far from man's upright stance being a handicap it is a factor in man's being by far the most intelligent of all earth's creatures. He quotes with approval the poet Milton's lines about man's not being prone and brute, but by reason of his mind and upright position, 'with front serene governing the rest.' Yes, as Truslow, an authority on good posture or "body mechanics," expresses it: "Mankind cannot condemn as unsafe or unfit this temple of the noble mind. In health bodily movements are purposeful and co-ordinated. We possess a wonderful piece of architecture; we are endowed with a very useful machine."

Proper Posture Pays

Implying rebuke of all critics of the Creator's handiwork is the position taken by this authority on posture that "man can use his mind far more effectively than he does to examine the opportunities for more poised maintenance and practical repair of the habitus which is his." If we do that we will find that improved posture pays off in better mental and physical health, in decreased fatigue and in better appearance. Many are the backaches as well as other ailments that corrected posture will cure. In fact, a team of physicians tells of not only curing indigestion, constipation and backaches by correcting bad posture but even of alleviating if not wholly curing many chronic diseases such as diabetes, arthritis and muscular dystrophy, although such latter involved hospitalization. Good posture is basic in chiropractic therapy, and both Swedish massage and osteopathy may be said to be based upon principles involving good posture.

In particular should parents be concerned with good posture of their children, as prevention is better than cure. In the United States 80 percent of the children have faulty posture. No wonder a physician complains because educators spend a lot of time making sure children do not have flat feet but ignore their backs, as a result of which many children grow up with posture deformities that could have been corrected.

The body, because of its erect position, is continually subjected to a heavy strain by reason of gravity. We can minimize this by keeping a good balance; and to the extent that we do we are making it easier for our body to stay healthy. "Body poise has always held a leading place in physical fitness. Nice balance from head to feet not only lessens strain of the structures involved, but, by maintaining vital organs in their normal relationships, each to each, enhances sufficient functioning of these organs." In other words, our lungs cannot function properly if we stoop over with rounded shoulders; our digestive and eliminative organs cannot freely do their work if they are all piled on top of one another as is the case with the sagging stomach. Lack of balance also makes more work for the nervous system and impedes free flow of the blood.

That good posture also means physical strength is the conclusion that E. Checkley, one of America's strong men of a past

generation, reached. He taught that more important than weight lifting and like strenuous exercises for the development of strong muscles were correct posture and correct breathing. This conclusion was corroborated by a leading trainer of strong men who found certain men of prodigious health and strength, yet who were not taking physical exercise seriously. Looking for a common denominator, he discovered that they all had one thing in common, correct posture in walking, standing and sitting.

Good posture also pays in comfort and decreased fatigue. It is easy to imagine the strain the leaning tower of Pisa represents; well, poor posture makes us leaning human towers! Fatigue caused by poor posture robs industry of millions of dollars annually. In recognition of this fact many employers hire experts to advise as to the most efficient equipment and positions for working.

Correct posture also pays off in improved mental health. Do we want to feel confident, optimistic, eager for the fray of dealing with the challenges that each day brings to us? Correct posture will help us greatly to acquire this mental disposition. As has often been said: Act confidently and you will feel confident. If you *doubt that, burst out in hearty* laughter for just no reason at all. You will find that you feel better for it even though you did so for no particular reason!

And finally, good posture aids our appearance, and all of us should want to appear at our best. Actors especially appreciate this fact. They know that they can give their audience the impression they wish by assuming a particular posture. By walking erectly we look younger and invite confidence and respect instead of pity and doubt. Good posture takes a few inches off our waistline, which we can easily spare, and adds them to our height, which added inches are an asset. So correct posture pays off in better physical and mental health and strength, more comfort, improved appearance and less fatigue.

How to Go About It

Good posture applies to standing, walking, sitting and even lying down or sleeping. In some lands custom indicates various forms of squatting or kneeling upon the floor or ground. Anthropologists tell us that while "man differs from the apes in his standing posture, . . . this is only one among some 1,000 positions of which he is capable." Yes, they have found that many different steady postures or static positions "which can be maintained comfortably for some time."

Of course, if you are an extrovert, athletically inclined, in good health and *have an intermediate type of physique,* neither underweight nor overweight for your height, good posture may come natural to you, especially if you use good judgment as regards your clothing. But if not, then most likely you will have to give good posture thought and effort.

As to how to go about it—the remedy does not lie in going to the opposite extreme. The exaggerated "shoulderback" posture is nearly as bad as the drooping posture. A ramrod uprightness is both artificial and uncomfortable and resembles the natural posture as much as a telephone pole resembles the upright pine or poplar tree.

"Good posture stresses the well held-in abdomen," we are told. While that is true, the best way to go about it is to "draw the chin in and the chest up and forward," for thereby "the abdomen is drawn up into place and the girth is reduced by several inches." Good standing posture is indicated if, when standing close to a wall facing it, the chest touches before the head or abdomen does.

Good posture in walking requires that our head, chest and hips be in a straight line. Many peoples unspoiled by modern civilization have such good posture that the balancing of large burdens upon their heads while walking furnishes no problem for them whatsoever. Good training along this line is to walk while balancing a book on your head. If we have been in the habit of walking with drooped shoulders and sagging stomach, it will take a little concentration and effort to walk correctly. With time, however, it will become a matter of habit and will pay dividends both in health and pleasure in walking. Walk with hands swinging at your side, avoiding extremes as regards the length of your steps.

Sitting also poses a posture problem. Sit well back in your chair and upright, twisting neither to the left nor to the right. Let your feet rest flat on the floor, and when leaning forward do so from your hips, not from your waist. Crossing your legs at the knees obstructs both the nervous and circulatory systems; if you feel you must cross your legs, do so at the ankles. Very helpful are good posture chairs that have properly shaped seats and adjustable backs so as to give support where it is needed.

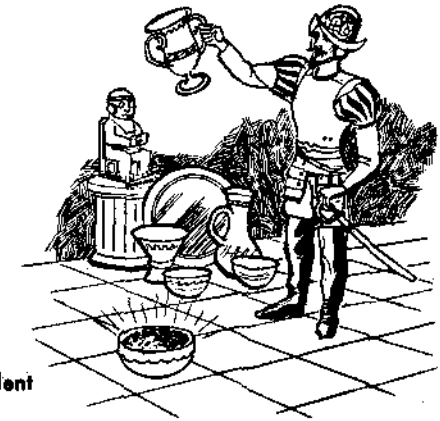
And finally, good posture also applies to our lying down, our sleeping habits. It is usually good to lie straight in bed. Take a good stretch upon retiring and before rising. In fact, one of the best aids to acquiring good posture is the stretching habit. Many a backache is caused by a sagging bed. Conversely, many a one is cured by the right kind of bed. Sleeping in a sagging bed that curves their spine gets children off to a very bad start as regards good posture.

Truly, good posture is a case of mind over matter. There is nothing wrong in the way we are constructed; the advantages of erect stance far outweigh any problems caused by it. Good posture pays in improved mental and physical health and strength, in more comfort and less fatigue and in better appearance. It applies to our standing, walking, sitting and sleeping, and requires keeping head up, shoulders back, chin in, chest up and forward; avoiding, however, a ramrod pose. Nothing we can do in behalf of our health will give us such rich rewards without any expenditure of money and so little effort as cultivating good posture. As a group of physicians in the United States, authorities in body mechanics (posture), point out, good posture will do for us what no doctor or antibiotics can do for us: add endurance and stamina to our bodies, enabling us to respond better to the demands of our environment, leading, in turn, to lasting improvement of our health.

Voice Variety

¶ In *Your Voice and Your Speech* Beatrice Desfossés writes: "The timbre of your voice is the quality which makes it distinguishable from the voices of others. The more your voice is freed from tensions, the more individual it becomes. Your voice is a reflection of your inmost self—your dreams remembered and forgotten, your hopes and fears, as well as your physique and inherited tendencies. At the same time your voice reacts, chameleonlike, to the people with whom you associate —your companions in work and play—and to national and sectional influences. Your voice also varies with the state of your mind and body. Someone who knows you well can detect unerringly the condition of your health and spirits when you speak to him over the telephone. Your voice is the sum of you, tempered by conditions that affect you at the moment."

The "Metal of the Sun"



By "Awake!" correspondent in South Africa

FOR at least 5,000 years man has placed great value on a soft yellow metal—gold. Very likely, *the very first man who* ever lived valued this metal, for in "the book of Adam's history," which is incorporated in the book of Genesis, we read concerning the river that issued out of Eden: "From there it began to be parted and it became, as it were, four heads. The first one's name is Pishon; it is the one encircling the entire land of Havilah where there is gold. And the gold of that land is good." (Gen. 2:10-12) In all ages since that first one men have considered gold to be "good." Kings and empires have counted their wealth and power by it.

Gold has several qualities that excite the admiration and desire of men. First are its luster and beauty, a warm, rich glow akin to the glory of the sun. From earliest times this quality has stirred the imaginations of men. Among the Egyptians, Assyrians and Babylonians gold was inextricably bound up with their worship of the sun. To the Greeks gold was *élektron;* to the Romans it was *elèctrum.* Both names are derived from *eléktōr,* which means "the sun." The Incas of Peru believed gold to be "the tears of the sun," and held it sacred. *Directly and indirectly, men have* worshiped gold.

A unique quality of gold is its apparently endless durability. Archaeologist Sir Leonard Woolley, leader of the expedition that in the 1920's sensationally uncovered the post-Flood city of Ur of the Chaldees, birthplace of Abraham, writes concerning the numerous objects of gold uncovered on the ancient site: "Gold is imperishable; a gold bowl may be crushed or dinted, but its colour and its surface remain, and every detail of its workmanship and decoration is as clear as when it was newly wrought; but other materials are less enduring—I have spoken of the way in which silver corrodes and even vanishes—and suffer from internal decay and from the crushing weight of the 30 or 40 feet of earth, below which they have lain buried for 5,000 years." From the site of this ancient city *were recovered in a state of perfect pres*ervation gold objects of intricate beauty. As the one "immortal" metal, gold was the first choice of artists of every age who were anxious that their art should endure.

Other qualities of gold recommended it for the purposes of art. Gold is one of the most malleable of all metals. By beating, it is possible to extend an ounce of gold to a surface area of one hundred square feet. An even greater degree of thinness may be achieved. Gold has been hammered into leaf less than one ten-thousandths of a millimeter in thickness. At this thinness the metal appears green in color. Gold is also among the most ductile of metals. It can be drawn into a wire so fine that 544 feet of it weighs only one gram. These qualities make it easy to work and, added to its intrinsic beauty and unique durability, have made gold the artist's standard of perfection.

Medium of Exchange

More vital in the lives of men, however, has been the impact that gold has made on the economy of every civilization from that of ancient Ur to the present time. Trade is the lifeblood of civilization and trade flows freely only when there is available a medium of exchange universally acceptable. The one medium of exchange that has at all times remained universally acceptable is gold. Gold was used as a means of exchange long before the introduction of any coinage system. The later development of coinage systems stabilized and extended the use of gold as an exchange medium and the tempo of trade and commerce was vastly quickened.

First to use gold coins were the Greek merchants of ancient Ephesus, some eight hundred years before Christ. The gold used for these coins was not pure gold but was a naturally occurring mixture of four parts gold and one part silver. This was the *élektron* of the Greeks. The first regular coinage was that of Lydia, in Asia Minor, by the seventh century B.C. This, too, was in *élektron*. The first pure gold coinage was introduced by King Croesus, of Lydia, in the sixth century B.C. It was this pure gold coinage that gave to Croesus much of the power, influence and wealth that he wielded in the Mediterranean world during his reign. To be "as rich as Croesus" still signifies today the ultimate in wealth.

Croesus, however, lost his great golden treasure to Cyrus, king of Persia, in 546 B.C. The Persians, surveying their booty, realized the value of gold coinage and soon they were issuing their own. Soon gold coins of many nations were in use.

Of particular interest are the gold coins issued by the Greek city-state of Athens in the fifth century B.C. These coins exhibited a beauty of execution and technical skill not achieved before or surpassed since. These Athenian coins were the first to have "types" on both sides. The types were the head of the goddess Athena, mythical founder of the city, and on the reverse her emblem, the owl. This conception of coin design—deity (or "head") on one side and an attribute (or "tail") on the other—was soon almost universally adopted and has influenced coin design right down to the present time.

With the passing of the centuries gold for monetary purposes became ever more important. There was a constant need for new gold. The expanding Roman Empire allayed its need in two ways. First, it swept into Rome the treasures of its conquered territories. Then it sent out many expeditions composed of legions of slaves to search for gold. From alluvial and other sources it gained what were for those days enormous quantities of the precious metal. It is estimated that on the death of Augustus Caesar A.D. 14 the wealth of Rome in gold and silver was £500 millions ($1,400 millions).

A Gold Famine

Then came the Dark Ages and Europe entered upon a gold famine. The major

gold sources had fallen into Moslem hands and were denied to non-Moslems. International trade dwindled to a trickle, and the lack of gold seems to have been at least a contributing factor to the almost complete cessation in Europe of cultural and scientific progress. The gold famine lasted from the eighth to the twelfth century, after which some gold again began to flow into Europe from outside. Domestic sources, too, were being exploited and the position eased. By the end of the fifteenth century, however, Europe's gold-mining areas of the Bohemian forests, Silesia, the Sudeten mountains, Bosnia, Serbia, Eastern Hungary and Transylvania were nearing exhaustion and the European economy was again feeling the pinch. New sources of gold had to be found. Europe's hunger for gold was the stimulus that inspired the voyages of discovery of the fifteenth century that culminated in the discovery of America.

By 1472 a thriving gold trade existed between Europe and the African Gold Coast, but this was soon to be dwarfed by discoveries made in the "New World." In South America the Spanish conquistadors, led on by intriguing tales of abundant gold, made their ruinous way through the lands of the Aztecs and the Incas. The wealth of gold they found was fantastic and made Spain the foremost power in Europe. It also destroyed the nations of South America and made them Spanish serfs.

For nearly two centuries South America supplied the world with most of its gold, but by the beginning of the nineteenth century its resources were exhausted and world production of gold dwindled steadily. Against this background of a new gold "famine" the famous gold discovery of 1848 was made in California. San Francisco, the important center nearest to the "strike," immediately became the Mecca of gold seekers from many parts of the globe. Some became rich. Many became poor. And many died, victims of one of mankind's most deadly ills, gold-fever.

Hard on the heels of the '48 "strike" came other discoveries that were to make the nineteenth century the greatest period of gold discovery in history: British Columbia, Australia, New Zealand, the Yukon and last, but by no means least, the Witwatersrand, South Africa.

African Gold

Africa for centuries past had been the fabled land of gold. In gold-hungry Europe men speculated on the probable whereabouts of King Solomon's mines, and the land of Ophir. Expeditions of white men, inspired by legend and rumor, pushed into fever-stricken tropical Africa only to fail and perish. In 1569 the king of Portugal sent an expedition of three ships and a thousand men to what is now the African East Coast Portuguese colony of Mozambique to search for the mines of King Solomon. Most of the expedition found death but little gold. Three hundred years later, not too far south of the scene of their disaster, was uncovered a source of gold richer than men had ever dreamed of, the Witwatersrand, "the Ridge of White Waters," in the Transvaal, South Africa.

In 1886, following the discovery of subsidiary gold-bearing conglomerates on the Witwatersrand, the Main Reef was uncovered on the farm, Langlaagte, just two miles from what is now Johannesburg, the greatest gold-mining city in the world. By 1895 the Witwatersrand had become the world's chief source of gold, a position it has held till now. Its production is still expanding. After the second world war the curve of the Main Reef continued to be traced. Its known area now extends beyond the borders of the Transvaal into the

Orange Free State, and all along its great arc, three hundred miles long, nearly sixty great mines are active.

The gold mines of South Africa are unique in many ways. Unlike the gold of California or the Yukon, the treasure does not lie near the surface but has to be gouged out of the earth at great depths. Some of the mines are nearly two miles deep. To the naked eye the gold-bearing ore shows no sign of gold. Its gold content is so tiny as to be invisible. It cannot be washed or "panned," but only an elaborate process of crushing, milling and chemical treatment can persuade the ore to yield its precious yellow metal. On an average, five tons of ore must be processed to yield one ounce of gold. The capital requirements of the mines are enormous. But the results are rewarding. In 1955 South Africa produced 14,602,267 ounces of gold, representing nearly half of the world's total production and valued at £182,756,308 ($511,717,662.40).

SPECIAL! IN THE NEXT ISSUE

● Did you know that not all scientists are atheists and that atheists are not truly scientific? Do you know how science confirms faith in God, and why it is more reasonable to make one's acceptance of the theories of science dependent on the testimony of the Bible than to make one's acceptance of the Bible subject to the judgment of science? Don't miss the article "Science and Your Faith in God."

● Family life is facing a crisis. The next issue of "Awake!" tells why and it shows what you can do to safeguard your own family life.

● Did you know that nature had its own living rockets, jets and radar before man knew how to use them? You will enjoy reading about it in the article "Nature Had It First."

● Why do religious leaders declare that mature Christians are lacking in the churches today? Is it that modern conditions make it impossible to comply with Bible commands? What can you do to attain Christian maturity? Be sure to read the article "Jehovah's Witnesses and Christian Maturity."

● Did you know you were a space traveler? Why do men want to go to the moon and other planets? What will be earth's role in the next generation? Look for "Role of the Earth in the Rocket Age." Next issue!

The use to which most of this gold is put seems curious. After having been won so hard from the depths of the earth, it is bought by the nations, chiefly America, and stored in heavily guarded underground vaults, there to lie idle once more in darkness. This seemingly strange procedure, however, is quite rational. After nearly five thousand years gold is still the only medium of exchange that is universally acceptable. To have value a nation's currency must be adequately backed by gold. The huge store of gold lying in American vaults guarantees the value of the dollar and makes it one of the most acceptable currencies in the world. As nations have found, to their loss, a currency unbacked by gold is unstable and leads to financial disaster.

Gold is indeed "good." The Creator placed it in the earth for man's use and pleasure. Because of its enduring beauty it was lavishly used by the Israelites first in the construction of the tabernacle, or tent of meeting, in the wilderness and later in the temple at Jerusalem. But to his servants who love life the Creator gives counsel to seek that which is better than gold. His servant Job declared: "But wisdom—where can it be found, and where, now, is the place of understanding? Pure gold cannot be given in exchange for it, and silver cannot be weighed out as its price. It cannot be paid for with gold of Ophir, with the rare onyx stone and the sapphire. Gold and glass cannot be compared to it, nor is any vessel of refined gold an exchange for it. . . . It cannot be paid for even with gold in its purity. . . . 'Look! the fear of Jehovah—that is wisdom, and to turn away from bad is understanding.' "—Job 28:12, 15-17, 19, 28.

PREACHING TRUTH behind prison bars

By "Awake!" correspondent in Italy

THE truth about God's kingdom is gradually penetrating into various prisons throughout the land of Italy. Some men behind prison bars have come in contact with the truth through various articles written about Jehovah's witnesses in popular magazines. A number of such convicted men seeking religious conversion have written to the Watch Tower Society's Branch office in Rome.

Probably the most extraordinary experience concerns a well-known ex-member of the Giuliano band that violently harassed the island of Sicily for many years after World War II. These outlaws engaged in robbing, killing and blackmailing. These bandits held the police at bay for a number of years. Finally the government sent down an armed force of *carabinieri* under the command of an army colonel to capture and break up the outlaw band. One of the ringleaders was wounded, captured and imprisoned by the police. Other arrests followed.

Later a full-time minister of Jehovah's witnesses was also arrested and imprisoned at the same jail for distributing Bible literature without a license. During the several weeks that this minister remained in prison awaiting the trial he preached to guards and inmates alike, and among these were the captured outlaws of the Sicilian band. As a result, two members of the band became witnesses of Jehovah. Both of these ex-outlaws confessed that during their years of robbery and bloodshed they had always practiced the Catholic religion and, according to their religious understanding, their consciences had never been disturbed. It took an accurate knowledge of God's Word, the Bible, to awaken in them a feeling of responsibility toward God and doing right. This the Roman Catholic Church never taught them. One bandit said that when he was an outlaw he considered himself a fervent Catholic, that he never neglected his prayers to the "Madonna" or "Our Lady," even while engaged in his illegal activities.

These convicts have had the unusual privilege of witnessing to prison officials, men that are difficult to reach from the outside.

The first personal contact that these prisoners had with other Christian witnesses came in 1956, when they were brought to Rome to face an appeal court. Their stay in Rome was brief. Nevertheless, it was long enough to build up their knowledge and appreciation for many Bible truths.

After the appeal trial they were sent back to prison. Despite the sad prospects of being separated from family and friends, yet these men saw that their stay in prison could be profitable to others if they conducted themselves as Christ's ambassadors, declaring his Kingdom message. They had a Bible study going with the help of the *Watchtower* magazine that more than thirty prisoners attended.

Their conversion became general knowledge throughout the prison system. The prison officials appeared very pleased, but not so the prison's Catholic chaplain. He denounced these new witnesses as ignorant men, but when called to match their Bible knowledge the Catholic chaplain could not do so. This angered the chaplain greatly. Undoubtedly, it was his influence that brought about a removal of the witnesses to another prison. The Bible class was also abandoned.

From prison to prison they were moved until the Rome office of the Watch Tower Society got word that they were in Italy's worst prison, a notorious hard-labor camp on the island of Elba. But they were in good cheer. They had appealed to the Ministry of Justice to authorize a change of religion and thus legalize their standing as Jehovah's witnesses. Their request was officially approved by the government. This permitted them to have an official visit by a minister of their own religion. That time came in May, 1958. How they hugged and kissed the brother who came from the Rome Bethel to visit them!

Even though their witnessing activity is much more limited in this prison, their hope for the Kingdom is not. They realize that a witness must be given behind prison walls as well as in the rest of the earth. They are grateful to Jehovah for the privilege, which has made their burden of serving a heavy sentence light.

The Greatest Personality in the Universe

JEHOVAH is the Greatest Personality in the universe. He has distinguished himself by his exclusive, beauteous name Jehovah. He is the Great Theocrat, the Unfailing Purposer, the True and Living God. He is the Creator and Supreme Sovereign of the universe. Of him the psalmist wrote: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Ps. 83:18.

What kind of God is Jehovah? Is he an angry God? a terrible and vengeful God? What are his endearing and fear-inspiring qualities and ways? How may we come to know Jehovah?

We may come to know Jehovah by studying his Word, the Bible. Therein he tells us about himself. We are told that "God is love," that "righteousness and judgment are the established place of his throne," that "with him there are wisdom and mightiness; he has counsel and understanding." David assures us that "strength belongs to God. Also loving-kindness belongs to you, O Jehovah."—1 John 4:8; Ps. 97:2; Job 12:13; Ps. 62:11, 12.

Concerning himself Jehovah said: "I am God Almighty." He is the omnipotent, glorious, merciful, all-wise God, existing from time indefinite to time indefinite. Ever compassionate, always righteous, forever unsearchable, immutable, omniscient, incorruptible, immortal, faithful, unmatchable is He. He is God of gods, King of kings and Lord of lords. Wrote Jeremiah: "Jehovah is in truth God. He is the living God and the King to time indefinite." "He is the Maker of the earth by his power, the One firmly establishing the productive land by his wisdom, and the One who by his understanding stretched out the heavens."—Gen. 17:1; Jer. 10:10, 12.

Jehovah's greatness is described for us by King Solomon in prayer: "The heavens, yes, the heaven of the heavens, themselves cannot contain you." And Jehovah had his servant Jeremiah write of him: "Is it not the heavens and the earth that I myself actually fill?" There is no limit to his wisdom and understanding and nothing is concealed from him. He knows everything about his creation: "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting."—1 Ki. 8:27; Jer. 23:24; Heb. 4:13.

Jehovah is not a trinity of gods, but one God. Moses declared: "Listen, O Israel: Jehovah our God is one Jehovah." The Christian apostle Paul said: "There is no God but one." This God is spoken of in the Bible as being incorruptible and as having qualities of sight, hearing, etc. "The One planting the ear, can he not hear? Or the One forming the eye, can he not look? The One correcting the nations, can he not reprove, even the One teaching men knowledge? Jehovah is knowing the thoughts of men, that they are as an exhalation." "For, as regards Jehovah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him."—Deut. 6:4; 1 Cor. 8:4; Ps. 94:9-11; 2 Chron. 16:9.

Has any human ever seen Jehovah? To Moses, Jehovah said: "You are not able to see my face, because no man may see me and yet live." The apostle John wrote: "At no time has anyone beheld God." "God

is a Spirit, and those worshiping him must worship with spirit and truth." Paul declared: "Now to the King of eternity, incorruptible, invisible, the only God, be honor." Being a spirit, invisible to the human eye, Jehovah remains unseen by man. —Ex. 33:20; 1 John 4:12; John 4:24; 1 Tim. 1:17.

Since no man has ever seen God, how do we know that Jehovah exists? Jehovah has made *manifestations of his existence* by means of angels or visions. The prophet Isaiah beheld in a vision "the King, Jehovah of armies, himself!" The prophet Daniel reported: "I saw in the night-visions, . . . and one that was ancient of days did sit." Paul, the apostle, argued that this One, Jehovah, has made himself manifest *among men through natural creation, too,* saying: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they [the unbelievers] are inexcusable."—Isa. 6:5; Dan. 7:7, 9, *AS;* Rom. 1:20.

No one having ever seen God, then it would be quite impossible to make a likeness or a comparison to him. Therefore, any so-called image of God is a fraud, a detestable thing in the sight of God and righteous men. " 'But to whom can you people liken me so that I should be made his equal?' says the Holy One." There is none.—Isa. 40:25.

To know Jehovah is to know happiness and freedom: "Where the spirit of Jehovah is, there is freedom." And he is "the happy God." He is the great Liberator. The disciple James wrote: "He who peers into the perfect law that belongs to freedom and who persists in it, this man . . . will be happy." Jehovah's law is absolute and perpetual. He gave his law to men through the ministration of angels. His laws are not grievous, but perfect, pure, exceedingly broad, true, holy, just and good. Therefore, Isaiah wrote: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us."—2 Cor. 3:17; 1 Tim. 1:11; Jas. 1:25; Isa. 33:22.

Love and obedience are the governing principles of Jehovah's organization. He requires that creatures obey him from the heart. Perfect love expressed toward God and neighbor is the fulfillment of the Creator's law. "Abundant peace belongs to those loving your law, and for them there is no stumbling block," declared the psalmist.—Ps. 119:165.

Jehovah is always reasonable, he cannot lie, nor deny himself. His power extends throughout the universe. The depth of his riches and wisdom and knowledge *are beyond human comprehension.* "How unsearchable his judgments are and past tracing out his ways are!" said Paul. Jehovah is perfect in holiness, abundant in goodness, everlastingly great, forever satisfying, ever enduring, tenderly compassionate and forgiving. "Every good gift and every perfect present is from" him. His temporal gifts are rain and fruitful seasons, food and raiment and all good things. His spiritual gifts include peace, strength, a new heart, wisdom, glory, repentance, faith, hope, love and everlasting life.—Rom. 11:33; Jas. 1:17.

Only senseless ones say: "There is no Jehovah." *Soon, now, however, Jehovah* will vindicate his beauteous name before all the universe and all who live will know that he is Jehovah, the Sovereign of the universe. Those who now come to know Jehovah and offer praise to him will gain everlasting life. Jesus said: "This means everlasting life, their taking in knowledge of you, *the only* true God, and of the one whom you sent forth, Jesus Christ." So submit yourself to this great Authority, the Fountain of Life, and live.—Ps. 14:1; John 17:3.

Thirty-second Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Nyberg, G., Lee, H., Hansen, R., Wegener, S., Svensson, E., Kim, K., Moessinger, G., Gustavsson, L., Torruellas, J., Lunkenheimer, M. **Second row:** Drayer, C., Hernández, R., Chiffelle, O., Faergestad, U., Rodriguez, O., Homann, R., Darko, G., Sotiriou, K., Daube, K., Pantelidis, E., Gomes, O. **Third row:** Weckstrom, M., Garrard, E., Larsen, A., Forster, J., Sanderson, M., Brisart, L., Baker, J., Henry, M., Nohrer, E., Backhouse, J., Reffell, C., Pophal, M. **Fourth row:** Funk, M., Hoeller, H., Mũnoz, E., Smedstad, D., Branca, A., Ba Aye, D., Thomsen, E., Redmond, G., Goto, T., Aron, A., de Graaff, E., Heide-Mattkey, R., Kazandjian, A. **Fifth row:** Woudstra, H., Graham, A., Fjelltveit, K., Reffell, R., Joubert, W., Harley, J., Penda, M., Calsbeck, J., Johansson, G., Sotiriou, M., Pedersen, B., Hartmann, R., Muller, M., Christopher, G. **Sixth row:** Groothuis, J., López, S., Ishii, S., Fjelltveit, R., Casartelli, A., Guinart, N., Henry, H., Ubazuka, M., Pophal, G., Park, C., Chavez, R., Forster, J. **Seventh row:** Ebberg, F., Neal, F., Assadourian, A., Brisart, N., Sanderson, H., Dooh-Ngoh, J., Kuenz, G., Constantinidis, G., Flowers, S., Karkada, H., Olivar, V., Dawkins, R., Joseph, A., Holgersen, W. **Eighth row:** Wegener, F., Gbondo, B., Marechera, J., Conroy, R., René, A., Spotta, C., Potzinger, M., Hongal, V., Baird, R., Michael, T., Cejudo, J., Gomes, C., Taggueg, P., Hernández, H. **Ninth row:** Flekal, F., Tomlanovich, J., Horvath, W., Cilliers, J., Mafambana, A., Rombe, I., Alexander, J., Darko, W., Weber, J., Johansson, J., Atiemoh, H., Larsen, J., Mier y Teran, R., Kim, J., Phillip, K. **Tenth row:** Langbroek, J., Rijts, M., Fraga, D., Johansson, S., Lyambela, S., Casartelli, F., Nyberg, G., Kuhn, K., Hahn, A., Weckstrom, E., Miralles, J., Goerth, H., Matare, J., Hyrkas, K., Williams, C.

130 Missionaries from 53 Lands Graduate

TO AID in having "this good news of the kingdom" preached in all the earth the Watchtower Society has established a Bible school for the training of missionaries on its Kingdom Farm at South Lansing, New York, not far from Ithaca's Cornell University.

Here, ever since 1943, every six months a group of some hundred ministers have been trained and sent forth, the 32nd class graduating February 15, 1959. Its members had come from fifty-three different lands and attended the Divine Will International Assembly last summer before beginning their studies at the school.

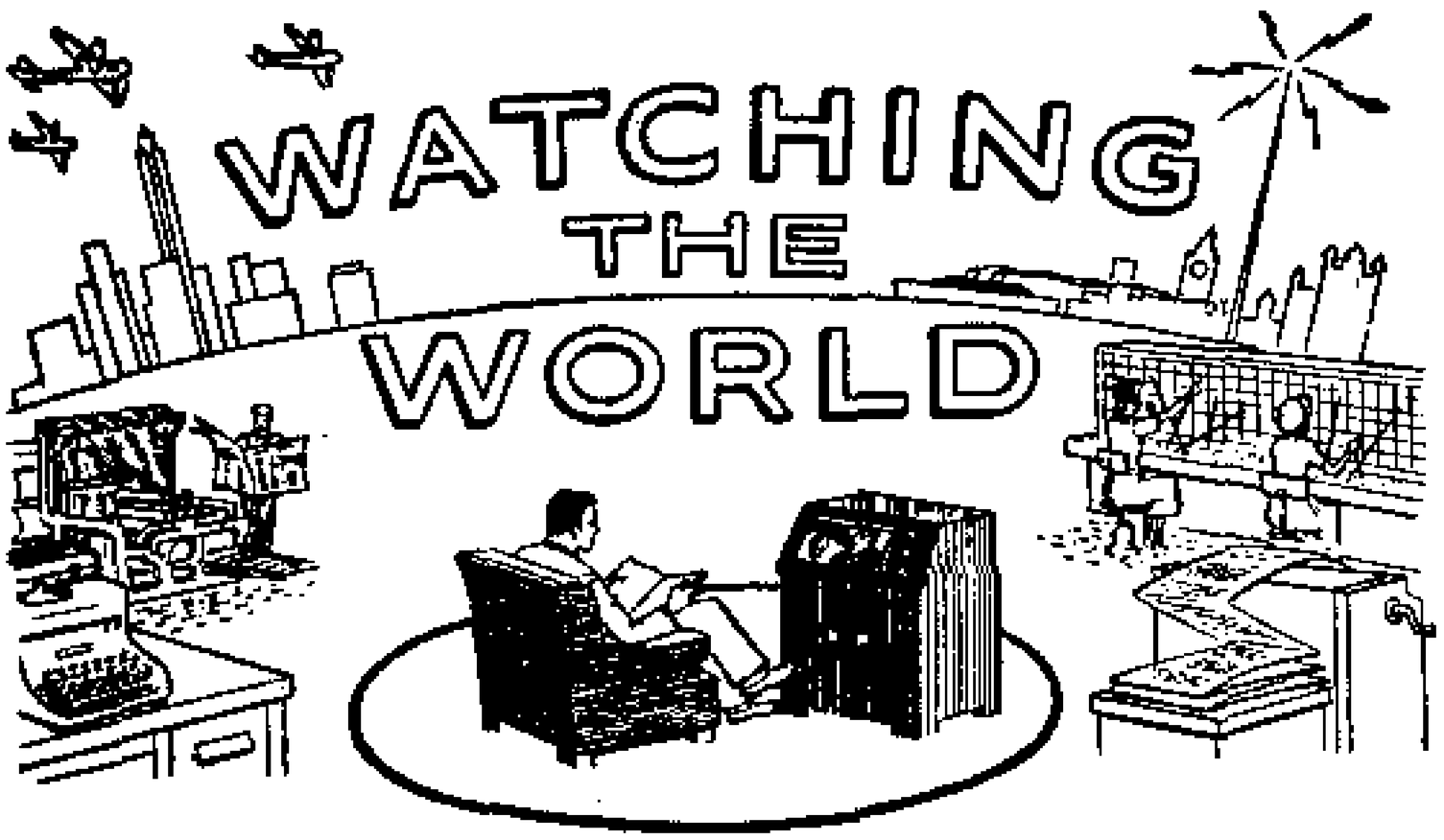
As usual, graduation weekend included the weekly *Watchtower* Bible study on Saturday evening. Then for well over two hours the students entertained the 1,684 present with a fine program of vocal and instrumental folk music from many different lands, some of it played on instruments peculiar to their native people.

The graduation program itself began at nine a.m. Sunday. First heard was a symposium of wise, loving and much appreciated farewell counsel by John Markus (minister in charge of Kingdom Farm), and the school's four instructors: Robert Porter, Jack Redford, Maxwell Friend and A. D. Schroeder, the school's registrar. Next followed the reading of many telegrams and cablegrams of greetings and well wishes from literally the four corners of the earth.

Then N. H. Knorr, president of the school as well as of the Watch Tower Society, spoke on "Ordained Ministers Before God or Before World Governments." After noting that Jehovah's witnesses recognize all dedicated and baptized Christians as ministers, he stressed that these must stay awake and all their lives continue to give God proof that they are his ministers. While among human governments only the United States recognizes any of Jehovah's witnesses as ordained ministers, what really counts, he went on to show, was not the recognition by nations of earth but being recognized and approved as ministers by Jehovah God. Thus the government of Great Britain recognizes the 40,000 witnesses there as a religious society but refuses to recognize a single one of them as an ordained minister. "Forty thousand Christians, yet not one minister—does that make sense?" he asked. Developing his theme, he showed that to gain God's approval as ministers more is required than preaching and teaching; they must live by God's righteous requirements twenty-four hours a day, seven days a week. His Scriptural and logical message, earnestly and powerfully delivered, was greatly appreciated by the 1,924 present, as noted by their rapt attention and sustained applause.

After this discourse all the students received an envelope from President Knorr containing gifts from the Society, and for those graduating with merit, also their diploma. In conclusion one of the students read the class Resolution expressing their keen appreciation for the privilege of attending the school and their determination, in the coming days, to make good use of the instruction received.

Sunday afternoon for an hour and a half students gave two-minute talks telling of some of the joys received and lessons learned while at the school. Then after song and prayer the students prepared themselves to go to the fifty-four different lands to which they had been assigned, and the guests to return to their homes; one and all with hearts full of gratitude for the spiritual blessings received at Jehovah's hand.



Weather-scanning Satellite

◈ On February 17 the U.S. Navy fired into orbit a 20-inch, 21½-pound satellite, dubbed Vanguard II. Lauded by one source as the "first weather eye in space," the instrumented vehicle makes a revolution around the earth every 126 minutes, traveling in an orbit with a low point of about 330 miles and a high point of approximately 2,059 miles from the earth. Vanguard II, equipped with two photo cells and other devices, is capable of scanning the earth's surface, photographing cloud layers over the earth, and then relaying its data to various tracking stations on earth situated along its path. It is said that Vanguard II may remain aloft indefinitely.

Castro Is Cuban Premier

◈ Fidel Castro, who had led revolutionary forces to victory over the regime of Fulgencio Batista, became premier of Cuba on February 16. Former premier José Miro Cardona and his cabinet, in power since the Batista overthrow on January 1, had resigned on February 13. Castro, upon taking the oath of office, declared that Cuban problems would soon be resolved. He said that executions of "war criminals" of the ousted Batista regime would be concluded in the month of February. Though President Manuel Urrutia Lleo and the cabinet had approved the lowering of the minimum age for Cuban presidents from thirty-five to thirty years, which would enable thirty-two-year-old Castro to become the island's president, the new premier stated that he had no such aspirations.

Mexican–U.S. Agreement

◈ A joint statement released on February 20 by Mexican President Adolfo López Mateos and U.S. President Dwight D. Eisenhower declared that the two national heads had agreed "to continue to collaborate on matters of mutual concern through their Governments and through international organizations." The statement also pointed out that the presidents of the two American lands had agreed that it was desirable to proceed with the construction of the proposed Diablo dam on the Rio Grande, approximately 150 miles west of San Antonio, Texas. The joint statement was issued at the conclusion of a two-day Mexican visit by the U.S. president.

Panamanian Strike

◈ What amounted to nearly a general strike befell Panama on February 20. Retail and wholesale business places closed down in protest against alleged corruption within the City Council. In a nationwide broadcast Panama's President Ernesto de la Guardia requested that the City Council resign and asked that the strike and some unrest that had resulted over the affair come to a halt. A Citizen's Emergency Committee took over City Hall and sought to form a new Council, but they were evicted by the national guard. A third Council was sworn in on February 21. The original City Council, while refusing to resign, did agree to take a ninety-day leave of absence, during which period an investigation of the alleged corruption could take place.

Khrushchev and the West

◈ On February 24 Soviet Premier Nikita S. Khrushchev rejected a Western proposal made on February 16 that a Big Four foreign ministers' parley be called in March for discussions of European security and German reunification. The Russian leader held that East Germany and West Germany should be viewed as two separate countries and that the Western powers should conclude peace treaties with each of them. On November 27 the Soviet Union declared that within six months it would withdraw its forces from East Berlin. The new Khrushchev statement was held by some sources to be an indication that a crisis would ensue on the Berlin issue. Khrushchev proposed that Britain and the Soviet Union sign a nonaggression pact and that a heads-of-government parley be called soon for discussions of East-West issues. On February 25 British Prime Minister Harold Macmillan, then visiting Russia, stated that the onus for Western decisions necessitated by the Soviet stand on Germany would rest with Moscow.

Moscow-Peiping Affinity

◈ "Unbreakable unity" was proclaimed by Soviet and Communist Chinese leaders on

February 14, the ninth anniversary of the signing of a treaty of friendship and mutual assistance between the two nations. Celebrations took place in various cities throughout the two countries, as heads of the Communist regimes declared their unity and lashed out against "American imperialists and modern revisionists of Yugoslavia." It was declared that "our friendship is stronger than steel and will grow stronger."

Belgian Mine Strike

◈ A government decision to withdraw subsidies from uneconomic coal mines in Belgium's Borinage district resulted recently in a strike of miners in three districts in that country. By its eighth day, February 21, about 100,000 miners had joined in the walkout. The strike had been called by the Socialist Federation of Labor in an effort to block the government's withdrawal of the subsidies. On February 21 it was reported that a parley led by Belgium's Premier Gaston Eyskens was nearing accord on the dispute, though the details of the negotiations were not then revealed.

Italy's New Government

◈ A new government was sworn in by Italian President Giovanni Gronchi on February 16. This brought to an end a three-week-old cabinet crisis resulting from the resignation on January 26 of former Premier Amintore Fanfani and his cabinet. Rome's new cabinet, comprised of twenty-one ministers all belonging to the Christian Democratic party, is headed by Premier Antonio Segni. The Segni regime is Italy's twentieth postwar government.

Tunis-Paris Rift

◈ Tunisian President Habib Bourguiba charged French consular officials on February 12 with implication in a spy ring uncovered in Tunisia. Forty-three postal employees had been accused earlier of tapping telephone conversations between Tunisian government officals. They were discharged from their posts, but Bourguiba held that French diplomats had aided them and that the conversations had been relayed to a recording room in the French Embassy. On February 14 Tunisia declared that three French planes had strafed civilian workers within Tunisian territory. French officials denied that French planes had, as charged, crossed the Algerian-Tunisian border and carried out such an attack. On February 17 Bourguiba stated that French forces in Bizerte would be permitted to remain there until June 17, by which time he hoped that peace might have been brought about in Algeria.

New Governor for Malta

◈ On February 13 London announced the appointment of Admiral Sir Guy Grantham as governor of Malta. He was scheduled to succeed retiring governor Major General Sir Robert E. Laycock in mid-June. Admiral Grantham, who has been serving as Commander in Chief of the Allied forces in the English Channel and the southern part of the North Sea, was to be replaced in that assignment by Vice-Admiral Sir Manley L. Power, who was to receive the rank of admiral and assume his new position in March.

Accord on Cyprus

◈ A British White Paper issued on February 23 set forth a formula for resolving governmental difficulties in Cyprus. Under the new arrangement, agreed upon at an earlier parley of British, Greek, Turkish, Greek Cypriote and Turkish Cypriote representatives in London, Cyprus will become an independent republic. The island will have a president elected from its Greek community and a vice-president elected from its Turkish community. Britain is to be permitted, according to a second White Paper, to retain control of two enclaves on Cyprus on which British military posts are situated. The new Cyprus settlement provides for the island's independence by February 19, 1960.

Unrest in Congo Republic

◈ On February 16 mass disturbances flared up in Bacongo and Poto-Poto, heavily populated African quarters of Brazzaville in the Congo Republic. By February 20 fatalities had risen to ninety-eight. Some sources attributed the rioting to both political and tribal differences. Premier Fulbert Youlou, head of the Democratic Union for the Defense of African Interests, supported by the Balali tribe inhabiting Brazzaville's Bacongo quarter, is opposed by Jacques Opangault, leader of the nation's African Socialist party who is backed by the Mbochis of the Poto-Poto quarter. The two tribes are said to be hostile to each other, even apart from their political rivalries. M. Opangault was arrested on February 19 for "incitation to sedition, rebellion and pillage." On February 21 a new constitution went into effect in the Congo Republic, which has the status of an autonomous republic within the French Overseas Community.

Nyasaland Aflame

◈ Violence broke out in Nyasaland on February 20, spreading from Blantyre to other cities throughout the land. The unrest erupted after a political meeting in Blantyre. Dr. Hastings Banda, head of the Nyasaland branch of the African National Congress, has been campaigning for his nation's withdrawal from the Federation of Rhodesia and Nyasaland and its union with Kenya and Tanganyika. Rein-

forcements brought into Nyasaland from Northern and Southern Rhodesia served to quell the disturbances somewhat, but tension continued.

Iran and the Soviets

◈ Negotiations on proposed Soviet-Iranian nonaggression and economic aid pacts, which had begun in Teheran on January 29, came to a halt on February 12. Moscow charged Iran with yielding to U.S. pressure in spurning the treaties with the Russians. Despite this and subsequent Soviet propaganda attacks, on February 24 Shah Mohammed Riza Pahlevi declared that Iran would "definitely" sign a defense pact with the U.S.

Aden States Federate

◈ On February 11 six states of the small British Protectorate of Aden formed what is to be known as the Federation of the Arab Emirates of the South. At that time, with the signing of a constitution, the Emirates of Beihan and Dhala, the Sultanates of Audhali, Fadhli and Lower Yafa, and the Sheikdom of Upper Aulaqi joined in the new West Aden grouping. The Aden Protectorate, divided into eastern and western sections, is situated at the southern tip of the Arabian peninsula. It has an area of 112,000 square miles and a population of about 650,000. At the ceremonies inaugurating the new federation, Britain promised to prepare the area for eventual independence.

Nepal: Charter and Vote

◈ Nepal's King Mahendra issued a new constitution for his country on February 12. It provides for a constitutional monarchy, a cabinet and a two-house parliament. Under its provisions Nepal's first general elections were held on February 18, with about 60 percent of the nation's eligible voters turning out at the polls. Early returns indicated Congress party victories over Communist and Left-wing parties. At stake were the 109 seats in the lower house of the new Nepalese parliament.

"I Divorce Thee"

◈ A new decree signed by French President Charles de Gaulle on February 10 makes it impossible for Moslem women in Algeria to be married without their consent. The new regulations have also changed divorce procedures among that country's Moslem populace. At one time all that a Moslem husband was required to do there in order to divorce his mate was to say three times in the presence of witnesses, "I divorce thee." But no longer may he do this. From now on divorces may be obtained only in a divorce court.

God's Kingdom Rules--Is the World's End Near?

Mankind's centuries-old hope is now being realized. The greatest blessings of all times are coming in. But before they can be fully realized, this present system must give way. That is why Jesus said:

"This Good News of the Kingdom"

—will be preached to all earth's inhabitants, to give all who are interested an opportunity to learn the one way of escape that God has arranged. While hatred and suspicion are the moving forces of the nations themselves, holding mankind more securely in bondage,

God's Way Is Love

That means Jehovah God is long-suffering and merciful. But his patience is waiting now only for those individuals who earnestly seek him. His time to act finally and decisively is at hand! Do you know what you must do to share in God's love? Send 8d for these three instructive 32-page booklets that set forth the answer.

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Awake!

◆cience and Your Faith in God

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◆amily Life Faces a Crisis

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◆ehovah's Witnesses and Christian Maturity

PAGE 16

◆ole of the Earth in the

APRIL 22, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by *political ambitions or obligations; it is unhampered by advertisers whose toes* must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—*Afrikaans, Danish, Dutch, English,* Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Remittances for subscriptions should be sent to the office *in your country. Otherwise send your remittance* to London. **Notice of expiration** is sent at least two issues before subscription expires.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures.
When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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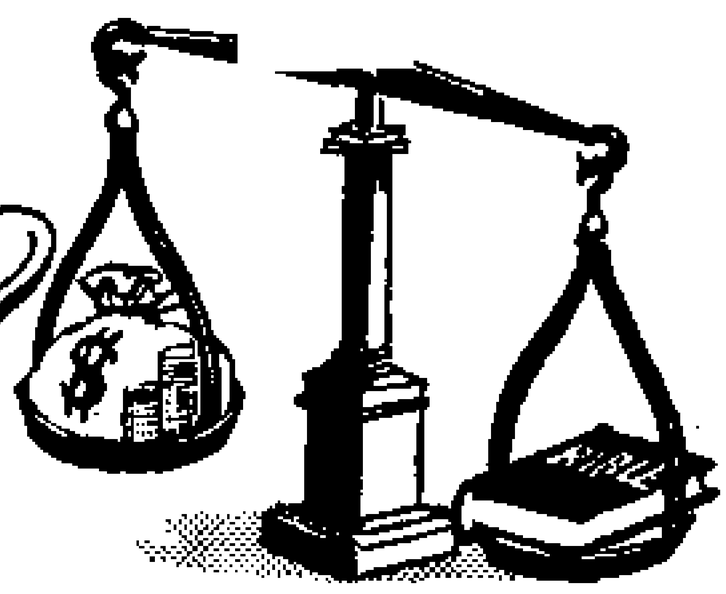
Awake!

"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, April 22, 1959 | Number 8

DO YOU SEEK *Happiness?*



AMONG the many things a person may seek during his lifetime happiness is undoubtedly one of the most desirable. But although many seek it, few actually find it. In view of the constant struggle for existence in this world, the wicked acts of oppressive rulers and the devastating effects of war, some may feel that it is unattainable. They cannot see how a person can be happy when the wicked prosper and when everything one has worked for is in constant jeopardy.

Happiness can be found but not in the way many are seeking it. Those who think the golden road to riches is the sure way to happiness are due for disappointment. Material possessions and financial security and the pleasures riches bring are not the ingredients that make for happiness. This is pointed out by the Bible when it says: "However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains."—1 Tim. 6:9, 10.

No matter how much money a person may possess he can be one of the most unhappy persons in the world. To love and to be loved are basic requirements for happiness. But a rich man can never be certain that anyone loves him for what he is and not for what he has.

In marital relations there cannot be happiness when true love is absent. The exercising of true love by marriage partners means they are unselfish, considerate and long-suffering with one another's imperfections. Unless they do what is mentioned at 1 Corinthians 13:4-6, marital happiness cannot exist. It states: "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth." The wife who exercises love in this manner will not become contentious, making her husband feel as if he would prefer to live on the roof rather than in the house with her. And the man who shows such love toward his wife will contribute richly to her contentment.—Prov. 21:9.

A person's spiritual needs must not be

overlooked. Fulfilling them is essential in the successful pursuit of happiness. This was pointed out by Christ, who said: "Happy are those who are conscious of their spiritual need,"—Matt. 5:3.

Even if a person succeeds in attaining a measure of happiness in this world, its existence is uncertain. It can be shattered by any number of things. A devastating war can quickly bring ruin to his happy home and his way of life. A disaster can strike, bringing death to his loved ones, or a disease may claim some as its victims. In order to find enduring happiness a person must look to God for it.

It is the purpose of Jehovah God to establish a new world in which people can live in peace and security. This does not mean he will create a new planet but rather that he will bring about a new system of things upon this earth. In that system a person's happiness will never be shattered. The things that destroy happiness today will not exist then. The basis for hoping in this new world is found in the Scriptures.

The means by which it will be brought about is the kingdom for which Christ taught his followers to pray. In a model prayer he gave them he said: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10) That heavenly government is now established and is preparing to take over the rule of the earth. When it does, the complete end of the present wicked system of things will come. No longer will wicked men oppress the people and commit acts of violence. No longer will nations rise up against one another in war. This is assured by God's Word.

In a prophecy that uses bows, spears and wagons as emblematic of war weapons it is written: "Come you, behold the activities of Jehovah, how he has set astonishing events on the earth. He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire." (Ps. 46:8, 9) And in another prophecy that promises the removal of the wicked we are told: "The sinners will be finished off from the earth, and as for the wicked, they will be no longer."—Ps. 104:35.

Perpetual peace is certain because God's kingdom is an everlasting kingdom that will rule in righteousness. "And the work of the true righteousness must become peace, and the service of the true righteousness quietness and security to time indefinite. And my people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places."—Isa. 32:17, 18.

In addition to these causes for happiness we are assured that death itself will no longer plague mankind. "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:4) This is possible because the ransom paid by Christ, when he gave up his human life and presented its value to his Father in heaven, frees obedient mankind from the curse of death. "For he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed."—1 Cor. 15:25, 26.

Would not the realization of these promises be a source of happiness? Would they not make every moment of life an unspeakable joy? Are they not worth the greatest possible effort and sacrifice? We can trust them, for God is not one who lies. All who seek happiness through God's kingdom will find it, and what they find will be a true and lasting happiness.

SCIENCE and Your Faith in God

Does true science weaken one's faith in God? What evidence is there that the Bible is inspired?

HAS science brought to light facts that cause one to lose faith in God? Are there facts, little known to the majority of men but proved by science, that disagree with the Bible? The widely publicized viewpoints of atheistic scientists leave the impression that science casts grave doubts on the existence of God and the reliability of the Bible. But the facts show that not all scientists are atheists; in fact, atheists are not truly scientific. Said Professor Philip Henry: "The person who thinks there can be any real conflict between [true] science and [true] religion must be either very young in science or very ignorant in religion."

Does a knowledge of the world around us cause us to doubt that God is? In studying the earth scientists find the factors that explain the regularity of the seasons and factors that contribute to the existence of life. They have learned that the earth is a free sphere that rotates on its axis, revolves around the sun with clockwork precision and is inclined on its axis about twenty-three degrees. The atmosphere is sufficient to protect us from the bombardment of twenty million meteors that hurtle toward earth at fantastic speeds every day. It also maintains the right temperature for life and carries inland the water vapor so necessary for the growth of vegetation. The special properties of water—absorbing vast quantities of oxygen as well as decreasing in density and releasing considerable heat as it freezes—work for the preservation of marine life in winter. The soil, too, contains minerals that plants are able to assimilate and make available for consumption by man and without which he could not live. These are but a few of the innumerable facts known by science that make it clear that the world around us is not a product of chance. It has an intelligent Designer.

In this connection the *Minnesota Technolog*, October, 1957, published an experience had by Sir Isaac Newton with a scientist friend of his who did not believe in God. Newton had had a skillful mechanic make him a miniature replica of our solar system, with balls geared together by cogs and belts to move harmoniously when cranked. "One day, as Newton sat reading in his study with his mechanism on a large table near him, his infidel friend stepped in. Scientist that he was, he recognized at a glance what was before him. Stepping up to it, he slowly turned the crank, and with undisguised admiration watched the heavenly bodies all move in their relative speed in their orbits. Standing off a few feet he exclaimed, 'My! What an exquisite thing this is! Who made it?' Without looking up from his book, Newton answered, 'Nobody!'

"Quickly turning to Newton, the infidel said, 'Evidently you did not understand my question. I asked who made this?' Looking up now, Newton solemnly assured him that nobody made it, but that the aggregation of matter so much admired had just happened to assume the form it was in. But

the astonished infidel replied with some heat, 'You must think I am a fool! Of course somebody made it, and he is a genius, and I'd like to know who he is.'

"Laying his book aside, Newton arose and laid a hand on his friend's shoulder. 'This thing is but a puny imitation of a much grander system whose laws you know, and I am not able to convince you that this mere toy is without a designer and maker; yet you profess to believe that the great original from which the design is taken has come into being without either designer or maker! Now tell me by what sort of reasoning do you reach such an incongruous conclusion?' The infidel was at once convinced and became a firm believer that 'Jehovah, He is God.' "

Chemistry's Evidence

Chemists use what is known as a periodic chart of elements. All of the known chemical elements, gaseous, liquid and solid, with the multitudinous and varied substances that fit into these classifications, conform to the Periodic Law. All the atoms of the more than one hundred elements are said to consist of the same three types of electrical particles: protons, electrons, and neutrons. And the difference is simply in the number of protons and neutrons in the nucleus and the number and arrangement of the electrons. When these are arranged in order, they vary one from another in a systematic way. This has made it possible to know the actual atomic construction of an element before it was discovered.

Declares mathematician-chemist John Cothran: "Can any informed and reasoning intellect possibly believe that insensible and mindless matter just chanced to originate itself and all this system, then chanced to impose the system upon itself, whereafter this system just chances to remain imposed? Surely the answer is 'No!' When energy transforms into 'new' matter, the transformation proceeds 'according to law' and the resulting matter obeys the same laws that apply to the matter already existing."

That the universe had a beginning is borne out by the existence of radioactive elements, which are in a state of constant disintegration by reason of their emission of electrical particles. Had material things always existed, there would be no radioactive elements left. Their presence stands as practically incontrovertible evidence that the world is limited in age, that at one time it did not exist and that a creation must have taken place. So those who listen to the evidence presented by science must believe in creation. There could not have been creation without a creator. That Creator is God.

Atheism's Lack of Reason

But what is to be said when proclamations are made claiming that scientific progress testifies against the existence of God? The New York *Times,* January 23, 1959, reported that Moscow radio had broadcast a speech declaring: "The fact that satellites and rockets have not detected the All-Highest, angels and so on, bears testimony against religious convictions and strengthens disbelief in God."

If, indeed, their observation of the overwhelmingly immense and orderly array of the heavenly bodies and their knowledge of the natural laws that made possible the development of their rockets and satellites has not caused them to detect the fact that it is no mere product of chance but the handiwork of an Almighty Creator, it is not because they have discovered any facts proving that he does not exist. Rather, it is because they have become so blinded by their own success and so indoctrinated with the anti-God Communist philosophy that they fail to acknowledge the conclusion to which their research

scientifically demands that they come. Their atheism is contrary to the basic belief of science that everything has a cause and that the cause must be sufficient to produce the indicated effect. The Creator, the Great First Cause who produced the universe, is Jehovah God.

"If you think strongly enough," declared physicist Lord Kelvin, "you will be forced by science to believe in God." Why? Because science involves a study of the handiwork of God, and it would not be there to study nor would man be there to study it if there were no God.

It is not from true science that a Christian turns away, but it is from the pseudo-scientific theories and philosophies of men who, with nothing but their own unproved speculation as a guide, call into question the Word of the Most High God, and, Satan-like, seek to divert the praise and worship due the Creator to themselves. It is of these that the apostle Paul was inspired to say: "O Timothy, guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge'. For making a show of such knowledge some have deviated from the faith."—1 Tim. 6:20, 21.

Science and the Bible

Science clearly confirms the fact that creation reflects the work of a divine Intelligence. But a written revelation from that supreme One is necessary if we are to know who he is and what his purpose is. It is only reasonable that God would give man a revelation to guide him. Since man is the highest of earthly creation, it indicates that his Creator is specially interested in him. Both man and animals are made in such a way that they need air, water and food for existence, and their Creator has provided these things for them. Animals, lacking human intelligence, have been endowed with instinct as a guide. Man, unlike the lower animal creation, has an inborn urge to worship, and his Creator has filled man's need in this matter by providing a divine revelation to be intelligently followed. That revelation is the Bible!

Our desire to worship did not come from science and is not dependent on it; so with the Bible. It is not a product of men of science and our acceptance of it does not depend on their approval of it, but the fact is that science does confirm the reliability of the Scriptures. While many textbooks of science become obsolete within a few years due to the discovery of facts that change man's viewpoint, yet during the thousands of years of its existence the Bible has not had to be rewritten or brought up to date even once. In view of that, it is a far more reasonable course for one to make his acceptance of the theories of science conditional on the Bible than to make his acceptance of the Bible subject to the judgment of science. Nonetheless, the Bible is so written that it permits corroboration of its record by other sources of information.

As evidence of the progress that has been made by science in lining up with the Scriptures, note the following statement by Harry Rimmer in *The Harmony of Science and Scripture:* "The reader may recall that famous list of fifty-one scientific facts published by the French Academy of Science in 1861, all of which contradicted some statement of the Scripture. Those few score years have gone by, and not one word of the Bible has been changed. In those same few score years, the knowledge of science has so vastly increased that there is not a living man of science today who holds one of those fifty-one so-called facts that were at one time advanced in refutation of the inspiration of the Scripture." It becomes quite evident,

then, that when anyone feels he has uncovered facts that show the Bible to be in error, the error will be found to lie not in the Bible but in man's observations or in his interpretation of the meaning of the things he sees.

Testimony of Archaeology

Archaeology also raises its voice in corroboration of the Biblical record. In the November 19, 1958, issue of *The Christian Century*, W. F. Albright writes: "The narratives of the patriarchs, of Moses and the exodus, of the conquest of Canaan, of the judges, the monarchy, exile and restoration, have all been confirmed and illustrated to an extent that I should have thought impossible forty years ago."

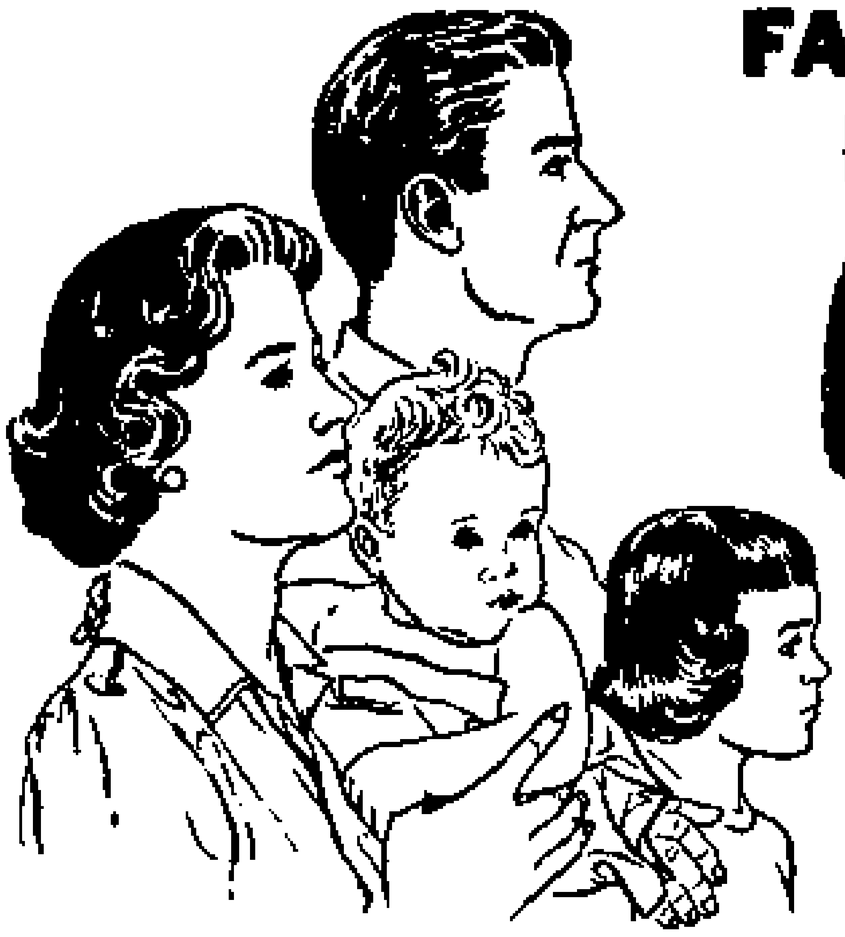
However, it is not to be expected that archaeology is going to produce evidence of confirmation for every line of the Scriptures. Nor should we make our acceptance of the record dependent on such confirmation. If we do, then archaeology has become our god, it has become the voice that tells us what is good and bad, and we worship it. Remember that archaeology does not fully present ancient history. Comparatively few objects have been preserved through the centuries and even in the case of those that have been preserved, the interpretation of their significance may be difficult. In certain fields of knowledge archaeology gives much information. But would you expect to find in Egypt a monument to commemorate the deliverance of the Israelites from the power of Pharaoh? Nations do not build monuments to record their failures. However, as reason would suggest, there are far more records pertaining to the conquests of Palestine by the Assyrian and Babylonian rulers. That is the sort of thing monarchs celebrate.

Taking into consideration all the evidence that has come to light, the New York *Times* Book Review of January 11, 1959, quoted Nelson Glueck as saying: "No archaeological discovery has ever controverted a Biblical reference."

The Bible—Divine Revelation

Yes, the Bible is accurate, but it is much more than a book that contains accurate history and reliable statements of science. Before men had dug into the earth to establish the time-order of creation, it was recorded in the Bible, and geology has been able to do nothing but confirm it. The rise and fall of human governments was foretold hundreds and, in some cases, thousands of years in advance. The unfolding of history has simply confirmed the reliability of the Bible account. (See the book *"Your Will Be Done on Earth."*) How could men relate in detail the account of a creation that no man was alive to see? How could they see into the future to know the course that would be taken by world governments? Man could not, except by divine revelation. Since the Bible contains such information, it could not possibly be of human origin. It is the Word of God!

Being convinced that the Bible is God's Word, there is no reason to spend our lives trying to produce evidence to confirm it. Now that you know where the truth is found, spend your time studying it. "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." (Eph. 5:15-17) Your faith in God and his Word will grow far stronger by gaining an accurate knowledge of the Bible than by studying the evidence that men may produce to confirm it. The reasonable course is to study the Bible and wisely walk in the way that it directs.



FAMILY LIFE FACES A Crisis

THE family is under pressure as never before from the inside and the outside, from one end of the world to the other. Powerful forces are at work striking at the very heart of family life, threatening its existence. The rise of nationalism, the industrial revolution, the cry for independence, new outlooks on sex and life, have all exercised an overwhelming influence on the family way of living, rocking its very foundations.

Down through the ages, in the Semitic, Babylonian, Egyptian, Persian and Roman civilizations, the family changed little. But in the last hundred years of the modern world, drastic changes have swept the family circle, causing great concern.

In those ancient civilizations agriculture was the primary way of life. The father ruled as head, and children respected his authority. Obedience was the first rule of the house. It was demanded. So powerful were families that they could sell their own children and even have them put to death. The family had complete control over choice of marriage partner, education, place of residence and work. Women had no voice or choice but to marry and to perform the duties of marriage. Families grew up together, lived together, worked together and fought together. A good share of the recreation was at home and between families. The home was the center of religious instruction. Families sang, prayed and worshiped together. Divorce was looked down upon. Those getting a divorce were considered to be breaking God's law. While none of these things have disappeared entirely from family life, yet their combined influence is not the same any more. The pattern of living has changed.

So great have been the changes in family life in recent years that some students of the family believe that the only function left for the institution is purely sentimental and "affectional." And a good many sociologists are of the opinion that "the family is on the way out."

The influence of the family on the future of nations and the world is so important that it cannot be ignored. Many historians believe that the first factor in the downfall of the Grecian and Roman civilizations was family deterioration. And some people, fearful that such may actually happen to the Western world, advocate a return to old ways in order to save the family and the present way of life. Are their fears unfounded? What do the facts show?

Reasons for Concern

Within our lifetime we have seen threatening changes take place in family life. Instead of an agricultural society we have an industrial one. In the old agricultural society togetherness was possible. Families worked out in the fields together, ate their meals at home together, played and worshiped together. But in today's industrial society most of that has been changed. Industry separates the father from his family a good portion of the waking hours

of the work-week. Children spend much time away from home at school and lunch out. Recreation has become a gigantic commercial business. Religious teaching has passed out of the hands of the parents to churches and religious agencies. Social activities take one away from the home. One out of five mothers with dependent children is now employed outside the home. Reportedly more married women than single women are now in the working force. Consequently families are seldom together any more and parental authority is almost nonexistent.

Dr. John J. Kane, head of the sociology department at the University of Notre Dame, declared that today "the occupation of father is almost as obsolete as harness maker or blacksmith." And more often than we would like to admit we hear statements about mothers "abdicating their traditional role." Once it was economically profitable to a man to have a wife and children. Today, they are a financial burden to him. Furthermore, a wife can support herself and is not dependent on a husband. Strong religious and social pressures that once kept couples together have all but dissipated. So weak is the bond between parent and child today that a married man or woman often feels no obligation to honor his father and mother. When the married couple has to share a house with aged parents this is generally regarded as a tragedy.

Revolutions and wars keep families in constant turmoil. Military service and war take young men and girls away from their families. Anticolonial drives have forced many to leave their homes, disrupting family life. Hundreds of thousands of refugees jam the Middle East. Everywhere people are on the move. In the United States some 8,000,000 children moved from home to home in 1951. One fifth of the native population lives in a different state from its birth and one out of every five adults changes his residence each year. This constant shifting of population has a tendency to drive a wedge between young married people and their respective parental families.

The instability of family life is reflected in the literature of our day. In fact, one observer stated that a foreigner reading popular novels and magazines printed in the United States about its life would "picture the American family circle as an assemblage of delinquents and neurotics—flying apart at the seams under the influence of TV, Kinsey Reports and divorce-court scandals." Of course, this is not an altogether true picture.

Attitudes Toward Marriage

The true family picture both in the United States and in other parts of the world, however, is not a flattering one. In the United States between 1938-48, there was a "50 percent increase in the number of children born outside marriage." In Sweden's population of some 7,000,000 "there are 27,000 illegitimate children a year"; and "of every 10 Swedish women now being married, seven have conceived at least one child before reaching the altar." Illegitimacy is high also in other lands.

As for the divorce rate, in Sweden it has risen "by more than 100 percent in the past decade and by 1,000 percent in the past half century." Recent reports from England show that from "about 5,000 per annum in 1937, the divorce rate actually multiplied by ten in ten years!" The average number of divorces for every hundred marriages in the United States in the 1881-90 decade had increased 466 percent by the 1940-49 decade. Approximately one out of every four marriages ends this way today.

During the last forty years the rate of

divorce has climbed rapidly in the Netherlands, Denmark, France and in the Soviet Union. *Newsweek* for February 2, 1959, reports on the new elite class in Russia, saying: "Divorces are more frequent and casual than in the other classes, and if a rich girl is indiscreet, the family doctor probably can be depended on to set matters straight and observe a worldly silence." Indeed, the divorce rate has risen so high that, with the extension of average life-expectancy, divorce has temporarily replaced death as the main way in which marriages end. Especially is this true in industrial lands.

The proportion of broken families depends not only on legal divorce but also on separation, desertion and death. In the United States some 7,000,000 children under the age of eighteen live with only one parent, or neither. Because of desertion, more than 250,000 families are receiving government assistance. This involves nearly 1,000,000 women and children and it costs the American taxpayers $276,342,000 a year. However, this is relatively only a small part of the over-all problem since but 22 percent of family desertion cases come to the attention of public assistance agencies.

Juvenile Delinquency

Director of the Federal Bureau of Investigation J. Edgar Hoover said: 'Self-indulgence and placing pleasure before duty on a vast and growing scale have become a phenomenon of this adult world. "These are warning symptoms of the 'decadence disease,'" he stated, "which has contributed to the decay of so many civilizations throughout history." Right now these are undermining family life by fostering undisciplined and immoral youth. "These children," said Hoover, "are victims in a very real sense. They are the victims of a society which has substituted indulgence for discipline. They are the victims of a breakdown of authority and moral standards in the home, in the neighborhood and—too frequently—in the entire community. And they are the victims of those practitioners of expediency who have blurred the lines between right and wrong, good and evil. So in large part the juvenile delinquent is a by-product of our self-indulgent age."

The United States is facing an emergency and its very future is being threatened because of juvenile delinquency. Throughout this nation, an estimated 740,000 youngsters under eighteen years of age were arrested in 1957. Hoover says: "Since 1952, our juvenile population has increased approximately 22 percent. Juvenile arrests in the same period have risen 55 percent!" "By 1962 one million of our teen-agers will be arrested each year—at the present rate," he said. He pointed out that "delinquency is a world-wide disease" and not just a situation peculiar to the United States.

Strengthening the Family

There is no question that family life needs strengthening, but how? There must be a going back to basic principles that make for wholesome family living. The Bible provides these principles. To be helpful they must be applied. Note what it has to say about husband and wife relationship: "You wives, be in subjection to your husbands, as it is becoming in the Lord." And again: "The wife should have deep respect for her husband." If the wife so deports herself she is not a boss or a leader. And if she does so deport herself willingly and gladly, knowing that it is to her best interest, then the family gains strength from the harmony that such conduct creates. Think of the many differences and heartaches such willing submission would eliminate.—Col. 3:18; Eph. 5:33.

To the husbands the Bible says: "You husbands, keep on loving your wives and do not be bitterly angry with them." If husbands would obey this injunction, what a blessing it would be to wives! "In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it." Husbands are not to abuse wives, but are to provide for them and love them tenderly. They are to enjoy their wives and not go about seeking other men's wives or other women. "Why, my son, should you be ravished with the wife of another, and embrace the bosom of an adulteress?" Let your wife's "breasts intoxicate you always, with her love be continually ravished." The marriage bond is sacred and the marriage bed is not to be defiled. "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers."—Col. 3:19; Eph. 5:28, 29; Prov. 5:15-20, *AT;* Heb. 13:4.

The Bible also speaks plainly about parent-child relationship. "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." Note, it says "fathers" are to take the lead in instructing the children. Mothers are to assist in the training. So much juvenile delinquency could be avoided if fathers seized hold of this responsibility, instead of passing it on to their wives. At best the wife can do only half the job.—Eph. 6:4.

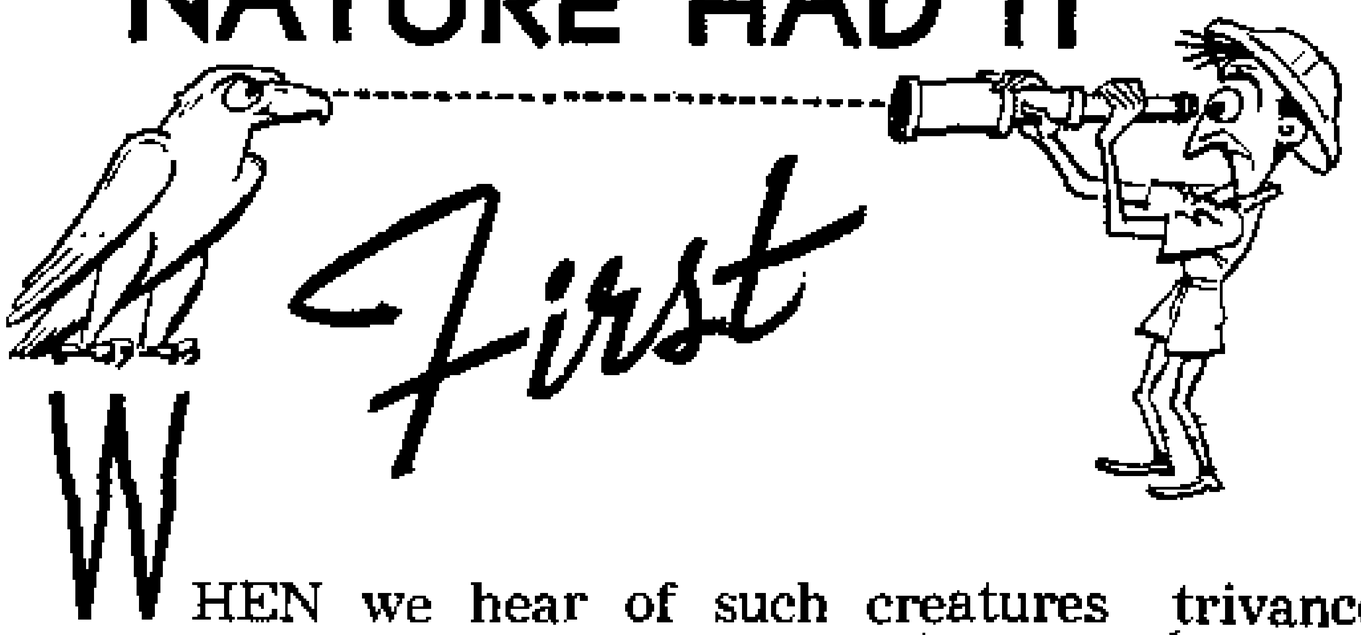
To the children the Bible commands: "You children, be obedient to your parents in everything, for this is well-pleasing in the Lord." It is a known fact that if parents fulfill their role, children will more often fulfill theirs. To parents who set the right example, and who properly discharge their obligation, delinquency is no problem. —Col. 3:20.

Now if families would follow these instructions closely, life would be much happier for them. Delinquency problems would fade away, divorces and broken homes would no doubt be saved, feelings of anxiety and frustration would be eliminated. To the extent that God's ways are applied, to that extent the family is made happy.

We have living proof that Bible principles work toward creating a stronger and happier family tie. This evidence we have in the family life of Jehovah's witnesses. Even though they are subjected to the same pressures, strains and stresses of this modern world, still they have not succumbed to its delinquent attitudes toward marriage and family relationships. Their family life is rich and wholesome, because together they sincerely endeavor to apply the wise counsel of God's Word in their lives. They place their worship first. Daily together they study the Bible. Together they go to congregation meetings several times a week. This worshipful togetherness has united them not only as a family, but also as part of a New World society of people in which there are no social inequalities, racial prejudices or nationalism. These divisive factors they have replaced with the unifying and binding quality of love.

Happy family home life can be your happy lot and the lot of every family on earth. The requirement is simple—apply Bible principles in your life. Associate with the New World society of Jehovah's witnesses, where these principles are applied. Boiled down to a few words, strengthening the family is a matter of learning about and respecting the Author of the family, namely, Jehovah God. It amounts to loving God exclusively and one's family as oneself.

NATURE HAD IT First



WHEN we hear of such creatures as the hammerhead shark, the swordfish, the sawfish and the shoebill stork, we tend to think of the aptness of these names. We tend to give man the credit for cleverness, ignoring this fact: Long before man even thought of a hammer, a sword, a saw or a shoe, nature had them first.

Yes, long before man thought of a lot of clever things, nature had them first: Spiders were building hinged doors; ants were building cities; hornets were insulating their houses; wasps were making paper; beavers were building dams and canals; eagles and vultures were using telescopes to spot their prey; African jerboas had snowshoes; polar bears were wearing nonskid soles; ducks were enjoying the benefits of waterproofing; ants were building pontoon bridges; poisonous snakes were winning a living with hypodermic needles; white pelicans were fishing with scoop nets and electric eels were using the power of storage batteries.

Almost any field of human endeavor, in fact, would reveal instances of nature's having it first, even instances where nature's creatures have complex and ingenious built-in devices that still puzzle man.

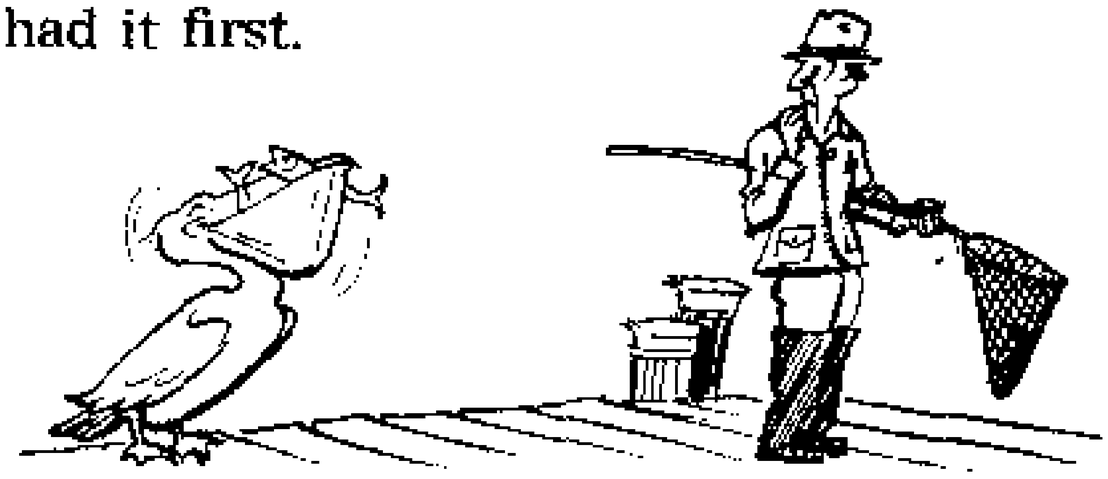
Let us take for an example the field of aeronautics. The most modern aircraft today are jet-propelled, using the rocket principle as a means of locomotion. Yet long before man thought of jet-propelled or rocket-powered aircraft, nature had living jets and living rockets—the amazing octopuses and squids.

An octopus is born with built-in jet apparatus. This is called the funnel or siphon. Behind the funnel is the mantle cavity, into which the funnel opens. This jet of the sea takes water into the mantle cavity, after which he closes the entrance by a special contrivance. Then follows a powerful contraction of the mantle muscles that shoots the water out through the funnel, causing the octopus to be jet-propelled in the opposite direction, backwards. The squid even looks like a rocket. Its propulsion system is even more remarkable. This ten-armed creature can turn its funnel for propulsion in either direction, forward or backward, so having greater jet maneuverability than the octopus.

Man's desire to fly was no doubt prompted by watching birds and bats soar through the air. It appears that nature's aviators are still ahead of man. Said zoologist Ivan Sanderson: "The aerodynamics of bats drive engineers mad and are quite beyond us ordinary mortals."

Nature's Helicopters and Gliders

Did you ever see a dragonfly? If so, then your impression of a man-made helicopter may be that of a monstrous dragonfly. And it would be a fitting comparison, for the dragonfly is insectdom's living helicopter. The dragonfly can twist and turn, shoot straight up, hover, even move backward on the wing! Nature had it first.



The hummingbird, nature's helicopter, is the only bird able to fly backward. "When the hummer converts to helicopter flight, as in hovering," says Dr. Charles H. Blake, "it then inverts the wing on the back stroke. While in helicopter flight it determines its direction of progress by the same general method as a helicopter. It cants the rotor [wings]. Doubtless this is how sideways flight is accomplished."

Long before man built a glider plane nature had many kinds of living gliders, such as the sea gull and the flying squirrel. The squirrel's gliding equipment is folds of loose skin covered with fine, close-lying fur. This special skin extends from the animal's sides and legs. When ready to launch itself into space, this living glider climbs to the top of a tree. It takes off, spread-eagling its long legs. The squirrel controls speed and direction by changing the position of its gliding membranes and also by use of its tail. A flying squirrel taking off from the top of a 150-foot-high tree can glide through the air for 150 feet.

Australia's glider-possums can make long-distance flights with ease, covering about 200 feet. One glider-possum was observed to sail from the top of a tree 100 feet high and glide to the foot of another tree, 210 feet away. It then climbed to the summit of the tree and glided to the foot of another. It made six glides, covering a distance of 590 yards.

Another of nature's gliders is the flying snake of Asia. Holding its body straight and rigid and pushing its ribs outward so as to present a concave surface to the air, the flying snake glides safely to the earth from places of considerable height.

Nature's best glider? It seems to be the flying fish. "With favorable winds," says Dr. Leonard P. Schultz, "they have been observed going as far as 1,200 feet at a height of 25 feet, and in play it is not unusual for them to rise to 30 feet. The greatest flight height recorded is 36 feet above the surface of the water." Their record glide in time is said to be forty-two seconds.

One might think that flying in V-formation is a clever idea of man. But the snow geese were flying in V-formation long before man got off the ground.

Landing Gear and Safety Gear

All kinds of devices in man-made aircraft were found in nature first. Is it retractable landing gear? Why, the birds had it first by their putting their feet straight back and by dropping them when coming in for a landing. Man-made airplanes have lights that flash on and off at night; but nature's aircraft, the firefly, has been flying at night and flashing its light on and off for countless centuries. "This lantern equipment is one of those efficient, matter-of-fact inventions," says Rutherford Platt, "that science can't precisely figure out."

Many birds have a built-in safety device on their wings. This is a small group of feathers called the alula. "These come into operation," says Frank Lane in *Nature Parade,* "when the attack angle, or tilt, of the wings is very high, and the bird is in danger of losing lift or stalling. The alula then acts as a safety device. Actually it was not until Sir Frederick Handley Page invented the now famous 'slotted wing' anti-stalling device, which has done so much to make airplanes safer, that it was realized that birds have had in the alula the same safety gear from time immemorial."

Bat's "Radar" Prevents Crashes

For greater safety in avoiding collisions many airplanes now carry radar. But bats had a perfect system of "radar" (or, rather, "sonar") long before man ever conceived of such a thing. A flying bat utters a

continuous rhythm of sounds, pitched in a key too high for human ears to recognize. The sound waves are thrown back to the bat by objects around it. These sound waves are picked up by the bat, thanks to its large microphonic ears. Then the bat's exquisitely balanced neuro-muscular flight controls automatically go into action and cause a saving zoom or swerve.

In man-made radar there is an arrangement that prevents confusion between signals being sent out and their echoes coming back. Thus the only signals the receiver ever "hears" are the echoes bounding back from a distant object. But the bat had this clever arrangement first. At the precise moment the bat sends out its high-pitched sound, there is a contraction of a tiny ear muscle that puts the ear out of action, so that the bat's hearing is not temporarily paralyzed by the loudness of its own squeak.

The bat's "radar" is so complex that some things about it are still not known with great clarity. Just how does a bat, for instance, distinguish echoes reflected by obstacles to be avoided from those reflected by insects that are being sought? A bat will dive toward a small stone thrown into the air, but it will avoid the stone by a swerve at the last moment. The bat's audio-location mechanism is truly delicate.

Never is there a crash when the bat's "radar" is on. Even when tens of thousands of bats mill around for hours in a dark cave, there are no collisions. Each bat apparently recognizes its own signals and does not confuse them with those of its neighbors.

Eel's Device Puzzles Scientists

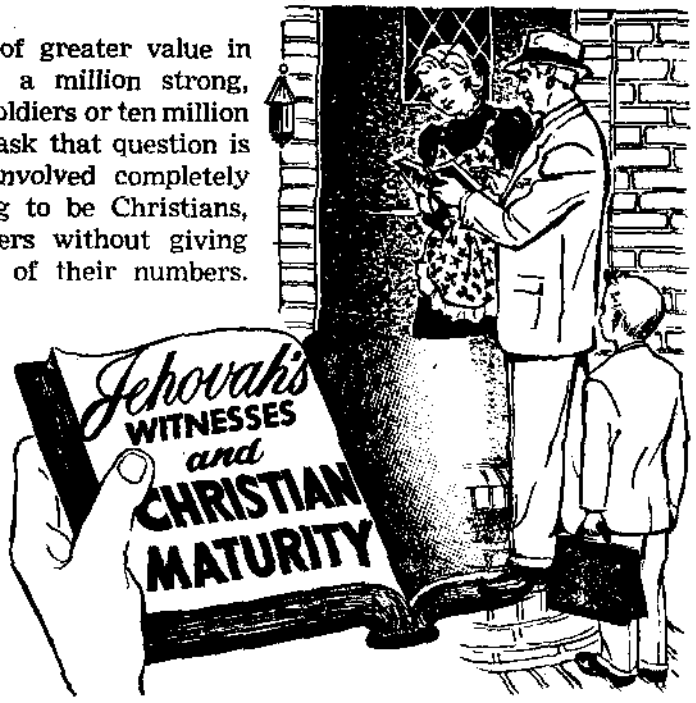
Not only bats have marvelous detection devices but also certain fish. A small West African fish that swims backward in muddy waters much of the time has a kind of radar set in its tail. Some of fishdom's detection devices are not really understood by man. Under the heading "How Eel Detects Distant Objects by Electricity Puzzles Scientists," the New York *Times* of June 12, 1957, said in a news report of the preceding day from Ridgefield, Connecticut: "A newly discovered and mysterious ability of the electric eel to detect objects at a distance under water was pondered by a hundred scientists here this morning. The eel, it was reported, can locate objects under water in a manner believed to be different from that of radar, sonar or magnetic detection devices. Even small eels can send out electrical charges and thus locate objects with precision at a distance of up to twenty feet, according to Dr. Christopher Coates, director of the New York Aquarium. . . .

"Dr. Coates reported that the South American electric eel . . . lies on the bottom sending out a small electrical signal in pulses that occur at the rate of about twenty a second. When the animal is excited by a stone, fish or other object in the water, it increases its signal rate to about fifty or sixty pulses a second. At the same time, the animal's body becomes covered with depressions. The depressions play a part in the eel's detection device. . . . Dr. John H. Heller, director of the New England Institute for Medical Research, said he believed the Navy would give several battleships to know how the eel does it."

So even in regard to modern devices of this electronic and rocket age, it can be said that nature had many of the principles for their operation first. In some cases man has not yet fathomed the complexities of nature's devices. To whom goes the credit for all this infinite wisdom seen in nature? To Jehovah God, the Designer and Inventor of all these natural wonders. "How many your works are, O Jehovah! All of them in wisdom you have made."—Ps. 104:24.

IN TIME

of war, what is of greater value in gaining victory: a million strong, well-trained and fully equipped soldiers or ten million infants and small children? To ask that question is to answer it. But the truth involved completely escapes most persons professing to be Christians, for they boast of large numbers without giving any thought as to the quality of their numbers.



Pertinent in this regard are the remarks recently made by two leading United States clergymen. Dr. J. S. Bonnell of New York city stated: "We have been guilty of making church membership too easy and too cheap, and consequently we have too many nominal Christians on the rolls," people who "cannot be counted on for any form of service. . . . We boast of 103,000,000 church members associated with our American churches," he continued, "but if they were subjected to the tests that Gideon applied at God's direction millions would melt away."—New York *Times*, January 5, 1959.

Preaching at New York city's fashionable Riverside Church, Dr. MacLennan of Rochester, New York, condemned the modern tendency to view religion as a capsule that can be taken to cure every situation without intellectual effort and moral heroism, and emphasized that it took a 'dynamic, Biblical Christianity to make sense out of modern living.'—New York *Times*, January 19, 1959.

Speaking for Catholics, a writer in *The Catholic Mind*, January-February, 1959, stated that "too many parishioners are trying to live adult Catholic lives with a child's knowledge of their religious principles," and that as the years go by Catholics should know more about their own religion.

The foregoing complaints call to mind what the apostle Paul wrote to the Hebrew Christians. These, in view of the time, should have been teachers, but they still needed to be fed on spiritual milk instead of solid food. "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." Continuing, he urged them to "press on to maturity." —Heb. 5:11 to 6:1.

Yes, since the Bible likens Christians to spiritual soldiers fighting a spiritual war against the forces of darkness, they must be mature. For them to be effective they must be strong, skilled, fully equipped. They must be able to heed the command: "Stand firm in the faith, carry on as men, grow mighty."—1 Cor. 16:13.

Evidence of Christian Maturity

Why such a lack of maturity today? Is it because modern conditions make it wellnigh impossible to comply with the above

Scriptural commands? We might think so were it not for the example given by the Christian witnesses of Jehovah. They prove that Christian maturity is possible today. Even their opponents admit as much in their efforts to shame their people into emulating the zeal of the witnesses. A typical instance of this appeared in the (Roman Catholic) Central California *Register*, September 5, 1958. Among other things the writer stated:

"The Witness movement requires that everyone in it give bold, constant evidence of his witness convictions. If you are a witness everyone you come in contact with will be told about it. . . . You are always intense about it and always letting people know about it. . . . And you unapologetically live your convictions." He then contrasted this with the way Catholics usually feel and act: "Ours is a society and culture in which it has somehow become not good form, not polite, not intelligent to stress one's religious commitment. One may privately prize it and adhere to it as much as one likes, but to make any show of it is held to be naïve or fanatical."

What kind of Christian soldiers are these who are so timid in the face of mere adverse public opinion? What can be expected of them when brought face to face with totalitarian persecution? No wonder that in Iron Curtain countries these give their support to the godless Communist regimes in spite of the ostensible position of their church, all of which is further evidence of immaturity. That it is not expecting too much for Christians to stand firm in the face of such persecution can be seen by the example given by the Christian witnesses of Jehovah.

Thus in writing of totalitarian efforts to degrade the human spirit, authors have time and again noted the steadfast example of the witnesses. Among such is Professor Ebenstein of Princeton University, who, in his book *The Nazi State*, wrote: "When the witnesses did not give up the struggle for their religious convictions, a campaign of terror was launched against them which surpassed anything perpetrated against other victims of Nazism in Germany. . . . The sufferings of Jehovah's Witnesses in the camps were even worse than those meted out to Jews, pacifists or Communists. Small as the sect is, each member seems to be a fortress which can be destroyed but never taken." That is Christian maturity—standing so firm that one never compromises!

The 1959 *Yearbook of Jehovah's Witnesses* gives eloquent testimony that the same spirit is manifested by the witnesses presently in Iron Curtain lands. There the witnesses maintain their integrity by one-hundred-percent neutrality, refusing to vote and to accept military service and at the same time fulfilling their commission to preach by doing so underground. As a result the largest single group of witnesses in the world outside the United States is found in an Iron Curtain country, and in the past year the number of witnesses in all lands behind the Iron Curtain increased more than 20 percent.

The Truth of God's Word

What accounts for all these manifestations of Christian maturity? One factor is that quality and maturity, rather than numbers, are stressed by the witnesses. Merely wanting to be baptized and to be known as a witness is not enough. Because in certain lands, such as Korea and parts of Africa, the witnesses are looked up to, it has been found necessary to screen very carefully all who would become witnesses, making sure that they have had at least six months' instruction in the Word of God and have the right motive in wanting to become witnesses.

Without a knowledge and understand-

ing of God's Word Christian maturity is impossible. As we read: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work"; in other words, mature.—2 Tim. 3:16, 17.

Only the Bible gives us a vision of a God whom we can worship: perfect in power, wisdom, justice and love. Only it gives us a satisfactory explanation of the cause of evil and why God has permitted it to continue down to our day and why he is certain to make an end of it in the near future. All such knowledge is indispensable if Christians are to have the faith, hope and love needed for them to be strong and mature.

God's Word also gives us basic principles to govern our lives, which Jesus summed up in the two great commandments: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and, "You must love your neighbor as yourself." Then by use of logic, illustrations and examples the Bible imparts a powerful conviction that to obey these principles is the right, the wisest as well as the most loving thing to do, resulting in the greatest possible good to others and ourselves.—Mark 12:30, 31.

Can any person merely by reading the Bible and pondering over its meaning gather these truths from the Bible? No, the Bible shows that to gain this understanding and appreciation from its pages requires the aid of a

Visible Christian Organization

This fact is overlooked by many and yet nothing could be clearer. That is why it was necessary for Jesus to open up and interpret the Scriptures to the two disciples he met on the way to Emmaus on his resurrection morning. (Luke 24:13-35) It makes clear why it was necessary for Philip the evangelist to explain Isaiah's prophecy to the Ethiopian returning from worshiping in Jerusalem. (Acts 8:27-39) That is why it was necessary for the apostles and older men at Jerusalem to come together, to ascertain the divine will regarding the eating of meats offered to idols, fornication and blood, all of which Christians were to abstain from. (Acts 15:1-30) That is also why it was necessary for Aquila and Priscilla to instruct Apollos 'more correctly concerning the way of God,' and why the new converts at Ephesus needed further instruction by the apostle Paul. (Acts 18:25, 26; 19:1-7) All these were familiar with the Scriptures, but they needed help to understand them.

Also showing the direct connection between a visible Christian organization and Christian maturity are Paul's words: "And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of the growth that belongs to the fullness of the Christ; in order that we should no longer be babes."—Eph. 4:11-14.

And how does this visible organization of witnesses aid persons of good will toward God to attain to Christian maturity? To begin with there is weekly personal Bible instruction in the home by a mature minister, which personal instruction may last from six months to a year or more as the need may be. The student is encouraged to prepare his lessons in advance, to learn to express himself in his own words and, as opportunity affords, to tell others about the things he has learned. As he

progresses he is encouraged to associate regularly with a weekly group Bible study held in his neighborhood and to attend the four congregational meetings held in a centrally located Kingdom Hall. These meetings are each an hour in length and make use of various methods of instruction to bring Christians to maturity as regards doctrine, conduct and teaching ability.

Over each congregation a mature Christian minister presides as an overseer, and he, in turn, has six assistants to aid him in looking after the various features of the Christian educational program. So that the overseer and his servants may be able to give each individual in the congregation the needed personal attention, congregations are limited to not more than two hundred witnesses. When a congregation exceeds that number it is divided into two. Not to be overlooked in this program for attaining Christian maturity are the many publications, Bibles, Bible textbooks and religious journals such as *The Watchtower*, as well as the various assemblies. All this Christian training is done under the direction of the governing body of the Watch Tower Society.

However, in addition to God's Word and a visible Christian organization something else is needed before Christians can "become full-grown in powers of understanding" and able "to distinguish both right and wrong." (1 Cor. 14:20; Heb. 5:14) And what is that?

God's Holy Spirit

Yes, even as it takes not only good seed and hard work but also favorable weather for crops to mature properly, so likewise for Christian maturity it takes not only the seed of God's Word and a visible organization but also God's holy spirit, as we read: "Not by might, nor by power, but by my spirit, saith Jehovah." (Zech. 4:6, *AS*) In passing, let it be noted that God's holy spirit is no third person of an incomprehensible "trinity," but is God's active force that he bestows upon his servants so that they can accomplish his purposes regardless of what these may be.

Thus we find that it was only after Jesus was baptized and God's holy spirit in the form of a dove descended upon him that he was empowered to begin his ministry; even as it was only after God poured out his spirit upon the 120 disciples that they began to preach to all nations.

To receive God's holy spirit we need to study his Word and associate with his visible organization. More than that, we must also pray for it and manifest "obedient hearing by faith," even as Jesus and the apostle Paul show. All three of these, the Word, the organization and God's spirit, are indispensable to our attaining Christian maturity.—Luke 11:13; Gal. 3:2.

Thus we can see why there is such a lack of maturity among professed Christians, as freely admitted by religious leaders, and why some Christians are mature. If we would be effective as Christian warriors and receive God's approval we must progress to Christian maturity. (2 Tim. 2:15) If you want personal aid to attain to Christian maturity, write the publishers of this journal at 117 Adams Street, Brooklyn 1, N. Y., for such aid.

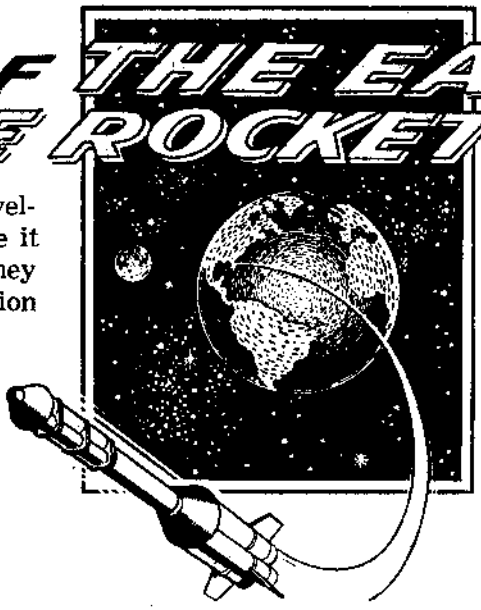
IN THE NEXT ISSUE

● Do the many religions represent different ways to the true God or is there just one way? If there is only one way to God, why are there so many religions? What is true religion and where can it be found? Read the answers in the article "Why Are There So Many Religions?" in the next issue.

● Violence, immorality and disrespect for authority have invaded the public schools in many parts of the United States. What is being done about it? What can be done to safeguard the future of your children? Don't miss the article "Delinquency in the Schools."

● Kenya is a country of many wonders and delights. You will enjoy reading about it in the article "Kenya—African Wildlife Paradise."

ROLE OF THE EARTH IN THE ROCKET AGE



ALL of us are space travelers whether we realize it or not. In one year we journey approximately 186 million miles through space at a speed of 66,600 miles an hour. Our space ship is the earth. No better vehicle for space travel could be devised. It does not cramp us but gives us more than enough room; its atmosphere shields us from dangerous radiation and protects us from collisions with speeding meteorites; it supplies us with an abundance of food, water and oxygen; it maintains a comfortable temperature; and it takes care of many other needs. What more could a space traveler want?

Man is a creature that not only has a great amount of curiosity but also an unquenchable thirst for knowledge. As the earth has carried him through space he has watched its traveling companion, the moon, with keen interest. He has studied it through large telescopes and wondered of what materials it is made, whether it has a molten core, what caused its innumerable craters, what its huge dark areas are, whether its surface has a layer of thick dust or hard lava, and what is on its other side which we never see. He has manifested a similar curiosity about the eight planets that, along with the earth, are included in our solar system.

There is much man would like to know about these eight planets, but his research has been made difficult by the manner in which the earth's atmosphere distorts telescopic images of them. It also prevents an accurate spectrum analysis of their atmospheres. The only way to obtain an unobstructed view would be to suspend telescopes high above the earth's surface. Until recently this seemed impossible, but now it is within the realm of possibility.

During the past few years rockets have opened a new door in man's quest for knowledge about the solar system and the universe. They can replace guesses with facts. By probing far out into space they can gather information on radiation, temperature, dust and many other things that will give us a clearer understanding of space. They also can be used to study the moon and Earth's planetary neighbors at close range.

How Rockets Function

To understand how rockets are able to expand our knowledge of God's heavenly creations it is necessary to know something about how they function. Unlike airplanes that must have air in which to operate, rockets function best where there is no air. Air resistance slows them down. They carry what oxygen they need for burning their fuel.

Some people mistakenly think that a rocket moves by pushing against the air,

but this is not so. If that were true it could not operate in space where there is no air. It is designed in such a fashion that hot gases are expelled at a high rate of speed from an opening in its rear. The expelling of these gases kicks it forward.

We might illustrate the principle on which it works by a man standing in a light canoe. If he throws stones with all his might, the canoe will move. The same is true if he jumps from the canoe to the shore. His action of jumping out will cause the canoe to move in the opposite direction. This phenomenon is explained by Newton's third law of motion, which says: "To every force there is an equal and opposite reaction."

By increasing the quantity of gases expelled as well as their velocity the speed of the rocket can be increased or bigger loads can be lifted. Once a rocket is out of the atmosphere and is free from the earth's gravitational pull it can coast indefinitely without further power. In order to maneuver it, however, or to increase its speed only small amounts of power are needed. An ion engine would do the job well. One is being developed that could accelerate a space-traveling rocket to fantastic speeds by merely ejecting small streams of charged atoms at high velocity.

Outside vanes or fins are required on a rocket only if it operates in the earth's atmosphere. Above ten miles, where the air is thin, these control surfaces are ineffective. Control vanes can be placed in or against a rocket's exhaust stream to stabilize it. Other methods use jets in the rocket's side or use a rocket engine that moves on a gimbal. The gimbal makes it possible to change the direction of the rocket's thrust to stabilize it.

Satellites

By means of rockets man has succeeded in putting a number of instrumented satellites into orbit about the earth. This was done by lifting them to a height of about 200 miles and then increasing their velocity to 18,000 miles an hour. At this speed the gravitational pull of the earth is counterbalanced. A lesser speed would allow the rocket to be pulled down to the earth. A greater speed would lengthen its elliptical orbit. Satellites at higher altitudes require less speed to stay up. A satellite can coast around the earth for weeks, months or years, depending upon its size and altitude. The amount of air resistance it encounters determines the rate at which it slows down and, consequently, its total time in orbit.

Now that heavy satellites have been put in orbit astronomers are looking forward to seeing telescopes circling the earth. That would give them an undistorted view of the heavens. For the first time the planets and our moon could be examined by powerful telescopes hanging high in the sky. What they would see would be in crisp detail.

The telescopes could televise or telemeter their findings down to the earth. Stabilizing equipment could be attached to them so that they could be focused on any desired spot. The day may come when not only optical telescopes can be put in orbit but also giant radio-telescopes. At present the largest radio-telescope on earth has an antenna 250 feet in diameter. It is hoped that a much larger one with an antenna one thousand feet across can be constructed several hundred miles above the earth. Very little bracing would be needed, because objects in orbit are weightless. By putting these great eyes and ears outside the earth's envelope of air, man's knowledge of God's heavenly creations would increase immensely, because he would be able to use the entire electromagnetic spectrum instead of a small fraction of it. It would

be like pulling back the curtains on an immense picture window.

Some scientists have suggested that a space laboratory be put in orbit. They recommend a 400-ton laboratory at an altitude of 500 miles. They propose that its pieces be shot into orbit by rockets and then brought together and assembled by men working in small "astro-tugs" or special space suits. Its shape would be that of a giant five-spoked wheel. By causing the laboratory to spin about its axis centrifugal force would act as artificial gravity for the ten men whom they hope to station in it.

Satellites should make fine weather stations. From their high vantage point they could spot the formation of storms and keep man informed on the course the storms take. They would be invaluable for weather study and weather forecasting. Other satellites could be used for quickly transmitting communications between distant parts of the earth, and still others are planned for extending the range of TV broadcasts. Without a doubt satellites can be valuable servants to man as well as valuable tools for gaining knowledge.

Interplanetary Travel

A speed of seven miles a second must be attained for a rocket to break free from the earth's gravitational pull. It will then coast away from the earth. If it is shot in the direction of the moon it must be timed so that it will reach the moon's orbit when the moon is in that particular spot. By firing a forward-pointing rocket the moon missile can be slowed sufficiently for the moon's weak gravity to pull it into orbit. As it circles the moon a television camera could give man a close-up view of the moon's surface and his first look at the far side of the moon. At the same time other instruments would be telemetering their findings back to earth.

A rocket sent to Venus could gather information about that planet that is impossible to get from earth. It might solve the mystery of Venus' cloud covering by descending into the clouds and analyzing them. Man does not know of what they consist. Neither does he know what is below them. The rocket might answer the question of whether the surface of Venus is a desert or an ocean. Other rockets might make similar investigations of the giant cloud-covered planets—Jupiter, Saturn, Uranus and Neptune.

It is much more practical to send instrumented rockets on such space trips than a manned rocket. Instruments do not mind traveling in cramped quarters for years at a time; neither do they mind if they do not return to earth. A round trip to another planet would take a long time. For example, Mars is about 35 million miles away at its nearest point to Earth. A round trip, including a waiting period until Earth and Mars draw close again, would require about two years and eight months. This is a long time for a man to remain in the cramped space of a rocket. Even if a landing could be made the planet could not support human life.

It would not take nearly as long to go to the moon, but the problem of survival is just as great. The moon has no atmosphere, and that means there is no water and no protection from solar radiations. Astronomer Gerard Kuiper believes that the moon is extremely radioactive. If man dared to land he would have to have protective shielding as well as enough fuel to get off the moon and to make the trip of 222,000 miles back to Earth.

Special equipment is required to send a man to the moon and back. It has been estimated that such a trip would cost two billion dollars. It would be much easier and far less expensive to send instrumented rockets. They do not require food and

oxygen and do not mind getting lost or destroyed. They could probably do a better job of gathering information. Regarding the matter of sending men into space Doctor Fred L. Whipple, director of the Smithsonian Institution Astrophysical Observatory in Cambridge, Massachusetts, said: "Men will only be an expensive luxury in space, except possibly for maintenance work and actual exploration of the moon and planets. Telepuppets, with TV eyes and remote-controlled fingers, may even excel man for these duties. Board and room are horribly expensive in space, not to mention travel costs, while telepuppets enjoy vacuum, disregard cosmic rays, rarely become ill or bored and need not be fed when off duty." It seems best for man to stay on the earth and let instruments do the interplanetary traveling.

The Earth Is Man's Home

From man's beginning the earth has had the role of a space-traveling home for him. The arrival of the rocket age has not changed that role. Even if man succeeds in improving his rockets to the point where space travel would be less expensive and less dangerous, that does not mean a grand migration from Earth will start. Neither does it mean that people will want to spend their vacations strolling over the inconceivably bleak terrain of the moon where temperatures fluctuate from 238 degrees Fahrenheit below zero during the two-week-long lunar night to 212 degrees above during the long day. The coldest and most desolate spot on earth, or the hottest, would be pleasant compared with what the moon has to offer. The same can be said for practically all the planets.

The more information man gathers from his space probes the more evident it should become that the earth was designed for man and that it is an ideal home. There is none better. Notwithstanding imaginative predictions about building cities on other planets or on the moon, it stands to reason that people are not going to move from an ideal home to a desolate, inhospitable waste. Such places are not for humans.

The earth was designed and created for man. It was thoughtfully provided with everything man needs to be comfortable and to flourish. The earth's Creator gave man the responsibility of being its caretaker. This is revealed by what the earth's Maker said to the first man regarding the garden of Eden: "God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it.'" (Gen. 1:28) And in the second chapter of Genesis it is written: "Jehovah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it."—Gen. 2:15.

God's original purpose for man and for the earth will be fulfilled despite man's disobedience to his Maker and despite his efforts to ruin the earth. By means of his kingdom God will "bring to ruin those ruining the earth" and will give it as an everlasting possession to those who love him. "The righteous themselves will possess the earth, and they will reside forever upon it."—Rev. 11:18; Ps. 37:29.

Under the righteous rule of God's kingdom man will fulfill his role as earth's caretaker. The knowledge he will gain from his study of the earth and of the universe will be used for constructive and peaceful purposes. At that time it will be possible to say: "The whole earth has come to rest, has become free of disturbance. People have become cheerful with joyful cries." (Isa. 14:7) The earth will continue fulfilling its role as man's space-traveling home but in a much grander way than it is now, for then it will be a paradise.

An Invitation from South America

Santiago, Chile

To our friends,

We hear that you are planning to visit us in Chile, and we want you to know that you will be glad you did. The whole family will take away memories never to be forgotten. Of course, if you have lived in one spot most of your life, you may be just a bit hesitant about traveling to another land, but don't let that stop you. Chile is a beautiful country with lovable and hospitable people, and it won't take you long to feel right at home.

Chile is a land with almost unlimited variety. It extends 2,653 miles down the Pacific coast of South America from Peru to the southern tip of the continent and averages just over one hundred miles in width. There is plenty of room for its nearly seven million inhabitants and when you come it won't crowd it any.

Let me try to give you just a bird's-eye view of Chile. The country is largely a valley enclosed between two mountain ranges. To the east are the majestic Andes Mountains, which diminish in height toward the south. Along the Pacific Coast, to the west, is located the Coastal Range. And between them lies the Central Valley, known as one of the garden spots of the world. To the north the land is hot and arid, agriculture is limited, but mineral deposits are rich in this desert land. To the south the country is broken up into many islands along the coast, and rain falls there two out of three days each year. But in central Chile the winter temperature rarely drops below freezing and the summer heat averages only eighty-four degrees Fahrenheit. Ask for any climate; Chile has it. Who could want anything more?

A Tour of the Country

If we begin a tour of the country at Santiago, we will be in the capital city and, I should add, by far the largest city in Chile, with about a million and a half population. In a city such as Santiago the buildings are much like those that are found in almost any other city in the world. Here in the central provinces you will find 45 percent of the population concentrated on just 4 percent of the land that is Chile. In the far north there are only four people, on an average, to a square mile of land, and in the cold south that figure may drop to one, but each part of the country has its own attractions.

At least half of the agricultural land in Chile is held by large *haciendas* or *fundos* of over 12,000 acres each. The *hacendado,* the one in charge, may have a fine home on the land, but many of them are engaged in business elsewhere and have left the care of the *hacienda* to an *administrador.* Those who work the land are known as *inquilinos.* They usually are working people who have little education and very little in the way of material possessions. Many live in huts that have little to offer in the way of conveniences or privacy. However, the government and some *hacendados* are working to improve the conditions of the people. Housing and education are problems that face people in all

parts of the world, and they are not problems that disappear overnight.

Going to the northwest from Santiago will take us to the coastal city of Valparaiso, a place that is built on the hillside as if on ledges. This is the port of call for many ocean-going vessels. East of Valparaiso is Aconcagua—no, not a city, but the highest mountain peak in the Western Hemisphere, towering 23,080 feet into the sky.

Instead of going on to the desert lands of the north, we are going to turn south to see the country. Choose your own mode of travel—train, plane or bus—whatever suits your taste. You will find yourself in the heart of the rich Central Valley, with its fruits, cereals and vineyards. Scenes that you thought were found only in travel folders will be there to greet you. It is about four hundred miles down to the lovely lake region of southern Chile, but travel by modern train makes the trip pleasant. Among the first things to greet you is beautiful Lake Villarrica, which mirrors in its waters a snow-capped volcano.

As we continue our trip southward we are treated to a good view of the towering mountains, cascading waterfalls, clear-blue lakes and untouched forests that make Chile a land of breathtaking beauty. Soon we reach *Todos los Santos*, a lake whose name means "All Saints" and is so named because of its exceptional beauty, and towering by it is the volcano Osorno. If you care to, you may ride a boat on this lake to the Argentine border.

If we are going to go down into the islands to the south, we will probably travel by boat. Some of the islands we pass are so heavily forested that at places it is almost impossible to penetrate inland. Those who like fish will find them in abundance in the channels as well as in the northern harbors. Whales and seals are also among the visitors to Chilean waters. As we pass icebergs you will be well aware of the fact that you are heading in the direction of the South Pole, but our trip will end at Punta Arenas, known as the southernmost city in the world.

Meeting the People

When you come to visit us here in Chile, I would not recommend that you make your trip through the country quite as fast as the one on which I just took you. Stop and meet the people. You will find them as varied as the country in which they live. Some are Araucanian Indians, many are of Spanish extraction, but you will find others from many parts of Europe. Certain groups speak more than one language, but all of them speak Spanish; it is the language of the country. As you come to know the people you will find that they love freedom, and they have a republican form of government that is growing in maturity. There is ample freedom of the press. While Catholicism is the traditional religion, it is not the state religion; there is freedom of worship for all.

Among the people you meet, you will find Jehovah's witnesses in many places. There are about fifteen hundred of them in Chile now. They find many people who have a love of God and who are happy to learn that the new world of righteousness is near at hand. But they feel that there are many more who have not yet been reached and who will welcome the good news when they hear it.

As you get acquainted with the people you will find that the majority of them live on the large *haciendas* and are engaged in agriculture. Depending on the part of the country in which they are located, others raise cattle, work at forestry, fishing or mining. In the cities, of course, there are the jobs that are common

to all cities. It is not usually difficult for a man who is dependable and qualified in his line of work to get employment. Progress is also being made in education. Primary education is free, and there are vocational schools and both public and private secondary schools.

To Market

Shopping for food may be different for you here. Meats are right out in the open, but they are always fresh. They kill one day and sell the next. More and more, though, refrigeration is finding a place. You can go to an *almacén* (or store) to buy the staples, but greens come from the larger markets. The open-air markets are noisy but fascinating places. They provide an experience you won't want to miss. Perhaps I should caution you though: We do not haggle over prices. The prices are marked and argument will not change them.

The foods we eat here are not usually elaborate. There are bread, beans and potatoes, or the national dish of *cazuela,* which is something like stew, and most of the *inquilinos* live on these things. But there are fruits, cereals, other vegetables and many other things that you can add to the menu. In fact, there are some dishes that make my mouth water when I think of them.

Have you ever heard of the *empanada?* It is traditional with the Chileans. It is a sort of meat pie wrapped in a crusty jacket. The contents are usually meat, olives, onions, raisins and spices. Baked or fried, they are hard to resist.

Another speciality is *curanto.* That means "heated rocks," and it refers to the method of cooking. First the cook makes a rectangular hole in the ground, puts rocks in it and builds a fire on them to heat the rocks. Next the clams and oysters and other sea food are put in, followed by big leaves to protect the potatoes, beans and greens that follow. On top of these go the chicken, pork, sausages and herbs. More leaves, wet cloths, and a topping of sod cover it. It is fascinating to watch, but it is better to taste.

Planning for the Trip

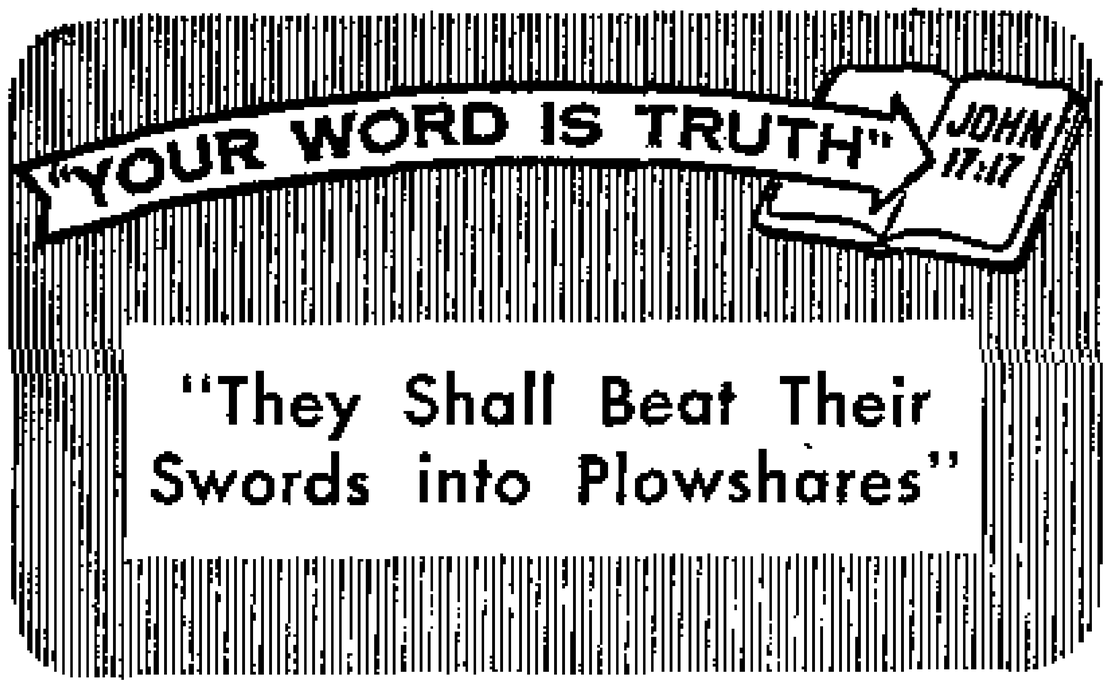
When you get to making definite arrangements for your trip, you will be glad to know that anyone from the United States and some European countries can come right into the country on the basis of a passport, without having to get a visa. You can stay for three months, and after that you may have it extended for another three months if you wish. Of course, if you decide to come and stay longer, you will have to get a visa from the Chilean consulate. Who knows, you might stay longer than you plan.

Now about what to bring. Just remember what I have told you about the country and let that be your guide. In the north it is very dry, but it may be cool at night. In the central part of the country it is temperate. To the south you are going to find lots of rain and cooler weather. So no matter what kind of clothing you may have, you can use it somewhere in Chile.

It is a rich experience to live in another country. People have different customs that make them interesting, but once you come to know the people none of them seem foreign. And when they know that you like their country and their way of doing things, you will find many friends among them.

My letter has given you just a sample of what you can look forward to. Come to visit us in Chile and see for yourself.

Your "Awake!" correspondent in Chile



FOR thousands of years swords held a prominent place among weapons of war. It is impossible to calculate the number of lives they must have taken. Although modern warriors no longer use swords but employ deadlier weapons, they can still be used as a symbol of all war weapons. They were used as such by the prophet Isaiah when he prophesied of our day. He said: "And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills, and to it all the nations must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will instruct us about his ways and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem. And he will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." —Isa. 2:2-4.

The prophet set the time for the fulfillment of this prophecy by beginning it with the words: "And it must occur in the final part of the days." We are living in the "final part of the days" or last days of this world. This is clearly established by other prophecies that have been fulfilled since 1914 (A.D.).

It has been during these critical last days that Jehovah God has been judging the people of all nations. He has been doing this through his Son, Christ Jesus. "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats."—Matt. 25:31, 32.

The result of this separating of the nations has been a flow of good-will people to the highly exalted "house of Jehovah," the house of his worship. That worship was established high above all worldly governments or centers of worship by the revelation of what Jehovah's lofty requirements are for pure worship and by the conforming of Jehovah's witnesses to these by exclusive devotion to God in these last days. The exalting of a truly clean, Scriptural worship to the true God has drawn multitudes to his temple of worship like sheep that are brought into a sheepfold. They form a new-world society on earth that looks forward to the time when the Kingdom will bring the present wicked system of things and its false religions to an end and will exercise complete control of the earth.

These people separate from the world by ceasing to think as it does and to act as it does. They refuse to become involved in its wicked deeds. By becoming a people who are dedicated to God they have transformed their thinking from what it was while they were part of the world. "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2) They bring their

thinking into harmony with God's written Word.

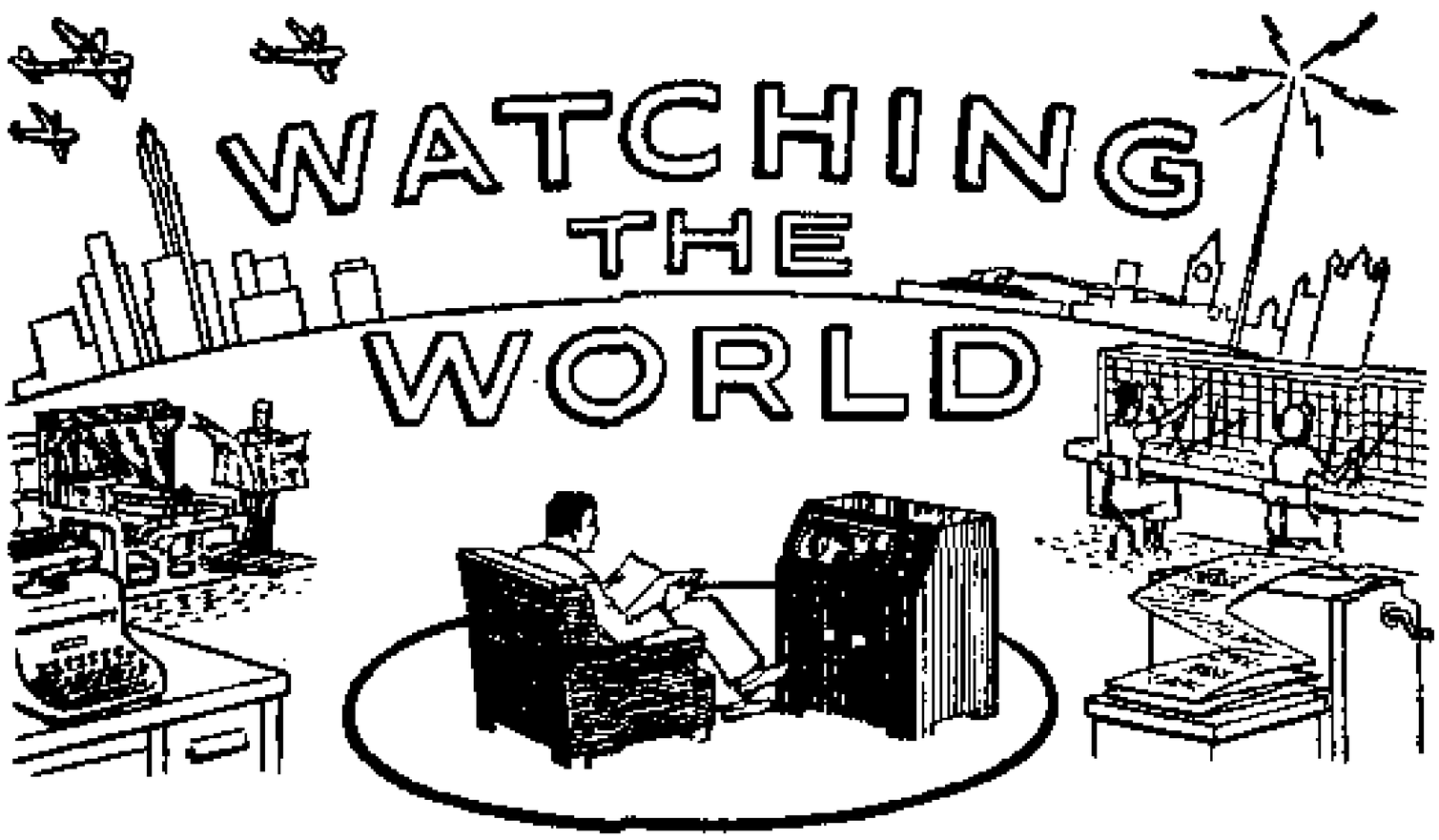
While a part of the world, they participated in or supported its wars. Many of them possessed the same racial and national hatreds that exist among the peoples of the world and that have caused so much violence and bloodshed. But now that they are in the New World society of Jehovah's witnesses under God's kingdom they are a changed people. Instead of hating other races and nationalities they exercise love, as Christ commanded when he said: "You must love your neighbor as yourself." (Matt. 22:39) No longer are they war-minded. No longer do they use weapons of war. They have done what the prophet Isaiah foretold. They have beaten swords into plowshares and spears into pruning shears. They no longer lift up sword against other people. They learn war no more. By allowing God's Word to mold their thinking they are able to live in peace the world over. National boundaries and language barriers do not divide them. They are one people, and their trust and hope is in God's kingdom instead of the political governments of the world.

The word of Jehovah has gone forth from his spiritual temple in heavenly Jerusalem. His commands are being carried out by the world-wide preaching of the good news of his kingdom by the New World society of Jehovah's witnesses. Those who respond to the good news are being taught His ways and are learning how to walk in His paths. That means following a course of obedience and integrity to God as Christ Jesus did. Christ spoke of this as a narrow way that leads to life. "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:14) The Lord's sheep who are being gathered into one fold as a new world society have found that narrow way and are walking along it.

Because God's way is not the way the world is going, those who follow it are not popular. The world frequently shows hatred for them, but they are consoled by the fact that Christ was treated in a similar manner. He foretold that this would be so: "If the world hates you, you know that it has hated me before it hated you. If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name." —John 15:18, 19; Matt. 24:9.

The peace the New World society now enjoys because of beating "swords into plowshares" will be carried over into the new system of things due to follow the complete end of this old world. Under the rule of God's kingdom war weapons, as symbolized by swords and spears, will cease to exist. There will be no need for them, because all people living then will have been instructed in God's Word and will be walking in his righteous paths. They will show love for one another, not hate. Their thoughts will be on things that are good, not on what is evil. They will respect the property and lives of others, not steal and destroy.

The growing tide of people who are flowing into Jehovah's New World society is tangible evidence that peoples among the world's national groups are 'learning war no more.' At the time appointed God will rid the earth of the violent who refuse to beat swords into plowshares, and he will give the earth to these meek ones that they may enjoy everlasting peace on a paradise earth.



Soviets and German Issues

◈ On March 2 the Soviet Union, in separate notes to Britain, France and the U.S., agreed to the holding of a foreign ministers' conference on German issues. The Russians requested that representatives of Czechoslovakia and Poland be permitted to sit in on the Soviet side of the parley. Moscow proposed that the conferees discuss the concluding of peace treaties with East and West Germany and the converting of West Berlin into a demilitarized independent city. On March 5 Soviet Premier Nikita S. Khrushchev indicated that Soviet withdrawal from East Berlin, which had been set for May 27, might be postponed for some time if talks were to convene soon on the German problem. On March 9 Khrushchev suggested that a guard composed either of troops from Britain, France, the U.S. and the Soviet Union or made up of neutral forces might be stationed in West Berlin if it were to become a free city.

Pioneer IV

◈ On March 3 the U.S. Army launched into space a 60-ton rocket designed to carry a 13.4-pound gold-plated instrument package into orbit around the sun. The small capsule, named Pioneer IV, was reported to have passed the moon on March 4 at a distance estimated at 37,000 miles. By March 6, when the vehicle had reached a distance of approximately 410,000 miles from the earth, its radio transmitter went dead. It had, however, established a record for long-distance communication. It was expected that Pioneer IV would enter an orbit around the sun on March 17, with distances of approximately 91,700,000 miles from the sun at its closest point, or perihelion, and about 106,100,000 miles at its farthest point, or aphelion.

Nyasaland: Unrest Continues

◈ A state of emergency was declared in Nyasaland on March 3, following many days of rioting and disorder. Additionally, Dr. Hastings Banda, head of the Nyasaland branch of the African National Congress, was deported to Southern Rhodesia on the same day. Banda had been campaigning for the withdrawal of Nyasaland from the Federation of Rhodesia and Nyasaland. By March 7 it was reported that 249 persons had been arrested, that 39 more had been killed and that over 60 had been wounded since the imposition of the state of emergency only three days earlier. British colonial forces had by that time achieved only partial success in coping with the unrest.

Southern Rhodesia: Emergency Rule

◈ A state of emergency was declared in Southern Rhodesia by Prime Minister Edgar Whitehead on February 26. At the same time the government brought under detention leaders of the African National Congress and others numbering from 250 to 500 persons. The proclamation of a state of emergency, Whitehead maintained, was made as a security measure. Its purpose was to prevent possible political disturbance. Some sources feared the spread of disruption from neighboring Nyasaland, then seething with political unrest. The Salisbury government has declared as illegal in Southern Rhodesia the Southern Rhodesian African National Congress, the Northern Rhodesian African Congress, the Zambia National Congress and the Nyasaland African National Congress.

Iraqi Revolt

◈ An uprising against the government of Iraqi Premier Abdul Karim Kassim was attempted on March 8. Certain army brigades under the leadership of Col. Abdel Wahab Shawaf were reported to have set up their own government on that date in Mosul in northern Iraq. The Baghdad government announced the suppression of the insurrection on March 9. Some sources held that Col. Shawaf had been killed by his own men, whereas others maintained that he had been captured. Despite confusing reports and rebel claims of victory, however, by March 10 there was little doubt that the rebellion had been crushed.

Trawler Incident

◈ A party of five men from the U.S. naval vessel Roy O. Hale boarded the Soviet fishing trawler Novorossisk about 120 miles northeast of Newfoundland on February 26. The Russian vessel was suspected

of some connection with five trans-Atlantic telephone and telegraph cable breaks occurring in that vicinity from February 24 to 26. The boarding party found "no indication of intentions other than fishing" on the Soviet trawler. Moscow, in a note of protest on March 5, demanded that the U.S. government take steps to prevent "any repetition of such completely unwarranted actions against Soviet fishing vessels engaged in the catching of fish on the high seas." The U.S. boarding party had invoked provisions of the Convention for the Protection of Submarine Cables, signed in Paris in 1884. The government of Czarist Russia had participated in the convention and the Soviet Union has since then subscribed to the treaty.

Iran Renounces Soviet Pact

◈ On March 2 Iran's Deputy Foreign Minister Javad Sadr announced that his government considers the 1921 treaty signed between Russia and Persia (Iran) to be invalid. Another government spokesman held it to be "obsolete." One section of the treaty permitted Russia to send forces into Iran in the event that a third party should enter that country and establish military bases there, which would constitute a threat to the Soviet Union. This and a recent announcement by Iran's Shah that his government would sign a defense pact with the U.S. may be expected to have considerable effect on Soviet-Iranian relations.

New Junta for Sudan

◈ Sudan's Supreme Council was dismissed on March 4 and President Ibrahim Abboud seized full control in that country. Abboud and the Council had been in power since the ouster of the pro-Western government of former Premier Abdullah Khalil in a military coup in November. A new Supreme Military Council was sworn in on March 9. Maj. Gen. Ahmed Abdel Wahab, who had been minister of the interior and local government since the November coup, was relieved of his post and was replaced by Brig. Ahmed Magdoub Bahari, who became the new interior minister, and Brig. Abdul Rahmin Shenan, who took charge of the ministry of local government.

Burmese Reforms

◈ The Burmese Chamber of Deputies renominated Gen. Ne Win as premier on February 27, at which time Rangoon's cabinet was also revised. The new regime under Gen. Ne Win had taken control of Burma in a bloodless coup last October. Recent reports indicate that the new government is rounding up and jailing Communists and other dissidents and is taking steps against illegal business and government corruption. It is reported that more than fifty large companies in Burma have had to close down until they repay old government loans. Construction of new buildings and various other improvements are under way in Rangoon. Some sources fear, however, that the Burmese government may soon be beset by serious economic difficulties.

Defense Pacts Signed

◈ Though the U.S. has never formally joined the Baghdad Pact, on March 5 it did sign separate defense treaties with Iran, Pakistan and Turkey. Under provisions of the new pacts the U.S. government "will take such appropriate action, including the use of armed forces, as may be mutually agreed upon" should any of the three countries become an object of enemy aggression. The Baghdad Pact has as its member nations Britain, Iran, Iraq, Pakistan and Turkey.

French Municipal Elections

◈ City elections were scheduled throughout France on March 8 and 15. Results from thirteen major cities in the March 8 balloting indicated that the popular vote for the Communists had risen about 19.5 percent, whereas the Gaullist Union for the New Republic had experienced a 21.5 percent-vote drop. March 15 was to mark the second round in the elections and was to involve about 38,000 French communities. A major factor believed to have affected the March 8 vote was the austerity plan instituted by the De Gaulle government in December. The new economic measures included a devaluation of the franc by 17 percent, cuts in veterans' allowances and certain social security benefits, and an increase in taxes. The Paris government had made such moves in an attempt to stabilize French economy and ward off inflation.

Macmillan and the Soviets

◈ Nearing the conclusion of a visit to the Soviet Union, British Prime Minister Harold Macmillan ruled out on March 2 the concluding of a nonaggression pact between his nation and Russia. Soviet Premier Nikita S. Khrushchev had suggested the negotiation of such a treaty earlier. Its implementation would result in the liquidation of U.S. air bases in Britain. While rejecting the Soviet-proposed pact, Macmillan held that Britain and Russia should, among other things, resolve differences in keeping with the provisions of the United Nations Charter and that both governments should "agree that disputes should be settled by negotiations and not by force."

Record Votes for Segni

◈ The Christian Democratic government of new Italian Premier Antonio Segni received large votes of confi-

dence on February 27 and March 6. In the earlier vote in Rome's Chamber of Deputies, the count was 333 to 248, with one abstention. On March 7 the vote of confidence in the Italian Senate was 143 to 97. The Segni government was thus invested formally with the largest votes of confidence given any Italian government in the last twelve years.

New Government for Uruguay

◈ After considerable discussion, members of the three major factions of Uruguay's Nationalist party agreed upon a new cabinet for that country on March 1. On that date the Nationalists assumed power and the nine members of the new Executive Council took the oath of office before a joint session of Congress in Montevideo. Council members will serve in their posts for four years. Señor Martin R. Etchegoyen will head the Executive Council for the next year and will act as chief of state. The Nationalist party victory had come about as the result of general elections on November 30, when Uruguay's Colorado party was defeated for the first time in 93 years.

Bolivia: Anti-U.S. Riots

◈ An article in the March 2 Latin-American edition of *Time* magazine caused considerable disturbance in Bolivia. It quoted a U.S. official as saying, apparently in jest, that the solution to that country's difficulties would be to "abolish Bolivia and let its neighbors divide the country and its problems among themselves." On March 2 angry demonstrators stoned the U.S. embassy and the office of the United States Information Service in La Paz, and on March 4 two more United States Information Agency offices in Cochabamba and Oruro were attacked by rioters. On March 6 it was reported that the situation in Bolivia had calmed down. The U.S. State Department has denied that any official made the offensive statement.

Suez Accord Signed

◈ On February 28 London and Cairo officially signed an agreement ending the dispute that had resulted from Egypt's nationalization of the Suez Canal Company and a British-French attack on the Suez in July, 1956. Representatives of the two governments had met together in Cairo for some weeks prior to the signing of the accord. It was announced on March 2 that both Egypt and Britain had waived war damage claims against each other, unofficially estimated at $144,500,000 by each side. It was also reported that France had agreed to award Egypt about $57,600,000 for her part in the 1956 incident.

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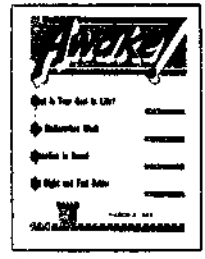

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MAY 8, 1959

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England

N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!

"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, May 8, 1959 | Number 9

DO YOU PUT ON WEIGHT YET STARVE?

"WHAT a foolish question!" do you exclaim? Not at all. For it is not enough that we eat sufficient food, we must also eat the right kind or we may be putting on weight and yet be suffering from malnutrition. Thus note what *Science News Letter*, December 13, 1958, had to say under the heading "Americans Starve as They Eat and Grow Fat."

"Millions of Americans are growing fat and starving themselves at the same time. . . . Many persons simply starve their bodies of food they need," such as protein, "while growing fat on food they do not need," such as excessive amounts of fat, sugar and starch. So it is indeed possible to put on weight and yet starve. Could the same be true in a religious, spiritual or figurative sense? Indeed it can.

Today organized religion is putting on weight in many lands, both organizationally and individually. It is seen in the increase of church memberships and in the construction of new church buildings. And it can be seen in the increased use of religious medals and statuettes and by the popularity of "inspirational" literature and religious entertainment. All this looks very fine, but is it religious muscle or fat?

The steady increase in crime, in divorces, in illegitimacy, in sex offenses, and, in particular, the calloused indifference to corruption in high places, in government, in industry and in organized labor, all testify to the fact that spiritual fat is replacing spiritual muscle. Why this inconsistent condition? Because the people are not being fed wholesome, solid religious food but sentimental sweets. Long ago the apostle Paul foretold this very condition, telling that the time would come when men "will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled." As a result another of his prophecies is having its fulfillment, namely that men will be "lovers of pleasures rather than lovers of God, having a form of godly devotion," an appearance of spiritual health, "but proving false to its power," actually suffering from spiritual malnutrition.—2 Tim. 4:3, 4; 3:1-5.

Rather than their being well fed, Amos 8:11 says of their condition that there is a "famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."—*AS*.

Do you avoid making such mistakes? Do you want to be spiritually well-fed, healthy and strong? Then feed on the nourishing food of God's Word.

WHY ARE THERE SO MANY Religions

Do the many religions represent different ways to the true God or is there just one way? If only one way to God, why are there so many kinds of religion?

IF YOU were to stand on any busy street in Christendom and ask passers-by the simple question, Why are there so many religions? you would be amazed at the many different answers that you would get from a seemingly intelligent audience. Generally speaking, their replies would go something like this: 'We have many different kinds of religion because people are different. They have different tastes, different likes and dislikes. So we hear men say, One man's religion is another man's poison.' Others declare religion to be a state of mind. 'Many minds, many religions,' they say. Some blame the hodgepodge of religions on religious ambiguity in doctrine, requirements and ideals. One observer took the program "This I Believe" as an example. He said the radio program had "plenty of 'believe' and quite a bit of 'I,' but not very much of 'this.' There was a great deal of 'faith' professed but the 'believers' were often sublimely vague about just what it was they believed in." And so go the reasons for there being so many religions.

It is actually difficult today in Christendom to get two professing Christians to agree on a single cause or give a Bible answer for the many religions. Yet the apostle Paul said to Christians: "I exhort you, brothers, . . . that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." This oneness of mind and thought is admittedly sadly missing. —1 Cor. 1:10.

In fact, the very word "religion" gives rise to considerable confusion. There is still no one generally accepted definition for the word. *Webster's New Collegiate Dictionary* defines religion to mean "the service and adoration of God or a god as expressed in forms of worship." On the other hand, some sociologists refer to religion as the "collective expression of human values."

For centuries the Bible itself has revealed to man an authentic account of religion. It shows Adam and Eve did it. The preflood world did it. The children of Israel did it. The people of Jesus' day did it. And now we see the whole world doing it. Doing what? Doing the very thing the ancients did that was responsible for the rise of so many religions. Where religion was involved, the vast majority of earth's inhabitants have always leaned to their own understanding. Few and far between were those who consulted God's Word on the matter. Invariably men preferred their own ideas and opinions to the wise counsel of God. In so doing they plunged themselves into destruction and ruin. Wise King Solomon wrote: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your

paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad." Only a very limited number of mankind heeded this excellent advice.—Prov. 3:5-7.

From One Religion to Many

In Eden there was only one religion. Adam and Eve worshiped Jehovah by obeying his commandments. One of these commands is recorded at Genesis 2:16, 17, which says: "Jehovah God also laid this command upon the man: 'From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die.'"

Freedom from death! A chance to be "like God, knowing good and bad"! With such lying claims a new religion was introduced to Eve in Eden. The new religion promised freedom and life without any restrictions. Jehovah told Adam, if you disobey me "you will positively die." However, the author of the new religion told Eve, if you disobey God "you positively will not die." The new religion appealed to Eve. She leaned to her own understanding and disobeyed God's command. Adam followed her in transgression. By so doing Adam and Eve practiced false religion. That which they listened to and served was a lie and it brought them nothing but misery, sorrow and death.—Gen. 3:4, 5.

Who was responsible for the new religion? Not Jehovah, "for God is a God, not of disorder, but of peace." This false religion brought disorder, confusion, where there was peace. Jesus identified the Devil, "the father of the lie," as the author of the new religion. The Devil sows his seed of falsehood in an effort to turn all men away from the true God Jehovah.—1 Cor. 14:33; John 8:44.

Since Eden's day these many falsehoods have given rise to false religions. Archaeological discoveries of recent date show that men before the Flood had a number of religions and that these were based on belief in soul survival after bodily death. Belief in life after death appears to have been popular. There was widespread idolatry and sex worship. The *Targum of Palestine* states as to Enosh's day: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the word of the Lord."

The early forms of false religions drove mankind to gross immorality and violence. The Genesis account says: "The badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time." "The earth became filled with violence. So God saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth." A ruined mankind was the price of false worship, the penalty for leaning upon his own understanding in matters of religion.—Gen. 6:5, 11, 12.

True religion, however, managed to survive the corruption and degradation. The Bible testifies: "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." By following God's direction and by not leaning upon his own understanding, Noah was moved to build an ark that proved to be his place of refuge during the flood. His worship, the worship of Jehovah, was the only religion that survived. All others were destroyed, which proves that there is only one way to salvation—Jehovah's way.—Gen. 6:9.

Religion After the Flood

For a time after the flood the worship of Jehovah was the only religion in the earth. However, once again, the Devil set

about to re-create false religion. With Nimrod he started state worship. Then he moved men to build towering temples in defiance of Jehovah. The basic false religious doctrine of human immortality and its correlative doctrine, the transmigration of the soul, were introduced to mankind. Symbols were used in worship. From the worship of symbols to the worship of images was a short step. Sex worship was also reinstituted.—Gen. 10:9.

In many lands the sun became the chief object of worship. Superstitious men would say, What if the sun-spirit should become angry and not shine? How would man hunt, fish and live? So everything must be done to keep the sun-spirit happy. How? Early each morning before sunrise the holiest of men were chosen to climb to the top of a high mountain or hill, so as to be close to the sun, then sing to the sun-spirit and praise him for his kindnesses to men. So sun worship got its start.

Soon thereafter moon and stars were worshiped. Then came the forces of nature, thunder, wind and rain. Nature itself was worshiped. Then men watched tadpoles change into frogs and caterpillars into beautiful butterflies. They reasoned, surely this was proof that life went on after death, that at death man merely sheds one body for another. It was easy for men to believe that mighty men became mighty animals in the next life. So they made images of these animals and worshiped them as they did these men whom they worshiped prior to their death. Soon there were carved images of animals, birds, trees and creeping things. So nature worship passed into idol worship. The Christian apostle Paul said of such worship: Although men "knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." This inspired account shows conclusively that false religions stem from false reasonings, from men leaning upon their own understanding and not upon God.—Rom. 1:21-25.

Let this fact not escape our notice: from Eden's day forward, true religion has always existed apart from all false religions. Time and again true worshipers were warned not to compromise with false religion. To Israel Moses said: "Jehovah your God you should fear and him you should serve and by his name you should swear. You must not walk after other gods, any gods of the peoples who are all around you, (for Jehovah your God in your midst is a God exacting exclusive devotion,) for fear the anger of Jehovah your God may blaze against you and he must annihilate you from off the surface of the ground." The Israelites, however, did not always heed this warning. First, they fell victim to idolatry. Later, they succumbed to false religious traditions, which Jesus said made invalid God's Word.—Deut. 6:13-15; Matt. 15:6.

Christianity and Apostasy

Jesus Christ re-established true religion. He proved that true religion leads to everlasting life, whereas false religion leads to sorrow and death. Of himself he said: "I am the way and the truth and the life. No one comes to the Father except through me." But what is that way today? you ask. There are literally hundreds of different kinds of so-called Christian religions in the United States alone, all of them teaching contradictory doctrines, and yet all of them claim to be the true religion. How can this be? Why so many "Christian"

religions? How can we recognize and choose the right one?—John 14:6.

After the apostles and their close colaborers died, the true Christian organization was lost sight of and a great majority of professing Christians gradually fell away to the subtleties of false religion. The very apostasy that Paul foretold rapidly came to the fore. Paul said: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." That is precisely what happened. Men arose who spoke twisted things that split the Christian congregations. By 325 (A.D.) the apparent strength of the organized "Christian" apostasy was sought to bolster up the dying structure of the pagan state religion of Rome. In that year (A.D. 325) Emperor Constantine called the first ecumenical council at Nicaea (Nice) in Asia Minor. After weeks of stormy sessions a statement of doctrine was adopted that incorporated the pagan doctrine of the "trinity." In the course of a few years other pagan teachings, such as mother-and-child worship, Christmas, Easter, use of the cross, the sacrifice of the mass, prayers for the dead, and purgatory were all made a part of the new religion.—Acts 20:29, 30.

During the ensuing years priestcraft became unbearable. Protests were heard. The Greek part of the original Catholic realm refused to recognize the pope of Rome as the universal sovereign of the church. A split took place. The Greek Catholic and Greek Orthodox religious organizations came into power. The Russo-Greek Church branched from the patriarchate of Constantinople.

Over in France, a merchant of Lyons named Petrus Waldus began to protest against the growing apostasy of the Roman Catholic Hierarchy. His followers were called the Waldenses. A teacher at Oxford University who was also a Roman Catholic priest called John Wycliffe spoke out against the Roman Catholic clergy. His followers were called Lollards. Then came such men as Martin Luther in Germany, John Calvin in France, Ulrich Zwingle in Switzerland, John Knox in Scotland, Thomas Cranmer, Nicholas Ridley and Hugh Latimer and others who shook the very foundations of the Catholic Church. What these men taught began what is known today as Protestantism.

Luther, for example, vigorously protested against the Catholic Church. He drew a great many people after himself. His teachings were called Lutheranism. John Calvin distinguished himself as an important religious writer on Christianity. His teachings became known as Calvinism. John Knox preached in Scotland. His teachings were called Presbyterianism. The Anabaptists appeared on the scene about Peter Waldo's time. They were the forerunners of a number of Protestant sects, among them the Baptists, the Congregationalists and the Quakers of today.

About this time, too, the Bible began to be circulated in the language of the people. There was much private interpretation and twisting of Scripture, which resulted in a whole new crop of religions. There were the Abecedarians, a sect led by Nicholas Stork, who "opposed the simplest forms of education, even the learning of the A B C's, on the ground that it prevented divine illumination and hindered spiritual sanctification." Then there were the Abelites, an African sect that opposed procreation on the ground that it was a perpetuation of sin. Even a Satanist sect arose. The worshipers of this religion prayed to Satan, because they believed he had power to do good and evil. Some religions would accept certain parts of the Bible; other

religions would reject them. A good many have rejected the Bible altogether. So that today there are literally thousands of different kinds of religions.

Who is responsible for this religious confusion? In Jesus' illustration of the sower he exposes the guilty culprit in these words: "The sower of the right kind of seed is the Son of man; the field is the world; as for the right kind of seed, these are the sons of the kingdom; but the weeds are the sons of the wicked one, and the enemy that sowed them is the Devil. The harvest is a consummation of a system of things, and the reapers are angels." So the Devil is the one responsible for all the false religion in the world. But Jesus stated that true religion would also be on earth at this time. Do we see it? How can it be recognized? How can we be sure?—Matt. 13:37-39.

Where True Religion Is Found

True religion can be recognized today in the same way that it could in the past. True religion was always associated with the worship of Jehovah. In Eden the first man worshiped Jehovah. Righteous Abel worshiped Jehovah. Enoch and Noah worshiped Jehovah. Abraham, Isaac and Jacob, Moses and Jesus and all righteous men worshiped Jehovah as God. And worshipers who practice the true religion today do the same. They, too, worship Jehovah as God. Men of old kept God's Word. They were his witnesses: " 'You are my witnesses,' is the utterance of Jehovah, 'and I am God.' " So in this day worshipers of Jehovah are his witnesses—Jehovah's witnesses.—Isa. 43:12.

Certainly Christendom's religions bear no similarity to first-century Christianity. Her clergy teach for hire, mix in politics and support wars for material gain. They teach pagan doctrines, compromise theocratic principles, reject the Bible and advocate schemes of men such as the United Nations in preference to the kingdom of God. Her religions are powerless in the path of communism. They do not worship Jehovah as their God. In fact, they are ashamed of that name. They disown Jehovah and have removed God's name from their modern Bibles. Therefore, they have no hope, nothing to offer to the people.

On the other hand, the New World society of Jehovah's witnesses know what they believe and why. They have accepted the Bible as their guide and follow it closely. They are uncompromising in Bible principles. They do not meddle in politics and wars of this world. They have stripped their teachings of all pagan doctrines. They preach the truths of God's Word and hail the kingdom of God as the only hope for mankind and not some man-made makeshift world-organization as the League of Nations or the United Nations. It is Jehovah's established kingdom that Jehovah's witnesses declare in all the inhabited earth for a witness to all the nations before the end of this system of things. Jesus said Christians would be declaring his kingdom at this time.—Matt. 24:14.

With these truths before you, there is a choice for you to make. In the words of Joshua, you must "choose for yourselves today whom you will serve." In making your choice, however, do not err as many men in the past have done and as many are doing today by leaning to their own understanding. Let Jehovah's holy spirit and his written Word the Bible guide you. They will motivate you into making a wise choice of religion, the decision that Joshua made: "But as for me and my household," he said, "we shall serve Jehovah." Serve Jehovah. Associate with his witnesses. Remember, only servers of Jehovah will survive this world's end to enjoy peace and life forevermore in God's new world of righteousness. Choose wisely and live. —Josh. 24:15; Prov. 3:5, 6.

DELINQUENCY ...hools

Sweeping through the schools of many cities is a current of unrest and delinquency. No mere wave of pranks is this. Rowdyism, extortion rackets and violence are taking place in the schools—on playgrounds, in corridors, even in classrooms.

One New York city teacher recently wrote a prominent judge: "Vandalism, theft, immoral activities, fights and bodily and mental harm done to teachers are not uncommon. We are now teaching behind locked doors, and demoralization of pupil regard for teachers is especially evident. The common joke among the population is that 'the teachers are scared.' "

Stationed at New York city's most delinquency-ridden schools now are policemen. One of the so-called "difficult" schools with a policeman is Brooklyn's John Marshall Junior High School. Here, in the month of January, 1958, a thirteen-year-old girl was raped, a patrolman was punched by one of six youths ordered not to loiter in the building, and a recreation director was assaulted by two youths in the basement. The situation has become so difficult in some schools that the New York *World-Telegram and Sun* was prompted to send out a reporter, one George N. Allen, in disguise as a teacher. Reporter Allen, a Columbia University graduate, got a teaching job at the John Marshall Junior High School. After two months he quit teaching and wrote a series of fifteen articles about the delinquency problem for his newspaper. This is what reporter Allen found:

"There is open defiance in the classrooms. Teachers have been threatened with violence by students. . . . Decent children are terrorized by hoodlums in classrooms and corridors."

When he started teaching, reporter Allen felt almost as if he were beginning a course in lion taming: "One of the first bits of advice I received was this chiller from an assistant principal: 'You must never let them see that you are afraid,' he told me. . . . 'Even if you are afraid, you have to walk into your classroom and make them think that you are not afraid.' "

Maintaining discipline in the classroom was a formidable problem, Allen found. "I was conducting a quiet and orderly lesson," he wrote in one of his articles, "when two rowdies in the back of the room suddenly stood up, squared off and started slugging each other. 'Stop!' I shouted. 'Stop that fighting.' They kept right on punching. Finally I had to rush to the rear of the room and step between them. . . . The rest of the class was roaring. They howled and shouted and cheered each battler. They banged their desks with their books as I shoved the boys to the front of the room. I lectured them, then told them to return to their seats. But as soon

as I released them they began lambasting each other again."

Allen's articles caused an uproar among school officials, but the *Telegram* stood firm for what it had published, one editor declaring: "We studied every article carefully and toned down all of them. Conditions are much worse than what we said."

Problem of Big Cities—but Spreading

New York is not the only city troubled with delinquency in the schools. Many of the big cities, especially in the northern part of the United States, are having trouble. In Philadelphia police patrol the corridors of ten difficult schools. Their main job is to keep teen-age hoodlums from entering the school to terrorize it. Philadelphia is now reported to have a shortage of seven hundred teachers. If teachers cannot get assignments to good schools, they often quit. Describing a common type of delinquency, Philadelphia's district attorney recently said: "We do have a lot of youngsters who exact tribute from the younger children."

In Detroit teachers report that much of the delinquency in the schools is not made known to the public. If it were it would reflect on the ability of the teachers to control the students. But it is known that teachers have been threatened and struck. Trouble often comes, however, from nonstudents—teen-age hoodlums either unable or unwilling to get a job. They loiter around school buildings and cause trouble. Telling about a male teacher at one of Detroit's high schools, *U. S. News & World Report* said: "He repeatedly asked his principal for police protection from prowling gangs when he was stationed in the schoolyard to keep order after school. The principal refused to get police help—because of concern over publicity—until the teacher brought a pistol to school and warned that he would use it if attacked."

The Kansas City *Star* not long ago told its readers: "The breakdown of discipline in an increasing number of Kansas City's high schools is spreading at an alarming rate. . . . In some classrooms, a hoodlum element has taken control. . . . Many teachers, by their own admissions, are losing control."

In Chicago, Superintendent of Schools Benjamin C. Willis reports some improvement: "We have less violence in the schools rather than more, than we had a few years ago." However, a high police official in Chicago told *U. S. News & World Report:* "Very few educators will ever admit there is anything wrong with their schools. They're afraid they might be fired. . . . Teachers don't know how to handle the situation, or what to do." A big problem is nonstudent gangs that loiter around schools. That some classrooms lack discipline is evident from what one teacher told a police official: "I just try to keep order in the classrooms. If the kids behave, I pass them. That's all I want out of them."

Though the problem of delinquency in the schools is mainly a problem of certain sections of large cities, the unrest has already spread to small cities. Last May Dr. W. C. Kvaraceus, professor of education at Boston University and a recognized authority on juvenile delinquency, was asked: How widespread is this bad behavior on the part of school children? He answered: "I don't think that this is unique in the States. I think this is universal."

Wherever it occurs, delinquency in the schools distracts children from their studies. Teachers become less effective, as their time and energy are wasted trying to maintain discipline.

How is it that delinquency in the schools has become so sensational now? This is not a problem that has suddenly developed, says Jackson Toby, assistant professor of sociology at Rutgers University. "The

'crime wave' in the schools is no more than a public focusing of attention on a chronic problem," he says. "Recent news stories about rapes, assaults and thefts in public schools are (for the most part) factually correct, but they could have been duplicated in any previous year. A school crime wave occurred in 1958 because newspaper editors . . . decided that school offenses were worthy of more detailed coverage than the hundreds of other crimes committed every day."

But there is something that is rather recent. Getting right to the crux of the matter, a veteran school official who grew up in New York city says: "Crime is not exactly a new thing in New York schools. It's been going on as long as I can remember. But there is a change in the pattern of youthful misbehavior. The youngsters today seem to be more aggressive, more violent."

Why this increased violence in the schools? Why do children become student delinquents? There are many facets to the problem. Some observers feel that teachers and administrators are to blame. Educators, however, have good arguments to show that poor co-operation from parents is a big factor in this terrible situation.

School Discipline and World Conditions

Is the discipline in schools lax? Many authorities contend that stricter discipline is needed. Making a sharp comment on this matter, Philadelphia's Police Commissioner Thomas J. Gibbons recently said: "We have to have respect for constituted authority, and that's not only as it applies to the police but in the schools. . . . We've gotten away from the custom of giving them a cuff on the ear, as we used to get in school when we got out of order. We learned that you couldn't do these things in the classroom. But we seem to have gotten away from that. I know for a fact that if any of the youngsters in school today are cuffed around by a teacher, immediately there's a demand to have the teacher removed, and so you can't have discipline."

District Attorney Victor H. Blanc of Philadelphia also feels there is a need for going back to spanking delinquent students. He says: "I know when I was a youngster in school, if I did something wrong, I would get cracked over the knuckles with a great big ruler that the teacher had, or I can remember being sent down to the principal's office at the public school when I had done something I shouldn't have done and got a terrific 'lacing' from the principal. Nobody thought of taking the principal to the federal court and charging him with a violation of civil rights. But that's what happens today. . . . The whole lack of discipline in the schools today is something which is very, very frightening. And the police themselves, when they are attacked by kids of this kind, are afraid to let them have it as they should, because they are taken down and charged with violation of civil rights and tried in the federal courts as a result."

Thus the laws in many localities prevent school officials from applying the discipline that is needed. But even if schools are given the right to spank children, this is recognized as being only a partial solution. "The schools," says Dr. Kvaraceus, "by themselves, can do little or nothing." The undisciplined culture in which children live and the violence in the world are formidable factors, says this authority. "I think it's a reflection of the violence and self-indulgence in our culture. . . . Let me say that all you have to do is pick up any headline in terms of, let's say, a mock air raid—which is suggestive of violence . . . and the need for a 'summit' conference under the threat of war—the implication being that the one way to solve your prob-

lems is to fight your way through to a solution."

Coping with the Problem

To cope with the problem some schools are suspending delinquent students. This solution, however, only raises another problem: What is to become of youngsters who are branded as ineducable and who are unable to find work?

New York city has approached the delinquency situation by establishing special schools for problem pupils. About 1 percent of New York city's 950,000 school population is described as the hard core of the problem. To cope with this the city has organized the so-called "600" day schools for the most difficult problem boys from nine to seventeen years of age. These schools, so named because each of them has a number in the 600's, were first set up in 1947. But with the recent outbreaks of violence in the schools, the city established four emergency schools called "700" schools.

Because of the outbreaks of violence in New York city schools, the State Education Department sent two task forces to find out ways to improve the city's handling of delinquents. The state's findings were that the "600" schools "in many important respects are succeeding very well." However, the state's report, said the New York *Times*, "termed the city's efforts wanting in many important respects. The state said there appeared sometimes to be an almost unreasonable dependence upon the schools to effect cures although they cannot deal with the causes of delinquency: slums, poverty and shattered families." New York city's Board of Education issued its own findings: "In its basic elements it is a reflection not of the schools but rather of the society in which it exists." There is a need, said the board, for "full recognition by the whole community that there is no substitute for the principles of religion and morality."

The Crux of the Problem

What, then, can be done about the student delinquents? The children need to be taught the principles of morality from their infancy. They need to be trained and disciplined from their infancy; and that must be done in the home. "I think the main trouble," said an experienced New York school official, "is a breaking down of discipline in the home." J. Edgar Hoover, head of the Federal Bureau of Investigation, recently pointed his finger right at the heart of the problem:

"Any program to combat juvenile delinquency can begin in only one place—the home. Abdication of parental responsibility . . . has gained a strangle hold on all too many American households today. One jurist said recently: 'The (delinquency) problem is not so much an improper youth as it is an improper home.' Unquestionably, the very heart of the delinquency problem rests with the family."—*This Week* magazine, November 2, 1958.

So delinquency in the schools is just another facet of the whole juvenile delinquency problem. If children are not properly disciplined in the home from infancy, how can they be expected to behave in school? If home discipline is weak, then even intensified school discipline will hardly solve the problem. Only parental training and discipline can solve the twin problem of student delinquents and nonstudent hoodlums. Note carefully what man's Creator has to say about solving the problem:

"Train up a boy according to the way for him; even when he grows old he will not turn aside from it." "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die. With the rod you yourself should beat him,

that you may deliver his very soul from Sheol itself." "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline."—Prov. 22:6; 23:13, 14; 13:24.

Obedient and well-trained children may come into contact with the delinquent element in the schools. To guard against contamination, Christian parents also train their children as to the importance of right association, in harmony with the Bible rule: "Bad associations spoil useful habits."—1 Cor. 15:33.

The main responsibility for right training and discipline rests with the parents, not the schools. Unless this is recognized there will be little progress made in wiping out delinquency in the schools.

PORT WINE
a specialty of Portugal

By "Awake!" correspondent in Portugal

THE psalmist said that wine makes the heart of man glad. Those who live in Portugal feel that they have just the wine for that purpose. It is known throughout the world for its superb taste and aroma. It is the famous port wine or, as some like to call it, "bottled sunshine."

Although this world-renowned wine has the name of Portugal's second-largest city, the grapes needed to make this delicious nectar do not come from Oporto (in Portuguese, *Porto*). They are specially selected and must come from a certain region in Portugal known as the Douro River valley. There was a time when the boundaries of this area were very vague and uncertain. But in the second half of the eighteenth century the government stepped in and definitely determined what would be called the Douro region.

As the Douro River cuts its way through the rugged mountainous terrain of Portugal, it leaves behind beautiful landscaped mountain slopes terraced to make vineyards. Some of the terrace walls are as high as twenty to thirty feet above ground and represent many days and months of tedious work done by the peasants. The soil in this region is composed mostly of schistose rock, which seems to give the plants the essential nutritive elements that the grapes need to be used for port wine.

Then, too, the climate is another factor that cannot be overlooked. The winters are very cold. It is not surprising to see the thermometer touch the freezing mark. However, this cold weather is a blessing in disguise because it kills many of the parasites that attack the vines. Then in the summer we have the other extreme, for the temperature reaches as high as 107 degrees in the shade. It is perhaps due to the intense heat and sunshine that the grapes receive that some refer to port wine as "bottled sunshine." Without this heat and sunshine the grapes would never reach the high sugar content needed for the wine. By the way, not all grapes grown in the Douro River valley are suitable for

port wine. They must come from a certain height above sea level.

It is interesting to note that these vines are not watered by man-made irrigation, but depend solely on the rainfall, October to March being the rainy season. During this season the workers make small ditches around each plant so as to form a small reservoir of water to trickle down to the roots, because in all probability during the long hot summer months there will be no rainfall. Also during the cold bitter rainy months of winter the peasants can be seen pruning the vines. But what makes this scene even more picturesque is the strange attire they wear as protection against the rain. They wear huge cloaks or capes made of various layers of straw and a straw hat. From a distance they appear as bundles of straw among the bare grapevines.

Wine-making Time

Let us now get to the wine-making time. This is when there is plenty of hard work to be done. The peasants by the hundreds, men, women and children, migrate to the vintage sections of the country. These workers are easily spotted as one goes along the road or passes the railroad station. They all have certain things in common. The men usually have a stick or staff over their shoulder, at the end of which is tied a burlap sack with their belongings. The women carry their things in a basket well balanced on their heads. The men also carry a *troixa*. It is cylindrical in shape, made of leather or strong cloth stuffed with straw. It has a wide strap that goes around it, the upper part going over the top of the head, causing the leather part to fall between the shoulder blades. It is used to rest the large baskets of grapes on the back of their necks and heads; these they must carry from the mountain slopes to the large cement vats called *lagares*, where the grapes will be transformed into liquid. The women and children are used to pick the grapes and fill the baskets, which weigh from 100 to 150 pounds. They work from sunrise to sunset. The men, to lighten their laborious task of carrying these heavy baskets, often walk in a line marking time to a whistle, which the first man in line will blow. Sometimes he will play a mouth organ or a small accordion.

The part of the work that the men seem to enjoy the most is the treading of the grapes in the *lagares*. This is still done with the human foot. They claim that this ancient method insures more depth of color and richness without any bitter flavor from the skins, pips and stalks. In this vat that will make about 100 to 110 "pipes" (or casks, holding about 550 liters each) of wine there will be over twenty-five men treading the grapes, wading in must well over their knees. To get the grapes fermenting will take about four hours of treading, which is usually done at night from nine o'clock to one in the morning; this after the men have been working since sunrise. Some of the men tread independently, or they will line up side by side joining arms at the shoulders and one will mark time as they slowly move around the *lagar*. Also, while treading, many times one will play his mouth organ, another will play the accordion, others sing, and still others dance around to the music. All in all, there is much laughter and frolic.

When the men get through treading the grapes, fermentation is allowed to reach a certain point. At this time they check it by adding *aguardente* (brandy made from wine). They usually add about a hundred liters of *aguardente* to a cask. This new wine is then allowed to mature in chestnut or oak casks through the winter months there at the vineyards. The cold winter helps to clear the impurities in the wine, which fall to the bottom of the cask. After a few months the wine is drawn off

and put into another "pipe" ready for shipping to the wineries.

Most of these wineries are located in Villa Nova de Gaya, a town on the Douro River across from Oporto. There was a time when all the wine was shipped there by boats called *rabelos,* which are peculiar to the Douro River. They are flat-bottomed, having a long wooden rudder of a peculiar shape, which is fixed in the stern and acts like a powerful lever. But more and more the wineries are using the railroad and truck companies, for they can operate at any time of the year, whereas the *rabelos* could be used only in winter when the river was high. Once the port wine reaches Villa Nova de Gaya it is stored and aged in the wineries for many years. They claim that the wines should not be much more than thirty years old. From this town they export the port, mostly in casks, not bottled, to all parts of the world.

READ THE NEXT ISSUE!

● Many have prayed to God to show them what hope there is. God's answer provides comfort now and everlasting blessings for the future. You will find cause for real happiness when you read about it in the article "God's Answer to the Prayer of Distressed Humanity."

● Television is proving to be a boon to modern education, providing better education for more students. Adults, too, have the opportunity to expand their education without going to school. You will want to read "Teaching by Television" in the next issue.

Made to Suit Your Taste

One will find that there are many kinds of port wine. The color will vary from deep ruby to white. The coloring of the wine comes from the action of the alcohol on the pigment in the skin of the grape. Therefore the more they tread the grapes the darker the wine. For the white port they use a special white grape. Also, they blend various ports to obtain the color desired. Although both the red and white port come from the same region, they have characteristics of their own. The wine with a marked aroma and more body is the red port. White port may be lacking in these qualities to a certain degree but certainly makes up for them by its more refined taste and mellowness. Besides the choice in the color, you can have your port dry, sweet or semisweet. You will find that even though port is a wine, it has many characteristics of a liqueur, due to the *aguardente* added while fermenting.

Port wine is under strict control of the Institute of Port Wine, which insures quality, issues certificates of origin, and supervises all export of wine. The wine must have 19 to 21 percent alcohol by volume, so at times more brandy is added to make the desired strength. Then the Institute has "tasters" to check the quality. They are not interested in quantity. Many times what we may consider good wine will not be shipped out as port wine because it does not meet the high standards. The tasters get samples of many different ports, not knowing from which winery they come. A sip of wine is taken, swished around in the mouth allowing the taste buds to react, then spit out. These men know wine.

So you can enjoy a glass of port at almost any time of the day. The sweet port makes an excellent dessert wine. To one making a social call port wine is usually offered. If you feel you need a tonic or a sedative to calm your nerves, port wine may be the answer.

Therefore the next time you have a glass of port wine from Portugal, enjoy it, remembering the work required to make it. But also remember the counsel of the apostle Paul: "Let your moderation be known unto all men."—Phil. 4:5, *AV*.

THE RECIPROCATING STEAM LOCOMOTIVE

ONE of the most fascinating pieces of mechanical equipment man has ever made is the reciprocating steam locomotive. Reciprocation means an exchange of acts, a mutual giving and returning, and thus can be well used to identify the backward and forward motion of the pistons and rods that cause a wheel to rotate through the action of a crank. It is very interesting to most people to watch this type of engine work because its parts are operating in full view, but when we see these power plants applied to a railroad locomotive, pulling hundreds of tons of freight at high speed, or hustling a passenger train along at upward of eighty miles an hour, the impression of its ability to accomplish tremendous tasks is great. While it is true that more power per ton of fuel can be obtained through the use of Diesel, electric, or some of the later steam-turbine locomotives, yet these engines do not capture the imagination in the same way as the reciprocating engine does, for there is no impression of the power that makes the wheels rotate. Let us go down to the railroad yards.

See, here is a four- or five-hundred-ton giant that has just come in trailing a hundred cars. What a feeling of tremendous power, held captive in the great boiler, we get as we hear the hiss of a jet of steam forcing the draught of the furnace as it hustles the smoke up the short smokestack, and note the air pumps pulsing to replace the pressure just now expended in bringing nearly a mile of freight cars to a stop! Look toward the front end of the big machine. Do you see the great cylinders, one on each side, bunched up like the tremendous shoulder muscles of a monstrous giant? Now, do you notice the shining piston rods protruding from the center of each cylinder in the direction of the driving wheels? Notice that these correspond to the upper arms of man. Now look at the rods that connect the ends of the piston rods to crank pin bearings on the outside of one pair of driving wheels —for all the world like giant forearms and hands gripping the crank handle of a wheel. And do you also see the long horizontal side rods coupling all the pairs of driving wheels together? These spread the power of the pistons over a larger surface of wheel tread and rails. You are looking at something that has fascinated and intrigued millions of people during the past hundred years.

Like thousands of other persons, as you notice the engineer reaching into nooks and crannies with a long-spouted oil can and then climbing back into the cab, you wonder what it would be like to ride with him and watch the manipulation of the scores of controls you glimpse within, to send this thundering monster on its journey across the countryside. But there is the signal to go. Slowly he pulls a little on the long throttle lever so as not to apply too much power at the start and cause the great wheels to slip, but admitting the steam pressure into the cylinders easily and steadily. Slowly the piston rods push

out, one a half stroke ahead of the other, and the cranks begin to turn the great wheels. Back the rods move into their cylinders, slowly and steadily, and then come out once more, and the movements are accompanied with full-throated, roaring chuff, chuff, chuff, chuffs, as the exhaust steam, in great clouds, rushes free at last from the intolerable pressure of the boiler back into the air from where it had originally come. With a steady gathering of speed, the impression of a living giant, slaving in the interests of man, its master, becomes stronger. We do not wonder that this steam giant has so captured the imagination of boys the world over, that many of them keep their youthful interest on into their adult years and, as members of amateur railroad clubs, operate working models of engines and track systems, with all the various items of controls and rolling stock, just as if they were actually working for a real railroad system.

How It Developed

Did you ever wonder about the development of this vital form of transportation and think about the when and why and how of it all? There is so much history, geography, drama, tragedy, social development and industrial expansion in association with the subject that many volumes of books would be required to tell us all about it, so let us just touch the high spots.

We can trace the idea of a steam jet pushing a vehicle to Sir Isaac Newton in the year 1680. By 1770, Nicholas Cugnot of France experimented with a steam-powered, heavy wagon for hauling artillery along roads. Following this, James Watt applied steam power to the problem of keeping coal mines pumped dry enough to enable them to be worked. Auxiliary engines were also coming into use to assist horses in hauling heavy loads up inclines around the mines. About this time crude tracks were being laid from mines to canals, it having been found that horses could pull much more coal, ore or rock in trolley cars, than by using wagons over roads. In 1803, Trevithick's steam locomotive appeared, designed to pull more of these loads than horses could. It did, handling ten tons of iron, five wagons and seventy men, at Pen-y-darran, near Merthyr, Wales. It had no resemblance to today's engines. Its cylinders worked indirectly, and the power was brought down to the drive wheels through gears.

By 1807, Fulton was applying steam power to boats over in America, and steadily the required knowledge of this new science was building up. Hedley's "Puffing Billy" appeared in 1813, to be followed by Stephenson's "Blucher" in 1814. Next, in 1829, George and Robert Stephenson built the famous "Rocket." It developed twenty horsepower, operated on a boiler pressure of fifty pounds per square inch, and pulled a carriage of people at twenty-four miles an hour. In this engine we can trace the design that has now become so familiar to us all. It utilized exhaust steam to increase the heat of the furnace by the simple expedient of sending it up the chimney, and its power rods worked direct onto the wheels by fixed cranks. This engine won an open competition after several days of tests, and can now be seen at the Science Museum, at South Kensington, London, England.

The Stockton-Darlington Railway was now developing and, due to the work of Stephenson, soon discontinued the use of horses for passenger haulage, and steam took over. Wooden rails surfaced with strips of iron, and the short fish-bellied rails, something like the grates in a furnace, soon proved impractical and the development of the modern type of rail began.

Opposition to the new method of transportation flared up and then began to die out, and in due time illustrations comparing a derailed locomotive, and passengers scrambling desperately for safety, with horse-drawn coaches gliding serenely and safely along in obvious superiority, began to cease, and those who prophesied the end of all things in clouds of smoke and scalding steam, with trains hurtling down into the Apocalyptic abyss, began to be discredited and ignored. Stronger boilers, bigger engines, faster speeds, all came into being, and engines developed into two general classifications, the heavier, smaller wheeled, more powerful and slower freight types, and the larger wheeled, higher geared, lighter engines for faster passenger service. The "Flying Scotsman" is a modern example of this latter type. So as the century rolled along, first industrial areas and later cities and rural areas were linked together with a network of steel. Actually, the industrial revolution was a power revolution, and the reciprocating steam engine provided that power.

Use in America

Meanwhile, in America, some crude trolley tracks had come into use for the same reason as in Britain, enabling horses and mules to pull heavier loads to canals. But with the eastern range of mountainous country, canals could be built only to the north and from the Hudson to the Great Lakes. This meant that millions of acres of empty land lay idle, while the population tended to bunch up along the Atlantic seaboard. Forward-looking men began to see the possibility of steam locomotion through the mountain passes, to develop the rich lands to the west and south. So we note that in 1829 the "Stourbridge Lion" was imported from England and, built by Foster Rastrick and Company, was the first steam locomotive to operate in America. Next came the "Best Friend," claimed to be the first engine built for actual commercial operation in America, also the "Tom Thumb," which lost its early lead in a race with a horse-drawn rail coach due to a mechanical mishap, enabling the horse to win. "John Bull," another Stephenson product, was imported in 1831, and again sound, lasting principles of design were seen in this engine. Matthias Baldwin patterned "Old Ironsides" after its general design, and it, in turn, served well for some twenty years. Soon the combination of better railroad track and more knowledge of the science of steam power began to show results. It is claimed that by 1837 the "North Star" became the first engine to exceed sixty miles an hour. Longer boilers and more driving wheels appeared on the scene, the "Madison" of 1860 having two pairs coupled together, and Winan's "Camel," in 1863, connecting four pairs together.

With the end of the Civil War and the following depression subsiding, attention was again turned toward settling the many empty areas of the country, and this period saw longer trackage and increasing size of both locomotives and trains. Mountain types of engines had to be designed, and the problems of long grades and sharp curves led into the Mallet articulated design. This Swiss engineer designed what amounted to two engines, free to move separately, under the one long boiler. Thus weight and power were increased and good cornering maintained.

Continued Improvement

Now the trend is to bring the mighty freight locomotives more in line with passenger train speeds so that perishables are whisked along at speeds undreamed of a few decades ago. All this has meant higher steam pressures, some engines working on 300 or more pounds per square inch. Incidentally, a speed record of 112.5 miles

an hour is claimed for "Old 999" in the year 1893. In America today there are giants of over 500 tons weight, 140 feet long, including the tender, from five to six thousand horsepower, and capable of performing at a hundred miles an hour. Their appetite for coal or oil fuel, and water, is seen from the tremendous capacity of their tenders, which tag along with twenty-five to thirty tons of fuel and a refreshing drink or two of some 25,000 gallons of water. No fireman could feed such a glutton with a shovel, so for many years now automatic stokers have taken over the job.

Economy with the steam generated has received much thought, particularly for when the locomotive has gathered speed and momentum. This has meant a development of the valves that admit the steam alternately into the cylinder on each side of the piston and that provide an outlet for it when it has expended its power. Stephenson's shifting link motion was used for many years, but the use of Walshaert's motion, driven from the crosshead (elbow), and an eccentric crank, has brought improvement. Being on the outside of the wheels, it is far easier to keep lubricated. We must also mention the automatic coupling, which has saved so many hours of tedious and dangerous handwork and has proved to be one of the big advances made in railroading. Mention must also be made of the air brake, which eliminated the laborious task of scrambling from car to car to apply each individual mechanical brake. Now the engineer controls all brakes simultaneously by a valve in the cab.

In America, as elsewhere, there is a large variety of designs of locomotives, but, large or small, they are all classified according to the number and disposition of their wheels. For instance, a 2-4-2 would simply mean that there would be one pair of leading wheels, two pairs of driving wheels and one pair of trailing wheels. A mountain-type Mallet could be 4-8-8-4. Notice a few different types of engines and you will soon get the idea.

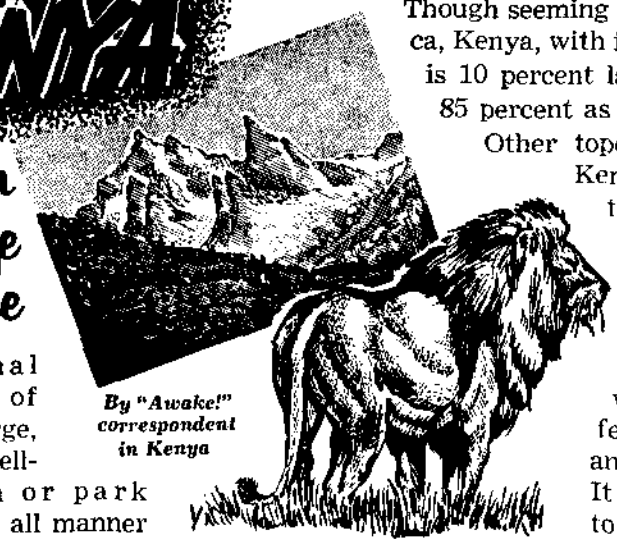
There are about three quarters of a million miles of railway lines, or tracks, in the world today and, mindful of the marvelous ingenuity of man in making the mighty locomotives to run on them, one could easily conclude that these rails, in every land, would all be laid the same distance apart. But not so. Too often men do not agree when there is an opportunity to disagree. The standard width of track, known as the gauge, we regard as four feet eight and a half inches, and this is used in England, America and Canada. Ireland has a gauge of five feet three inches and, in case you should smile at the Irish railroad, Spain and Portugal use one of five feet six inches, and Russia, five feet. Some other lands may vary from three feet to five feet.

For more than a hundred years the reciprocating steam locomotive has done enormous volumes of work; it has spread man's physical and cultural horizons. But today other types of power and other modes of transport have taken over in many places. What the future holds for steam-locomotion, we will have to wait to see.

Jaywalker

New York city Magistrate Manuel Gomez, when ruling on a jaywalking case recently, told about the origin of that word used in the United States to refer to people who walk across a street without paying attention to traffic rules. The magistrate said the term was derived from Colonial times when "the jerry bird or jay bird was looked upon as a very dumb bird that performed dumb acts."

KENYA -African Wildlife Paradise



By "Awake!" correspondent in Kenya

THE original Paradise of Eden was a large, beautiful and well-kept garden or park abounding with all manner of animal life. While Kenya's paradise may not be as well kept as was Eden's, it may be called a paradise in view of the vastness of its majestic and breath-takingly beautiful scenery and the great profusion and variety of wildlife to be seen in its natural state.

Kenya was named after its Mount Kenya, a name that comes from the African's *Kilinyaa,* meaning "White Mountain." The beautiful mantle of snow that clothes its jagged peaks makes the name truly a fitting one. To the Africans living in its shadow Mount Kenya is the dwelling place of *ngai,* "god." With its height of 17,040 feet, Mount Kenya is Africa's second-highest mountain, being eclipsed only by Mount Kilimanjaro, 19,565 feet, just across the border to the south.

A striking feature of Kenya's landscape is the great masses of rock that violent volcanic activity threw up from the level plains in prehistoric times. Through Kenya's center runs the equator, to its north lies Ethiopia and to its south Tanganyika. It extends west from a four-hundred-mile shoreline on the Indian Ocean some five hundred miles to Uganda, its southwest corner bordering on Lake Victoria. Though seeming small on a map of Africa, Kenya, with its 224,960 square miles is 10 percent larger than France and 85 percent as large as Texas.

Other topographical features of Kenya that should be mentioned are its Longonot, an extinct volcano, and its Rift Valley. The former rises 9,000 feet to the brim of its crater, which has a circumference of eight miles and a depth of 600 feet. It is well worth the effort to climb to the top to see the inside of this gigantic basin. As for the Rift Valley, it is a part of the Great Rift Valley, a depression or subsidence of the earth's surface, that extends from the Jordan Rift Valley of Palestine in the north, down through the Red Sea, through Kenya and on into Lake Tanganyika. In Kenya this valley is from two to three thousand feet deep and from thirty to forty miles wide.

As for Kenya's climate, north of the equator it is hot and dry, making the region largely an arid waste in parts of which rain does not fall for several years at a time. South of the equator there are found three kinds of climate: hot and humid in the coastal region; temperate in the highland region, which ranges from three to ten thousand feet in elevation; and tropical in the area adjoining Lake Victoria.

Years ago Kenya, together with Uganda, was known as British East Africa. Today some authorities still refer to the two, together with Tanganyika, by that name. And not without good reason, as the three colonies are under British jurisdiction, use the same currency and have common postal and telegraph systems. In passing it is

of interest to note that in 1905 Britain offered the Zionists 6,000 square miles in this region for their homeland. Theodor Herzl, the founder of Zionism, was eager to accept this offer but not the Russian Jews. They stalked out of his Congress and refused to return until he assured them that he would hold out for a homeland in Palestine.

Its History

Regarding the native people of Kenya and other parts of Africa Sir Philip Mitchell, a past governor of Kenya Colony, once stated: "They had no wheeled transport, . . . they had no roads or towns; no tools except small hand hoes, wooden digging sticks and the like; . . . they never heard of working for wages. They went stark naked or clad in the bark of trees or the skins of animals, and had no means of writing, even by hieroglyphics . . . Perhaps the most astonishing of all to the modern European mind, they had no calendar or notation of time . . . they are a people who in 1890 were in a more primitive condition than anything of which there is any record in pre-Roman Britain."—*Afrika,* Anton Zischka.

Yet in 600 B.C., Egyptian ships sailed through the Red Sea, and in the days of Jesus Christ there was a seaport named Tonike, where today Kenya's chief harbor city Mombasa is situated: a thriving city of some 100,000 inhabitants and boasting the best harbor on the eastern coast of Africa. Arab colonization of Kenya is believed to have begun about the eighth century when Vasco da Gama explored its coast on his way to India. During the following century the Portuguese gained control, holding it until 1698, when the Arabs regained possession of it.

The modern development of Kenya by the British dates from the end of the nineteenth century. Britain felt it in her interest to build a railway, at the cost of well over five million pounds, from Mombasa clear across Kenya to the shores of Lake Victoria, covering 587 miles of largely mountainous country. This line ascends to 9,150 feet at Timbora, the highest railway station in the British Commonwealth, and descends to 3,726 feet, the level of the lake. Mombasa's fine harbor and this railway lured British settlers to Kenya.

Inhabitants—Native and Others

As regards Kenya's inhabitants there are four main divisions with each having its subdivisions: Arabs, Indians, Europeans and Africans. The several thousand Arabs reside chiefly along the coast. Some 65,000 Europeans dwell mainly in the "White Highlands." Scattered far and wide are the 200,000 Asiatics, mostly from India, having been brought in by the British for the development of the country. The Africans number some six million, most populous being the Kikuyu tribe, which accounts for at least 20 percent of their number. Perhaps best known outside of Kenya are the Masai, a stately, tall and beautiful race who are not only fine warriors but also great herdsmen. They keep their cattle not primarily for the meat but as symbols of wealth, for milk and for the blood which they draw from the cattle and drink.

Kenya's multiracial society is not lacking in variety. Its people speak many languages. Among the "Europeans," in addition to English one can hear French, German, Italian, Greek, Polish and Afrikaans; among the Indians are heard Urdu, Gujarati and Punjabi. Add to this the many tribal tongues of the Africans and you have a picture of polyglot confusion. However, while the different peoples hold to their own languages, they all use one common medium of expression, the Swa-

hili language, which is used all over Eastern Africa.

A wide variety of religious beliefs is also found in Kenya. The various sects of Christendom have established many missions. Among the Arabs and Indians are many Moslems, and the Ismaili sect, which recognizes Aga Khan, has a large community in Kenya. There are also many Hindus, and the bearded and turbaned Sikhs are conspicuous everywhere. While the missions have gained close to a million nominal adherents and more and more Africans are embracing Islam, the great majority of Africans are in bondage to witchcraft and other forms of pagan religion.

It appears that it was primarily this bondage to pagan religion that was responsible for Kenya's greatest tragedy in recent years, the Mau Mau rebellion. By means of pagan terrorism unscrupulous agitators exploited the Kikuyu's grievances and upon pain of death forced many into taking blood-curdling oaths to support the Mau Mau in their ruthless savagery. While the avowed purpose of the Mau Mau was to rid the country of the white man, comparatively few Europeans were killed. In fact, during the emergency more Europeans were killed in road accidents in Nairobi than were killed by the Mau Mau, the majority of victims being Kikuyu who refused to go along with the terrorists.

Today the Mau Mau conflagration has all but died out. Embers of it smolder, however, as noted in the report in the New York *Times,* February 18, 1959, on a trial based on the charge that the leader of the Mau Mau, one Kenyatta, was convicted on bribed testimony. This may result in the reopening of his case. Also, there is another secret society, the K.K.M. (Kiama Kia Muingi), coming to the fore that claims to have the same goals as the Mau Mau.

There is also much activity on the part of the more moderate members of both the European and African communities to work out their differences, which gives reason to hope that good judgment will prevail over intransigence and racial fanaticism. Taking the lead in this are such men as the minister of agriculture, Michael Blundell, who settled in Kenya thirty-three years ago, and an American-educated Kikuyu, Dr. Gikomyo Kiano. Endeavoring to help in this regard, the queen of England visited Kenya in February, 1959.

Government and Industry

The capital of Kenya is the rapidly expanding city of Nairobi of some 220,000 inhabitants. Situated in the White Highlands at an altitude of 5,450 feet, it has a pleasant climate. It has modern buildings, at least one ten stories high, an up-to-date international airport and a well-equipped drive-in cinema. Also a serious auto parking problem and such an acute housing shortage that many upon arriving have to stay at hotels while waiting and searching for homes.

Politically Kenya consists of a Colony and a Protectorate. The latter is a strip ten miles wide that is leased from the Sultan of Zanzibar, an island close by Kenya, and for which he receives an annual rental of 10,000 pounds. Both Colony and Protectorate are administered under the British Colonial Office by a Governor, a Deputy Governor and a Council of Ministers. There are also an Executive Council and a Legislative Council. The policy of the government is to gradually give the African more and more to say in governing himself; this policy, however, suits the extremists of neither side.

The government operates primary and secondary schools, for which fees are

charged. To assist with medical expenses it has a hospital contribution scheme on a scale graduated according to income. Most commercial firms have their own medical insurance schemes.

As for industry, Kenya depends largely upon agriculture, among its chief crops being coffee, sisal, tea and pyrethrum, the latter being a basic ingredient of insecticides. However, efforts are being made to develop industries such as in chemicals, clothing, hardware, plastics, tobacco and glassware. At present Kenya is suffering from a trade recession, common the world over, so that there is a surplus of labor, but industry still needs skilled men and qualified professionals and technicians. The general run of trade and white-collar jobs are well cared for by the Asiatics, often to the chagrin of aspiring Africans.

Doubtless best known of all is Kenya's big safari business based on its wildlife paradise. Thousands come each year from all parts of the world to hunt with gun or camera. Within a few miles of Nairobi you can see in its Game Park at close range such animals as giraffes, zebras, ostriches, baboons, crocodiles, hippos, gazelles, lions, leopards, cheetahs, all in their natural habitat. Most popular are the lions, who are so used to humans that it is possible to drive a car alongside them and quietly watch them. Particularly fascinating is it to watch their cubs at play.

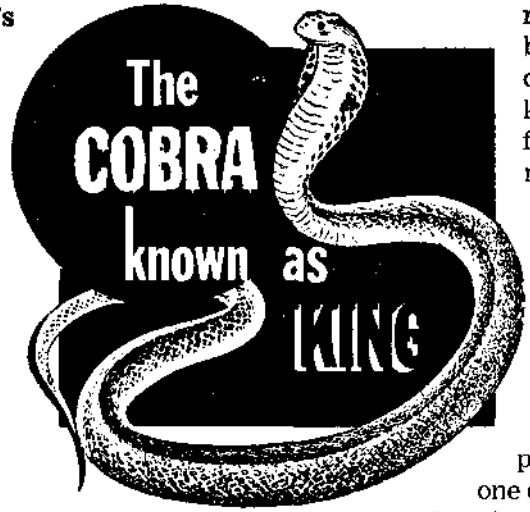
An even more excellent tourist attraction is the Amboseli National Reserve, where good accommodations can be had at the Safari Lodge at Ol Tukai. Africa's highest mountain, the snow-capped dome of Kilimanjaro, provides an impressive background to this game reserve. In addition to all the animals that can be seen in the Nairobi park, here are also elephants, rhinoceroses and buffaloes. Walt Disney's "The African Lion" was filmed here. In fact, films with an African setting have become very popular in recent years and Kenya has had many Hollywood and European stars filming on location. Nor to be slighted are the beautiful beaches of Kenya with their picturesque crafts.

There is, however, another activity going on in Kenya that should not be overlooked, the most vital of all, that of preaching the good news of God's kingdom. As the 1959 *Yearbook of Jehovah's Witnesses* shows, here also Jehovah God is blessing the efforts of his servants to bring comfort to men of good will that are conscious of their spiritual need by telling them of Jehovah's name and kingdom. They find many more persons than they can care for who welcome the opportunity to have someone teach them the Bible.

Home Discipline

❡ Every parent knows that the natural tendency of children is to do what they like and to avoid doing what they do not like. The first everyday problem of every parent is to teach his children to do the things they should do, whether they like them or not, and to avoid doing the things they should not do, even though they like to do them. The truth is that children believe in parental discipline. A survey of 96,000 high school pupils in 1,300 schools in the United States revealed the clear-cut opinion that parents should carefully restrict their teen-age sons and daughters as to hours, frequency of dates, places of amusement, choice of associates, smoking and drinking. In Canada, fully three quarters of the public think, according to a Canadian Institute of Public Opinion poll, that home discipline is not strong enough.—*The Royal Bank of Canada Monthly Letter.*

The COBRA known as KING



"THIS is the world's most interesting snake," once said America's noted reptile authority Raymond Ditmars of the king cobra. "It is the most dangerous of all living wild creatures. Combined with the deadliness of its fangs, it is extremely active and commonly inclined to attack. Coupled with insolence, sometimes prompted by curiosity, but more often by anger, is an intelligence that renders it unique."

Would you like to know more about the famous (or infamous) reputation of the cobra known as king? Well, then, we can start with the matter of beauty, for the king cobra is rated as one of the world's most beautiful snakes. This slender, graceful serpent is usually olive or yellow-brown; its color pattern may also include ringlike crossbands of black or markings of an orange-red color. Enhancing its beauty is its length, for this is a king-sized snake!

Of all the world's poisonous snakes, none come close to the "king's" maximum length—between eighteen and nineteen feet. Its more common length is twelve to fifteen feet. But even without this impressive length king cobra would be spectacular enough, as it is the business end of this snake that makes it so interesting and formidable.

The brand of poison king cobra manufactures is one of the most potent snake poisons in the world. Only a very few snakes in the world have a more potent poison. Recently *Scientific American* published a list of poisons with their potency rating. Potency was based on the amount of poison required to kill a man. The rating for the cobra was 20 milligrams (after its poison was dried); for the mamba 20; for the coral snake 5; for the Australian tiger snake 2 and for the krait 1.5. It is interesting to note that the most poisonous, the krait, is one of the most inoffensive of snakes; and the coral snake is often called sluggish. The tiger snake, on the other hand, is aggressive and rivals the king cobra for deadliness. But what the king cobra lacks in potency (and it can hardly be called a lack!) it makes up for in length, athletic ability, intelligence, aggressiveness and king-sized poison sacs.

The poison sac of the tiger snake is said to contain about 47 milligrams, that of the common cobra about 300 milligrams or twenty drops and that of the king cobra more than 450 milligrams or about thirty drops.

When king cobra bites he injects several lethal doses at a bite. And what bites! The ordinary poisonous snake merely makes a quick bite and lets it go at that. Not so king cobra! He bites and then hangs on, injecting more and more poison until much or almost all of the poison in its king-sized glands is emptied into its victim. "No other snake injects so much poison and no other snake does so thorough a job of destroying its victim," once said Frank Buck of "bring 'em back alive" fame.

Curiosity and Intelligence

It may be that the king cobra's curiosity adds to its dangerousness. It likes to inves-

tigate things carefully. Perhaps man feels that the king cobra has a strong, curious nature because, unlike other cobras, it operates during the day, living in the dense jungles of Asia and adjacent Pacific islands. When king cobra examines something, its bronze, round eyes are, as Ditmars puts it, "disconcerting in their intense stare." Occasionally, he says, "it will rear four feet high and stand as motionless as a great candlestick, staring fixedly. There is none of the nervous swaying or marked arching of the neck of the common cobra. The attitude is one of intense scrutiny."

For a snake, king cobra seems to have unusual intelligence. It uses this intelligence in making itself a regal living; in fact, because of its menu it gets its name "king." Its menu is simply snakes and more snakes. Come what may, smaller cobras or other kinds of serpents, king cobra will eat them. Probably no other snake lives on such a virtually exclusive serpentine diet as does king cobra. Though probably immune to most poisons, king cobra seems to avoid long-fanged serpents, knowing that they could inflict a nasty wound.

In captivity "king" displays remarkable intelligence; Raymond Ditmars uses the word "singular." He writes in his book *Snakes of the World:* "I have observed many demonstrations of the singular intelligence of the king cobra—and am using the word 'singular' because other snakes do not act this way. A newly arrived captive soon detects the character of glass, which covers the front of its cage. . . . Captive examples appear to recognize the persons who care for them, yet evince antagonism towards strangers."

Searching for Humans to Bite?

King cobra's reputation for attacking and pursuing man is notorious. Just how aggressive is this cobra king? Opinions vary. Frank Buck, who had traveled the world in search for animals, wrote in *Bring 'Em Back Alive:*

"Nowhere in the world is there an animal or reptile that can quite match its unfailing determination to wipe out anything that crosses its path. This lust to kill invests the king cobra with a quality of fiendishness that puts it in a class by itself, almost making of it a jungle synonym for death. One is always thinking of it in terms of loss of life. I find myself recalling a hundred and one instances of its destructiveness. . . . I can't get out of mind, for instance, the picture of a big water buffalo, a fine robust specimen weighing about 1,500 pounds, that, walking through a rice *padi,* had the misfortune to step too close to a ridge where a six-foot king cobra lay coiled up. The uncompromising reptile struck out and the buffalo was dead in less than an hour."

Though elephants have thick hides, they are sometimes bitten on vulnerable places such as at the tip of the trunk; then this mammoth creature dies in about three hours. A king cobra bite is fatal to man within a half hour to an hour.

As to "king's" aggressiveness, there are hundreds of stories confirming it. But the Englishman N. W. F. Tweedie, who has had considerable experience with king cobras, believes that their savagery is definitely overemphasized. He cites examples of king cobras that were far from aggressive.

As a species, though, king cobras are exceptionally aggressive. Many reports indicate, however, that these belligerent displays take place after some kind of disturbance. One account tells of a hunter in India who saw a king cobra about twenty-five feet away. It seems that the cobra had first spied the man, because it was reared up about three feet above the ground, carefully scrutinizing the man. After surveying the situation for about a

minute, the king cobra slithered off away from the hunter. But the hunter hurled a stone at the serpent; it struck the snake on the back of the head. Quite understandably king cobra was furious. It took off for the hunter with deadly intent, but a heavier stone hurled by the hunter landed on the snake's neck. It was a crippling blow, and the hunter easily killed the cobra.

That king cobra will pursue man there is little doubt, but more often than not there is some exciting factor. Says Raymond Ditmars: "There is no doubt about its fearlessness, nor about its disposition to quickly advance and attack if interfered with, but it seems rash to form the conjecture that the average king cobra pursues man on sight. . . . The explanation of attacks of this serpent appears to largely revert to the breeding season. . . . [Then] these snakes are extremely savage and hostile at human intrusion, will rise from the ground four to five feet, angrily hiss, and some among their numbers come straight at the person blundering upon their lairs. This is probably the basis for this reptile's extremely bad reputation, coupled with its insolence in preferring to fight rather than flee if man or domestic beast brushes actual contact with it when prowling."

Snake That Builds a Nest

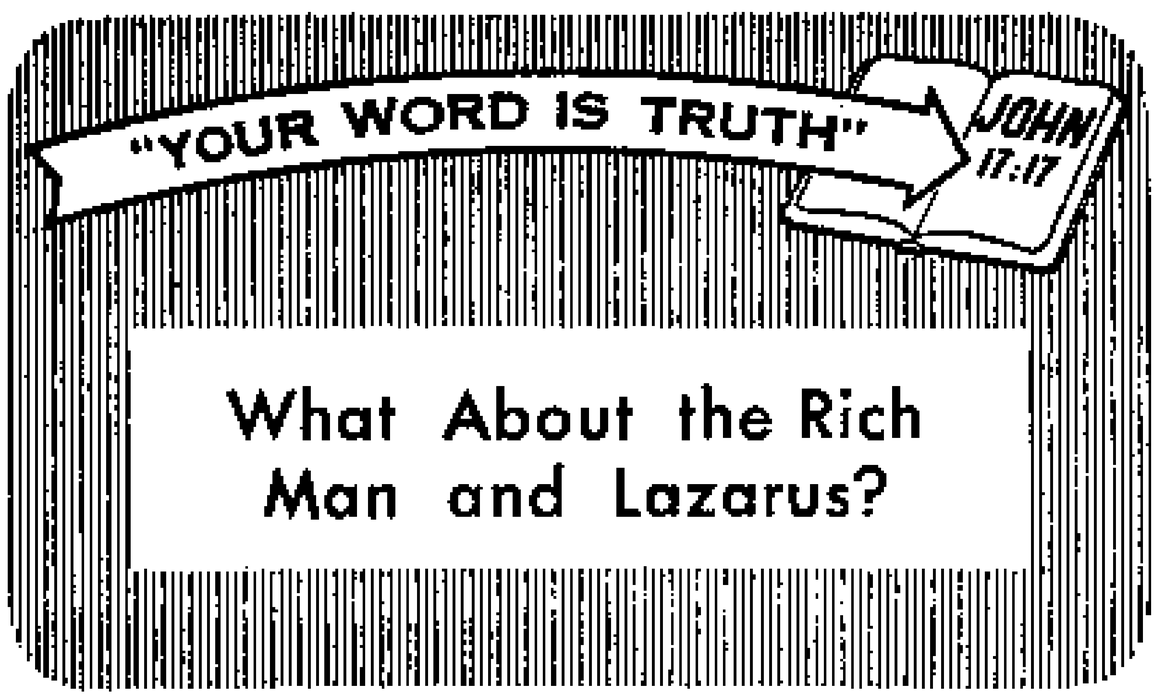
Nonetheless, this reptile authority believes that king cobra's intelligence, athletic quality and deadliness make it prudent for anyone passing through its known domains to proceed with great caution. This is especially so during the breeding season, when the king cobra, demonstrating another unusual trait, builds itself a "nest." It is not much more than a heap of leaves, probably shoved into position by sideways movements of the snake's body. Mrs. King Cobra then lays twenty-one to forty eggs in the bottom of the nest. She remains on guard, coiled in an upper compartment.

One can well imagine how Mrs. King Cobra will react if man or elephant should disturb the nest. In *All About Reptiles* W. S. Berridge writes: "Captain G. H. Evans, in the *Journal of the Bombay Natural History Society,* tells us that a Burmese who happened inadvertently to disturb a brood of them was chased by the female. He ran away as fast as he could towards a river, into which he plunged and swam across. He then clambered out on the bank, but was terrified to see that the snake had followed him, and was reared up, ready to strike. Fortunately the man had the presence of mind to take off his turban and throw it at the serpent. Upon this it wreaked its vengeance."

Not without reason the cobra known as king is called "the most dangerous of all living wild creatures" as well as "the world's most interesting snake."

Hair

¶ "The average adult scalp," says the volume *Dermatology,* "contains about 120,000 hairs—blondes about 140,000; redheads about 90,000; and brunettes about 110,000. Scalp hair grows at a rate of about one-half to three-quarters of an inch per month. Long hairs grow more slowly than short ones. The average life of a scalp hair is two to six years. The healthy scalp loses a certain number of hairs every day and a normal scalp begins to grow a certain number of new hairs every day, the rate of loss and replacement varying from person to person, and from time to time in the same person."



THAT is a favorite question asked by those who hold to the teaching of eternal torment for the wicked. Thus clergyman W. Ray Duncan begins his arguments in his forty-eight-page booklet *An Answer to No-Hellism* by quoting all of Luke 16: 19-31, the account of the rich man and Lazarus, as the best possible proof of eternal torment for the wicked.

And a tract entitled "So You Don't Believe in Hell!" also starts out by quoting: "And in hell he lift up his eyes, being in torments . . . And he cried and said, Father Abraham, have mercy on me, . . . for I am tormented in this flame."—Luke 16:23, 24, *AV*.

What about these arguments? Are they sound? Do those words of Jesus prove that eternal torment is the fate of the wicked? No, they do not. Why not? Because Jesus obviously here was speaking a parable. In fact, only by understanding that point does what he said make sense. Besides, are we not told that "without an illustration he would not speak" to the crowds? There is even some evidence that Jesus made use of a parable that was current in his day. —Matt. 13:34.

In examining the parable let us note first of all that nothing is said about the rich man as being wicked; only that he dressed and dined well. Neither is anything said about Lazarus as being a God-fearing man, but only that he was poor and covered with ulcers. Nowhere does the Bible teach that it is wicked to be rich. Abraham was a very wealthy man; so were Job, King David, Solomon and Joseph of Arimathea. Nor is poverty in itself a virtue. In fact, the wise man tells us that many a man's poverty is due to his own foolishness or laziness.—Prov. 20:13; 24: 32, 33.

Next we read that both died. The poor man, Lazarus, was taken by angels to sit in Abraham's bosom, whereas the rich man went to Hades, there to suffer fiery torments. Is it reasonable to conclude that Jesus meant that Lazarus literally sat in the bosom of Abraham? How could that be when Jesus plainly stated that, at least up to the time he was on earth, no one had ascended into heaven?—John 3:13.

If what happened to Lazarus is not to be taken literally, then why put a literal construction on what Jesus said happened to the rich man? Hades is literally the realm of the dead or gravedom and corresponds to the Hebrew word *sheol,* concerning which we are told: "All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going"—regardless of whether you are good or bad.—Eccl. 9:10.

Further, to hold that any at death go to a burning hell would be to belie God's judgment of sinner Adam: "Dust you are and to dust you will return." It also contradicts the apostle Paul's plain statement that "the wages sin pays is death." More than that, the apostle Peter likens the wicked to brute beasts, to "unreasoning animals born naturally to be caught and destroyed." Does eternal torment or annihilation await the lower animals? Peter says that the same fate awaits the wicked. —Gen. 3:19; Rom. 6:23; 2 Pet. 2:12.

Besides, did not Jesus say: "Do not marvel at this, because the hour is coming in

which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment"? If at death man goes to either heaven or hell, how can it be said that at some future time Jesus will call all the dead forth from their memorial tombs?—John 5:28, 29.

Then what is the application of this illustration? The rich man or Dives, as he is sometimes called, well represents the clergy of Jesus' day who were well provided with spiritual riches; men who considered themselves children of God's kingdom, figuratively clothed in purple, and who claimed to be righteous, pictured by the white linen Dives wore. On the other hand, Lazarus pictured the Jewish common people whom the religious leaders despised as the *am ha-a'rets*, "people of the earth." Of them the Jewish clergy said: "This crowd that does not know the law are accursed people."—John 7:49.

Then death, as it were, came to each class—picturing what? A change, even as the apostle Paul indicates at Colossians 3:3: "For you died, and your life has been hidden with the Christ." What brought about this change? Jesus' preaching of the good news of God's kingdom. By reason thereof many of the Jews became the spiritual remnant of Jewry and were given the hope of the heavenly kingdom, becoming part of the spiritual seed of Abraham that is to bless all the families of the earth.—Gal. 3:16, 29.

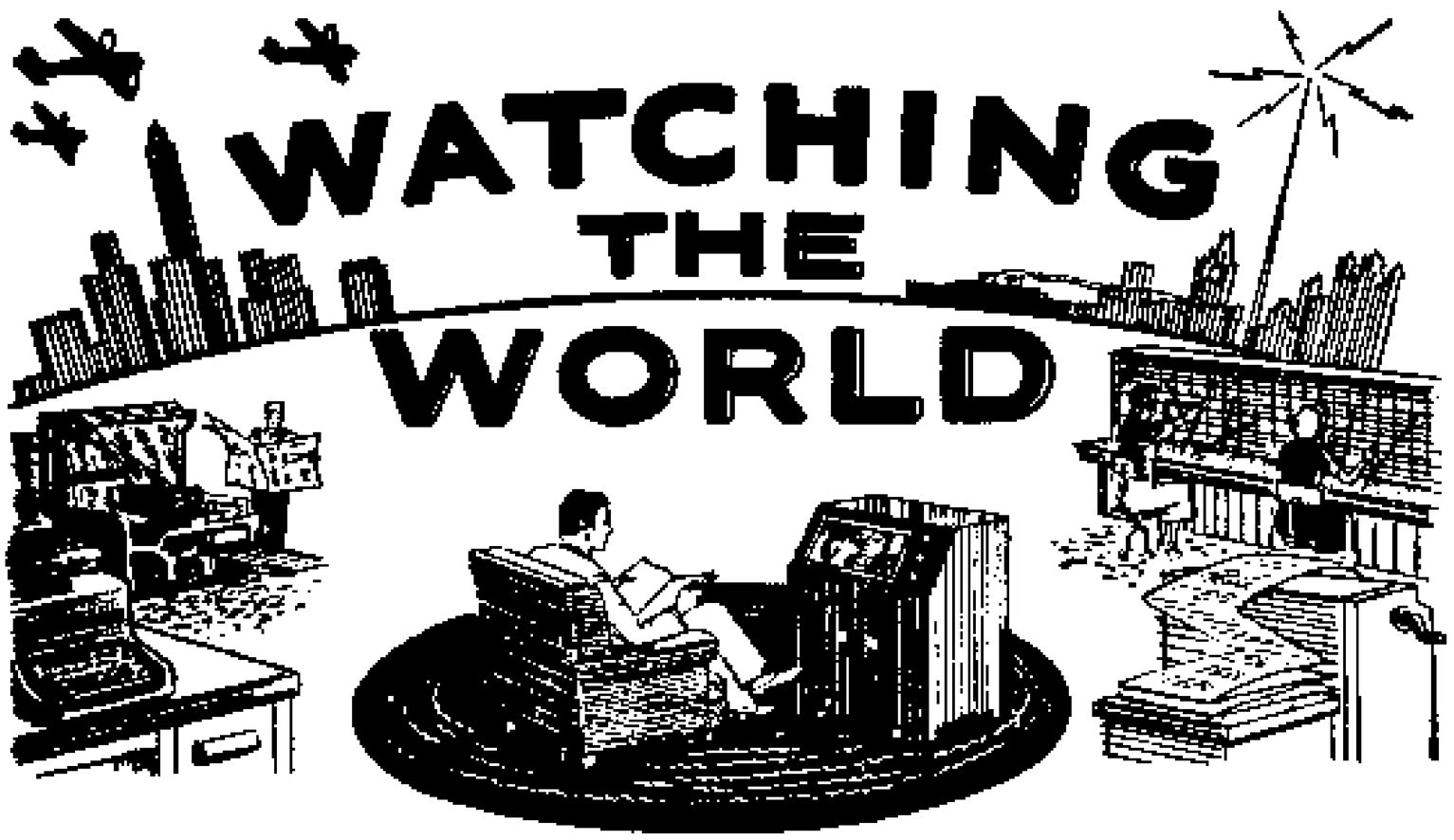
At the same time Jesus' exposé of the clergy caused a change to take place in their lives. From their state of self-righteousness and luxurious ease they were brought into such a state of torment that they had no rest until they had put the Son of God to death.—Matt. 21:45, 46.

And what about the chasm between the two? This pictures Jehovah's righteous judgments which cannot be changed as regards the two classes. (Mark 3:28-30) As for the five brothers of the rich man, these well picture the associates of the Jewish clergy who manifested the same spirit as the Pharisees. In that these refused to believe Jesus they refused to believe Moses, for Moses wrote of Jesus. Jesus said that even if one was raised from the dead these would refuse to believe, and so it proved to be: both Lazarus, the brother of Mary and Martha, and Jesus himself were raised from the dead, and still they refused to believe.—John 12:10, 11; 1 Cor. 15:3-12.

All of this finds a striking parallel in our day. Again there is a clergy class that flaunted its spiritual riches and that has been reduced to a state of being tormented by the preaching of the truth by God's servants. And again there is a lowly Lazarus class that has experienced a change to God's favor particularly since 1919. Since then these anointed witnesses of Jehovah have been preaching the good news of God's established kingdom. By reason of their preaching, hundreds of thousands of others, men of good will, have been privileged to share in the comfort enjoyed by the modern Lazarus class, otherwise termed in the Scriptures "the remnant." And today, too, we see the associates of the rich man, the politicians and men of industry, finance and commerce, also refusing to believe.

Thus we see the various details of this illustration of the rich man and Lazarus having a twofold fulfillment, further proving that Jesus uttered a parable, not a historical incident.

The living are conscious that they will die; but as for the dead, they are conscious of nothing at all.—Eccl. 9:5.



Statehood for Hawaii

◈ The territory of Hawaii, 2,000 miles from continental U.S., was approved, on March 9, for statehood by a vote of 323 to 89 in the U.S. House of Representatives. Just the day before, the Senate had given its approval by a vote of 76 to 15. On March 18 U.S. President Dwight D. Eisenhower signed the Hawaiian statehood bill. Before actually becoming a state, however, Hawaii must hold a referendum approving statehood, to be followed by primary and general elections. President Eisenhower will then issue a proclamation of the territory's acceptance into the Union. Hawaii's population of 578,000 is made up of persons of pure and part Hawaiian, Filipino, Japanese, Caucasian and other racial backgrounds.

Turmoil in Tibet

◈ Reports reaching New Delhi on March 20 revealed that a revolt against the Communist Chinese had broken out in Lhasa, capital of remote Tibet. The whereabouts of the Dalai Lama, religious and temporal ruler of the Tibetans, was unknown. Some sources felt that he might be a prisoner of the Chinese Communists, whereas others thought that he might be directing the revolutionary movement from some remote area. On March 25 the Kashag, Tibet's cabinet, declared the country to be independent and demanded the withdrawal of the Chinese Communists. The Communists have directed Tibet's military and foreign affairs since the enacting of a treaty granting them those controls on May 23, 1951. Thubten J. Norbu, a brother of the Dalai Lama, said that about 90 percent of his country's populace were resisting Communist domination. Those who refuse to enter collective organizations are told to get out, according to Norbu. "Those who can ride horses flee to the hills," he said, "those who are left--the old, the very young and the women--are machine-gunned by the Chinese."

Project Argus

◈ On March 19 it was revealed that in early September the U.S. had exploded three atomic devices about 300 miles above the South Atlantic. The experiment, carried out by the U.S. Navy under the supervision of the Defense Department and the Atomic Energy Commission, was called Project Argus. The detonation of the three atomic devices resulted in a globe-encircling blanket of radiation. The explosions also caused various auroral displays. The radiation from the blasts had enveloped the earth in less than an hour and had apparently lasted for several weeks. Project Argus was lauded by one source as "the greatest scientific experiment ever conducted." Though inconclusive and incomplete, data obtained by these explosions showed widespread interference with radio and radar. They also provided scientists with considerable information about the earth's magnetic field.

The French Vote

◈ Municipal elections were held in France on March 8 and 15. In the first of these, covering thirteen major cities, Communists obtained 27.7 percent of the popular vote. On March 15, however, in 38,000 municipalities throughout the country, the Communists received only 16.3 percent of the total votes. The newly elected municipal councilors would make up a considerable number of the electors in the French Senate and thus this is where the election results would largely be felt.

Cyprus: Arms Turned In

◈ Members of the E.O.K.A., the National Organization of Cypriote Fighters, turned in their weapons throughout Cyprus on March 13. Their leader, Col. George Grivas, had requested that his followers do so and that they now support the new Cypriote government. On February 19, under provisions of an agreement between Greek and Turkish Cypriotes and representatives of Britain, Greece and Turkey, Cyrus is to become an independent republic. In the past four years of violence and unrest on the island, 601 persons were killed and over 1,200 were wounded.

Poland: War Crimes Trials End

◈ Former Nazi Gauleiter, Erich Koch, was sentenced to death on March 9 by a Polish court in Warsaw. Koch was charged with responsibility for the deaths of 300,000 persons, Poles and Polish Jews, during the Nazi occupation of Poland.

Unless the 63-year-old former Nazi official appealed within three weeks, he was to be executed, possibly by hanging.

Macmillan Visits U.S.

◈ On March 20 British Prime Minister Harold Macmillan met with U.S. President Dwight D. Eisenhower to discuss means of dealing with Moscow on Berlin and German issues. Both leaders agreed that they would meet with Soviet Premier Nikita S. Khrushchev, probably in late summer. The heads-of-government conference would come after a foreign ministers' meeting scheduled to begin May 11. Commenting on his discussions with Eisenhower, on March 23 Macmillan said that these were "the best conference we ever had."

Self-Rule for Northern Nigeria

◈ Northern Nigeria achieved internal self-government on March 15. It was the last of the country's three regions to do so. Nigeria, with a total population of about 30,000,000, is to become a completely independent country in October, 1960. It covers an area of about 373,000 square miles and is Britain's largest colony.

Vote in Northern Rhodesia

◈ The United Federal party received considerable backing in the March 20 elections in Northern Rhodesia. Incomplete reports showed that the party, headed by Sir Roy Welensky, had won thirteen of the twenty-two elected seats in the Legislative Council. The United Federal party is against African nationalism. Welensky's apparent victory is considered a further step toward the nation's achieving dominion status within the British Commonwealth. Welensky expects Northern Rhodesia to attain this status by 1960.

Rojas Found Guilty

◈ On March 18 the Colombian Senate, by votes of 62 to 4 and 65 to 1, found Lieut. Gen. Gustavo Rojas Pinilla guilty of violation of the national constitution and abuse of power during his administration as president of that nation. Rojas had taken power in a military coup in 1953, but was ousted by a military junta in 1957. Though at first he had fled from Colombia, he returned in October, 1958. A Senate committee was set up to fix a sentence for the country's ex-president.

Rebel Regime in Maldives

◈ A revolutionary government over what was termed the United Suvadiva Islands was set up in the Maldives early in March. A spokesman of the rebel regime gave "misrule and imposition of new high taxes on almost everything" as reasons for the revolt. The rebels were reported to be in control of three southern atolls of the Maldive group. Though the Maldivian government promised to act against them, the insurgents were not dealt with immediately. The Maldives are 450 miles southwest of Ceylon in the Indian Ocean. They have a population of about 82,000, though most of the 7,000 islands in the archipelago are uninhabited. The Maldives, under British protection since 1887, became a republic in 1953. After a coup in 1954, however, a sultanate was established headed by Sultan Al Amir Mohammed Farid Didi.

"Strong Presumption"

◈ In a note to Moscow on March 23 the U.S. held that there was a "strong presumption" that the Russian fishing trawler Novorossisk had been responsible for breaks in five trans-Atlantic telephone and telegraph cables near Newfoundland between February 21 and 25. A U.S. naval boarding party had invoked provisions of the 1884 Convention for the Protection of Submarine Cables in investigating the Soviet fishing vessel. Moscow had protested the boarding on March 4. In its note the U.S. held tha the cables had been severed by cutting and "that the evidence in its possession raises a strong presumption that the master and crew of the Soviet trawler Novorossisk had violated Article 2 of the Convention of 1884."

Seaway Tolls

◈ On February 12 Canada and the U.S. announced an agreement on tolls for the St. Lawrence Seaway. The tolls, to go into effect April 1, are thought to be sufficient to cover operating costs and to liquidate construction debts. Certain rail, port and shipping interests, however, have called the fees unrealistically low.

Indian Uprising

◈ The council house of Ohsweken, capital of the Six Nations Reserve near Brantford, Ontario, Canada, was seized by a group of Indians on March 5. In 1924 the Canadian government withdrew the Indians' tribal rights to rulership by hereditary chiefs and established a twelve-man council to administer affairs of the reserve. Chief Joseph Logan, Jr., and his followers, numbered at about 1,000, hold that their reserve, twelve miles square, is but a portion of the land grant given them by King George III of England in 1784. The tribes comprising the Six Nations, with a total population of about 6,000, are the Cayugas, Mohawks, Oneidas, Onondagas, Senecas and Tuscaroras. Though at first the Canadian government took no action, the Indians were ousted from the council house by the Royal Canadian Mounted Police after about a week's occupancy.

Radio Contact with Venus

◈ In a report issued on March 19 eight physicists of the Massachusetts Institute of Technology revealed that success had been attained in making radio contact with Venus. The experiments had taken place on Feb-

ruary 10 and 12, 1958. The intervening months had been spent in isolating the signals from static picked up in space. This was the first time a radio beam had ever been bounced off a planet. According to electronic computation there is less than one chance in 10,000,000 that the signals received were not actually those that were sent. In addition to revealing certain things about the surface of Venus, a planet enclosed in cloud layers, the experiment is viewed as a considerable stride toward more accurate measurement of interplanetary distances.

Antarctic Land Mass

◈ At one time it was believed that Antarctica was made up of a number of islands covered over by a great body of ice. In the latter part of 1958, however, a Russian expedition trekked from Mirny on Antarctica's Knox Coast to a point approximately 1,400 miles inland, called the "pole of relative inaccessibility." About every thirty to fifty miles the Russians made soundings of the icecap by setting off dynamite charges. By this means sound waves were sent down through the ice and echoes were received from the land masses underneath. The experiments revealed a large continuous land area under the icecap. It appears that the topography of Antarctica's continental land mass varies from 5,000 to 10,000 feet above sea level. In some areas the ice covering is about 3,000 feet thick.

"Gospel of Thomas"

◈ In 1946 peasants discovered in an earthen jar, about sixty miles from Luxor, Egypt, a number of leather-bound papyrus manuscripts in the Coptic language. Among these was the "Gospel of Thomas." It is an apocryphal writing that is not a part of the Bible. After thirteen years of research scholars have revealed that it contains 114 sayings attributed to Jesus Christ. Some of these are said to agree word for word with the canonical Gospels. Others are variations of Jesus' sayings recorded in the canonical Gospels, and there are some that are unknown and are not found in the true Gospel accounts. Commenting on the sixteen-hundred-year-old document, Dr. Oscar Cullman, a professor of Early Christianity at the Sorbonne in Paris, says that the Gospel of Thomas "was rightly not included in the New Testament." "Our four canonical Gospels are the only ones on which we can rely," said Cullman, adding, "Again and again we must marvel at the fact that from the large number of primitive Christian writings only those were accepted as canonical which really came from the oldest time and which were free from heretical tendencies."

DEATH COMES TO ALL
--but does death end all?

Some say Yes. Many say No. Others say: "No one ever came back to tell us." But still others say: "Not so. Messages are received from the dead every day." Are you confused? Would you like an authoritative answer? Then why not ask: "What do the Scriptures say about 'survival after death'?" The answer may surprise you, but you can be sure it will be to your eternal welfare. Can you open your Bible and turn to texts on all features of the subject? You will have them at your fingertips with the 96-page booklet entitled "What Do the Scriptures Say About 'Survival After Death'?" Order your copy today for only 8d.

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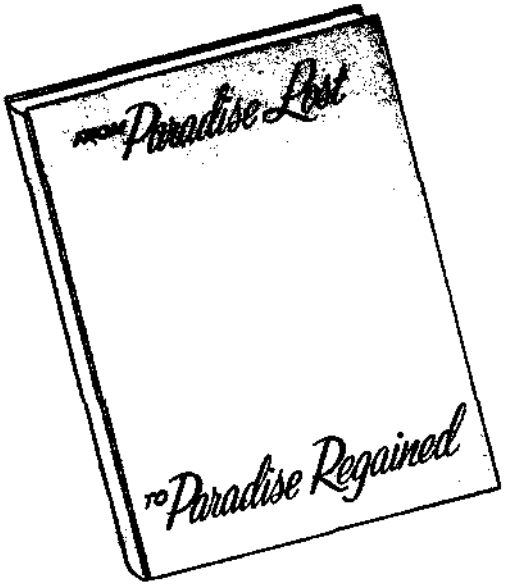

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Awake!

- God's Answer to Prayer of Distressed Humanity — PAGE 5
- Berlin—A Bone of Contention — PAGE 12
- Teaching by Television — PAGE 16
- The Great Lakes of North America — PAGE 21

MAY 22, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England

N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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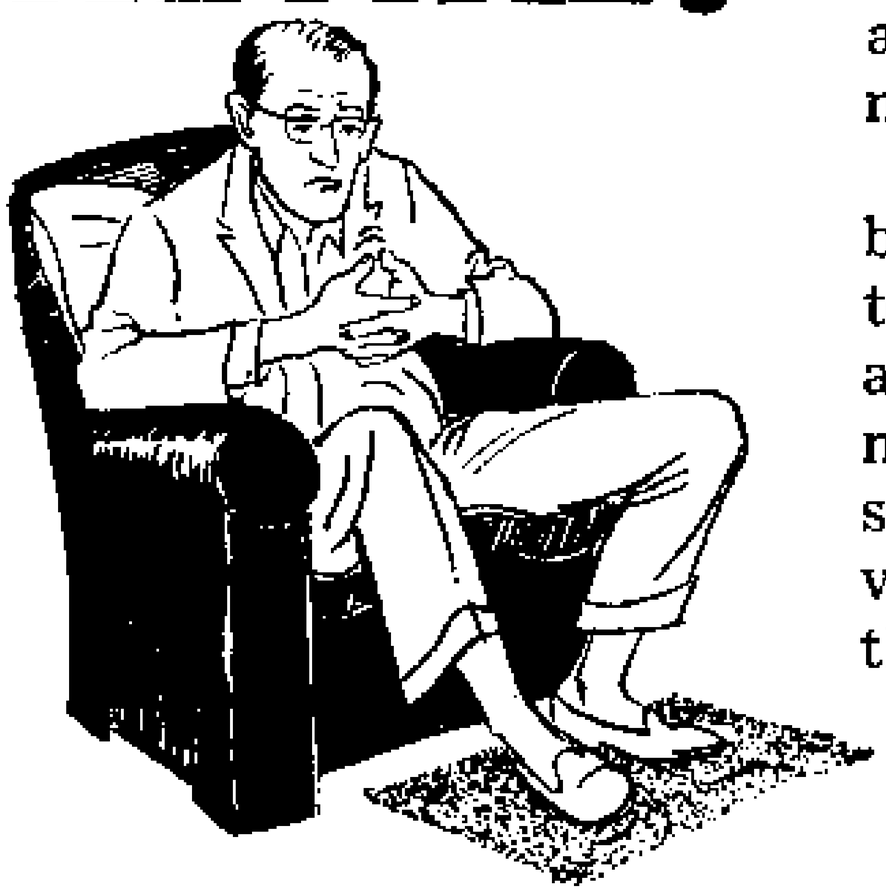
Awake!

"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, May 22, 1959 | Number 10

Do YOU want to RETIRE?



WHEN your alarm clock awakens you on a Monday morning, how do you feel? Do you sit on the edge of the bed wishing for the day when you do not have to get up and go to work? If you do you are not alone. But is retirement the happy time you imagine it to be? Many social scientists and retired persons do not think it is.

The big problem that would face you is what to do with your time. It is true that you could sleep in every morning, but what would you do the rest of the day? When this problem confronts you every day, will you not wish for your old job?

For some persons the change from daily work to daily leisure upon retirement produces bad effects. Regarding this the New York *Times Magazine* of February 15, 1959, said: "Gerontologists—medical men who specialize in problems of old people—have testified that forced leisure often results in 'retirement shock'—a numb inability to adjust that leads to depression, illness and premature death." The article cites the case of an executive who was compelled to retire at the age of sixty-five because of company rules and states: "After eleven months in which a sense of uselessness and loneliness mounted, he killed himself." This, of course, is an extreme case of retirement shock.

The way to avoid the bad effects of retiring is to work. Instead of sitting about the house doing nothing day after day some retired persons develop hobbies to occupy their time; others find part-time jobs and still others engage in small money-making enterprises.

Work may seem unpleasant while you are engaging in it, but it is far better for you mentally and physically than doing nothing. Idleness is deteriorating. In his book *The Retirement Handbook* Joseph Buckley states: "The secret of longevity in retirement is to keep active both mentally and physically. If the mind and the body are allowed to remain inactive for any considerable period of time, the result is a rapid deterioration of their functions."

Although there are many companies that compel employees to retire at the age of sixty-five, there are a number that consider this practice unwise. By permitting an employee to continue working after sixty-five the company benefits from his

experience and knowledge and does a service to the employee. His retirement can come as a gradual tapering off. Some companies rehire their retired workers on a part-time basis or use them as consultants.

A person's usefulness as a worker does not cease when he reaches the age of sixty-five. He is more stable, more careful and more responsible than many younger employees, not to mention that he has much greater experience. He can learn new things if he wants to. Buckley states that it is "the lack of interest in learning rather than biological degeneration [that] is responsible for the myth that older people are slow, or unable, to learn." At the age of eighty-five Arturo Toscanini could memorize the score of an entire opera. Justice Holmes began the study of Greek at the age of ninety. A widow of ninety-one has taken up the study of philosophy at a New York school. These examples prove that older persons can learn new things and need not be idle when they retire. There are many retired persons who pursue studies they never had time for before.

Man was not designed to live in idleness but rather to work. When the first man was placed in the garden of Eden by his Creator he was given a work assignment. "Jehovah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it." (Gen. 2:15) He also had the task of thinking up names for "every wild beast of the field and every flying creature of the heavens."

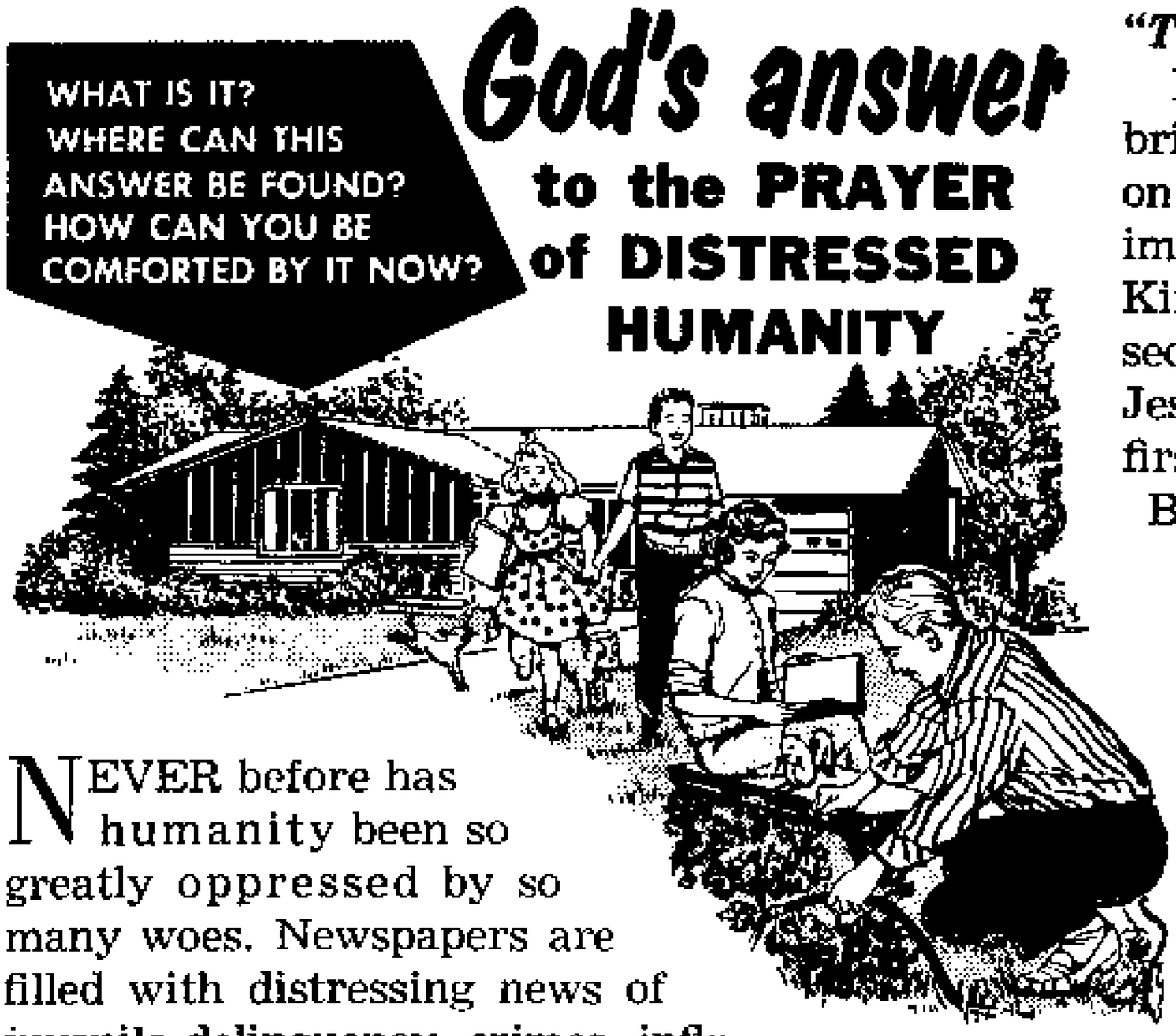
It is a mistake to think that lying under a tree in total idleness would be living in paradise. That was not true in the first paradise, and it will not be true when paradise is restored. Idleness is degenerating. It was one of the contributing factors to the wickedness of Sodom. "This was the sin of your sister Sodom: she and her daughters lived in pride, plenty, and thoughtless ease."—Ezek. 16:49, *AT*.

Idleness contributed to the downfall of more than one civilization. Regarding this Dr. Edward Stieglitz said that "superabundance of leisure, or the abuse thereof, has marked and initiated the decadence of cultures throughout history." An outstanding example is that of ancient Rome. The historian John Lord tells us, in his book *Beacon Lights of History*, that in Rome "habits of industry were destroyed, and all respect for employments that required labor. The rich were supported by contributions from the provinces. . . . The poor had no solicitude for a living, since they were supported at the public expense. All therefore gave themselves up to pleasure. Even the baths, designed for sanatory purposes, became places of resort and idleness, and ultimately of intrigue and vice."

It is God's purpose that man should work. This is evident not only from his commands to the first man but also from his commands to Christians, as voiced by his chief Representative, Jesus Christ. On one occasion Jesus said: "We must work the works of him that sent me while it is day." (John 9:4) Those works consisted chiefly of preaching and teaching the commands and purposes and truths of God. The divine will that Christians should work was also expressed by the apostle Paul: "If anyone does not want to work, neither let him eat." (2 Thess. 3:10) The ministry provides upbuilding work for all Christians today, whether they are engaged in secular occupations or are retired from them.

If you realize how essential work is to your mental and physical well-being you will not want to retire to a life of idleness. No matter how unpleasant it may be for you to get up in the morning to go to work, you are better off by far than the person who wakes up to face another day of boredom and a feeling of uselessness. Look upon productive work as a blessing. For your own good keep working.

God's answer to the PRAYER of DISTRESSED HUMANITY



NEVER before has humanity been so greatly oppressed by so many woes. Newspapers are filled with distressing news of juvenile delinquency, crimes, inflation, higher taxes, greed and dishonesty in politics, the cold war and threats of a hot war, food shortages and diseases. Heart disease and cancer yearly claim the lives of hundreds of thousands of persons. To lose a loved one to death is one of the most unbearable things that distressed humanity must endure. How long, people ask, will such frightful conditions plague mankind? Will it always be like this?

Many from distressed humanity have prayed to God to show them what hope there is. Has God answered their prayer? Indeed he has. God's answer is found in his Holy Word, the Bible. Fittingly God has used his beloved Son, Christ Jesus, to express his answer. In his sermon on the mount Jesus gave us God's answer when he taught his followers how to pray: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth.'" (Matt. 6:9, 10) Ah, here is God's answer to the prayer of distressed humanity—his kingdom!

"The Kingdom of the Heavens"

Because God's kingdom will bring about God's will right here on the earth, nothing is of greater importance to mankind than the Kingdom. All other interests are secondary to the Kingdom, since Jesus said: "Keep on, then, seeking first the kingdom." (Matt. 6:33) Because of its primary importance Jesus quit the carpentry work and worked full time at preaching God's kingdom, thereby bringing good news to distressed mankind: "Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom." —Matt. 9:35.

The Kingdom is a real government. It is a heavenly government. Showing that God's kingdom is heavenly, Jesus introduced many of his illustrations by the phrase: "The kingdom of the heavens is like . . ." (Matt. 13:31) It is impossible to read very far in the gospel accounts of Matthew, Mark or Luke without reading about the Kingdom. Matthew's account contains twenty-eight chapters. Did you know that the Kingdom is mentioned in twenty-one of these chapters? In the thirteenth chapter of Matthew alone Jesus used the phrase "the kingdom of the heavens" eight times. All together the word "kingdom," referring to God's heavenly kingdom, appears in that one chapter twelve times! Jesus truly stressed God's kingdom as the only hope for distressed mankind.

God's heavenly government has a King and 144,000 royal associates. Those who reign with Christ in his kingdom are chosen from among men and are an exception to the rest of mankind, since they will be the only ones ever taken to heaven. They are "the hundred and forty-four thousand,

who have been purchased from the earth." (Rev. 14:3) The Bible shows that there will be many earthly subjects of God's kingdom. In the same sermon in which Jesus told us to pray for the Kingdom, he indicated that the Kingdom would have earthly subjects, in his well-known words: "Blessed are the meek: for they shall inherit the earth."—Matt. 5:5, *AV*.

How does God's kingdom answer the prayer of distressed mankind? By bringing an end to all wickedness, wars, crime and violence. Showing what the Kingdom would accomplish, Christ, the King, said he would "send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, and they will pitch them into the fiery furnace. . . . At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father." (Matt. 13:41-43) For the Kingdom's earthly subjects to shine "as brightly as the sun" they need relief from the oppression of sickness and death. This God's kingdom will provide, for of its King it is written: "He must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed."—1 Cor. 15: 25, 26.

But what of those who have died? How will the Kingdom benefit them? By means of the Kingdom, death and Hades (the common grave) will give up those dead in them. (Rev. 20:13) Pointing forward to that grand time when the kingly "judge of the living and the dead" raises all those in the graves or memorial tombs, Jesus said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29) All who are raised from the dead in an earthly resurrection are in line to "inherit the earth" by gaining the prize of everlasting life by being obedient subjects of the Kingdom.—Acts 10:42; Matt. 5:5.

Power of Established Kingdom

Distressed humanity should take heart in the fact that the long-prayed-for kingdom is already established in heaven. Bible prophecies and related facts show that the Kingdom's establishment took place in heaven A.D. 1914. That year the "seven times" of the "appointed times of the nations" ended, and it was time for Christ to be made "King of kings." Prior to 1914 Christ was sitting down at the right hand of the throne of God, "awaiting until his enemies should be made a stool for his feet." (Heb. 10:12, 13) But in harmony with Daniel 7:14 Christ received the long-promised kingdom A.D. 1914 and, invisible to human eyes, "there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—*AS*.

Following the birth of God's kingdom, there was another event invisible to human eyes: "War broke out in heaven." (Rev. 12:7) In this heavenly conflict Satan and his demons were "hurled down to the earth." This meant increased woes for distressed mankind, as the Bible shows: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:9, 12) During this "short period of time" left for this old world and its false god, Satan the Devil, the good news of the Kingdom's establishment must be preached to all the nations, just as Jesus foretold in his great prophecy concerning the "end of the world" or "last days." Said Jesus: "This good news of the kingdom

will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14.

Kingdom Makes a New World Possible

Ah, so the Kingdom will bring a complete end to this oppressive old, wicked world! The "accomplished end" that Jesus said would come after the Kingdom preaching is finished is not the end of this earth; it is the end of the present evil world or system of things. Its destruction at God's universal war of Armageddon makes way for a righteous new world. Showing the invincible power of God's kingdom are the words of the prophet Daniel: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, *AS*.

But more than the removal of the nations of the earth must take place to bring in a new world and relieve distressed mankind. The invisible god of this world, "the god of this system of things," the Devil, must be put out of the way along with his demonic spirit creatures. The Bible assures us that God's kingdom will destroy the symbolic heavens of this wicked world and thus put Satan and his demons out of the way. Foretold the apostle Peter: "Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered [destroyed]."—2 Cor. 4:4; 2 Pet. 3:10, 12.

The destruction of the symbolic "heavens and the earth that are now" does not leave a void. No, God replaces the wicked heavens and earth with "new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:7, 13.

New World Society Now

This promised new world of righteousness is at hand, for the Kingdom is established, and within this generation God's heavenly government will destroy this wicked world. Since the birth of God's kingdom there is, in fact, a New World society on earth. The New World society is the outgrowth of the Kingdom's operation and, unlike the Kingdom, is visible to human eyes. It has been functioning on earth since 1919 with visible results. Each year tens of thousands of new believers declare themselves for God's kingdom and associate themselves with the New World society of Jehovah's witnesses in proclaiming God's kingdom as the hope of mankind.

Having embraced God's answer to the prayer of distressed humanity, those of the New World society are not despondent over the world's grim situation. Why? Because they know these distressing things were foretold to come upon the earth following Satan's defeat in heaven. None other than Christ Jesus foretold these things: "On the earth anguish of nations, not knowing the way out . . ., while men become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21: 25, 26) Concerning the woes, such as world wars, food shortages and pestilences that were foretold to come upon the generation of mankind in the "last days," Jesus said: "These things are a beginning of pangs of distress."—Matt. 24:8.

"Lift Your Heads Up"

Since 1914 (A.D.) these foretold "pangs of distress" have come upon one generation in fulfillment of Bible prophecy. Though those of the New World society

take a serious view of these woes and pangs of distress, they are also obedient to the command of Christ: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28.

Ah yes, when one understands the meaning of these pangs of distress, then these very distress-causing happenings are in themselves cause for casting off the garments of distress and dismay. No more should the head be held low in despondency; no more should the true Christian be dispirited in hopeless dejection, for now is the time of all times for lifting up one's head in joyful expectation of impending deliverance at God's war of Armageddon. "Rejoice in the hope ahead."—Rom. 12:12.

Though deliverance is so very near, death still is with us. How, then, can those of the New World society seem so happy? Because even death does not hold the terror or produce the hopelessness that it does for those who do not know the Kingdom hope. When those of the New World society lose a loved one to death, they are not overcome by despondent grief. They do not grieve overmuch, because the Bible declares: "We do not want you to be ignorant concerning those who are sleeping in death, that you may not sorrow just as the rest also do who have no hope." (1 Thess. 4:13) This does not mean that those of the New World society do not sorrow at the death of a loved one. They do. Even the Lord Jesus "gave way to tears" at the death of his beloved friend Lazarus. (John 11:35) But the grief is not excessive or hysterical. The resurrection hope comforts them, for, like Paul, they "have hope toward God . . . that there is going to be a resurrection of both the righteous and the unrighteous."—Acts 24:15.

No More Tears and Tombstones

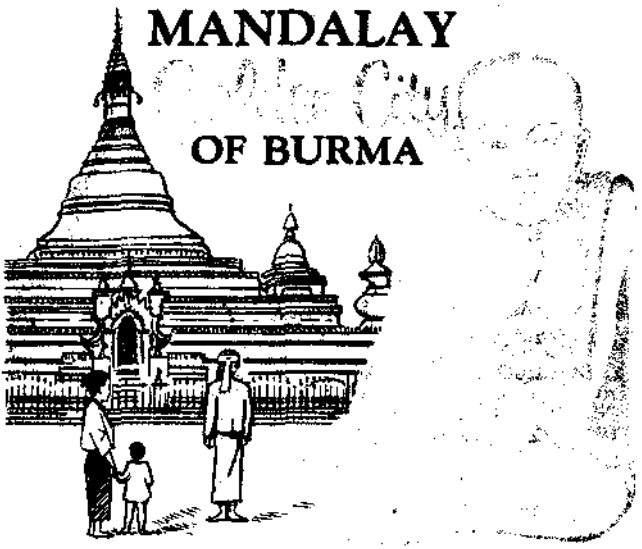
After Armageddon, during the reign of Christ the King, those dead in the memorial tombs will be raised to life again. Nevermore will they have to die because of sin inherited from Adam. By being obedient subjects of the Kingdom they may prove worthy of the gift of everlasting life in God's glorious new world. And how wonderful it will be! For God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:4.

Yes, the former things that oppressed humanity will have passed away forever. Gone then will be the streams of tears that have flowed in dimly lighted funeral parlors! Gone the somber work of grave digging, casket buying and cemetery-lot purchasing! Gone the work of embalmers and tombstone makers! Gone the dreary funeral procession and the mourning garments of black! Gone any need to visit cemeteries to remember dead loved ones with flowers, for cemeteries will exist no more! "All those in the memorial tombs" will have heard the voice of the reigning King and come forth in a resurrection in a new world. Those who stay obedient to the Kingdom will "inherit the earth" everlastingly and for them "death will be no more." Jehovah will have fulfilled his promise that "he will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces."—Isa. 25:8.

Begin now to wipe the tears from your face and the faces of others by embracing the Kingdom hope, telling it out to others, that they too may know God's answer to the prayer of distressed mankind.

Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God.—Phil. 4:6.

MANDALAY
OF BURMA



BY "AWAKE!" CORRESPONDENT IN BURMA

"MANDALAY" is the title of one of Rudyard Kipling's poems, one that many persons have read. Many more persons have heard the song, "On the Road to Mandalay," that Oley Speaks composed, thus setting Kipling's poem to music. Yet few of these persons perhaps have heard much about the intriguing city that inspired Kipling's pen, the city that is often called in Burmese "Shweman," meaning "Golden City."

Mandalay really had a golden past. Not that the city is an ancient one—actually it was founded in 1857. But one of the "Golden Kings," as the Burmese kings were called, did the founding. King Mindon established the city believing that a royal city under the shadow of famous Mandalay hill would perhaps counteract the rising importance of British-held Rangoon.

Near Mandalay hill King Mindon built a magnificent gold-gilded, wooden palace, surrounding it with high walls. What a tourist attraction! Unfortunately, during World War II, the palace was destroyed; but the square brick walls that guarded the palace still stand. One of the main attractions of Mandalay today, the four great walls are twenty-seven feet high, ten feet wide and about a mile square. It is surrounded by a moat seventy-five yards wide and eleven feet deep!

One marvels at the vast amount of back-breaking labor necessary to dig this nearly five-mile-long moat and build those huge walls without help of modern machinery. Here and there portions of the wall are crumbling away, and the old structure seems to brood sadly over the loss of its former glory. The area inside the walls, originally containing the palace and other important buildings, was spoken of, not only as the "Golden City," but even as "The Center of the Universe"! But alas! in 1885 British troops from Rangoon arrived at the palace, and King Thibaw, son of King Mindon and last of the Burmese kings, was compelled to surrender to British General Prendergast. Though Burma secured her independence from Britain in 1948, the Burmese line of kings has not been restored. Little wonder that Mandalay clings to the golden past and somewhat jealously eyes Rangoon, the present capital of Socialist Burma.

Mandalay Hill and Its Pagodas

Another place of great interest to visitors is the nearly thousand-foot-high pagoda-crowned Mandalay hill. Three covered stairways, marked at intervals by giant statues of Buddha, lead up to the top of the hill. From here a magnificent view of Mandalay and its environs can be obtained. Everything around the hill seems to speak of King Mindon, who here built several pagodas.

By far the most famous of these is the Kuthodaw pagoda, lying just southeast of the hill. Here one sees a truly remarkable

religious work. Inside the pagoda compound stand row upon row of small white pagodas. Each little pagoda covers an upright marble slab on which has been inscribed in Pali a portion of the Buddhist scriptures. These slabs are four or five feet high and three or four feet wide. To inscribe one slab alone would take a great deal of painstaking work, yet there they stand by the hundreds! The grand total is given at no less than 729! A veritable Buddhist bible in stone!

This remarkable work was performed at the order of King Mindon in 1871. He summoned an assembly of 2,400 monks to the palace. These discussed and examined the Buddhist scriptures for five months and then had them inscribed on the 729 marble slabs in the hope that the words might endure forever. By this work King Mindon secured for himself a place in the Buddhist hall of fame.

Here in the quiet of famous old Kuthodaw pagoda, under the cool shade of the kayay trees, Burmese students come to study and meditate.

Mandalay's modern-day population of about 180,000 makes it the second-largest city in Burma. More than 77 percent of the people are Burmese Buddhists. There are, however, large numbers of Pakistanis, Indians of various groups and a large Chinese population. There are also a sprinkling of other Burmese tribes and a few Anglo-Indians and Europeans. All in all it is a colorful population indeed.

Located on the mighty Irrawaddy River, Mandalay sprawls over a large area, being some twenty-five square miles in extent. It is well laid out, although the streets are apt to be narrow, with sidewalks only in the main business section. Some scars of war still remain—battered, roofless, windowless, bombed-out buildings thrusting their bare walls upward as if in mute protest against the horrors of modern warfare.

Street Scenes

The tourist is fascinated by the traffic on the narrow streets. Often long rows of carts laden with merchandise and hauled by patiently plodding, brown-colored oxen move slowly along in spite of the loud shouting and urging of their stick-waving drivers. Here and there a wheel screechingly protests its lack of grease. Small ponies trot smartly along with some half-dozen passengers crammed into the little pony carts. Hundreds of trishaws swarm on the streets, especially after office hours, since only two bus lines operate in the city. Bicycles carrying one, two and even three members of a family weave in and out among the traffic. Jeeps both new and old are commonly used. Great lumbering trucks, mostly of the older types, are much in evidence. An occasional new car comes shooting down the street, only to stop suddenly as a cow saunters across the road. So in the busy mornings and evenings especially this mixed mass of traffic moves along to the accompanying raucous blowing of horns as the car and truck drivers try to blast their way through the mass of vehicles.

One can hardly leave the subject of traffic hazards without a word about the cows that frequent the streets of Mandalay. Mixed up with the jostling, horn-blowing traffic, there are always a few large and small white or brown cows wandering up and down or across the streets, according to their bovine will. Since cows are considered holy by many people in the East, no one would think of harming these sleek, well-fed creatures; and well do they seem to realize this.

Naturally they are especially fond of the bazaar section with its stalls and boxes of lush vegetables. The cow intent on getting a free feed will usually make a quiet, flanking movement at a time when the stall owner is loudly arguing over prices with

a prospective buyer. Unobserved, bossy will seize a mouthful of juicy carrots or lettuce and, backing slowly away, will enjoy the repast. Again she will edge in for another raid, but alas for bossy! Chances are that the stall owner will not be caught napping a second time. Shouting loudly in indignation and backing this up by feebly thumping a stick on bossy's ribs, he scares the animal away. But bossy is determined, and she simply saunters on to the next stall and repeats the process until the heat of the sun reminds her of a nice shady spot nearby where she will nap during the hot afternoon.

Yes, Mandalay is in the hot and also dry belt of Burma. How does the city get its water? There are a number of wells both ancient and modern. However, here again the city has to remember King Mindon, as the main water supply is drawn by pipe from no other place than the old five-mile-long palace moat. Fresh water flows into the moat from a canal to the east and empties out through an underground pipe to the west. At regular intervals much of the water is drained out so that the thirsty city can be certain of a regular supply of clean water.

Crafts and Religion

Two small industries or crafts now attract our attention. In the southwest corner of Mandalay there is a street set aside for the making of images of Buddha out of stone or marble. Here blocks of stone are skillfully chipped and carved until the finished product, a small or medium-sized, highly polished image of Buddha, is turned out. This is truly one of Mandalay's ancient crafts, another link with its golden past.

In certain southeast districts of the city one hears a steady rhythmical hammering noise. This comes from the gold beaters. These craftsmen, assisted by women, laboriously beat out, for days on end, small pieces of gold to a leaflike thinness. The beating is done with wooden hammers or mallets. Often the gold beaters work in deep underground pits so that the wind cannot blow the precious gold dust away. Women wire the fine beaten gold leaves together. Then they are sold throughout Burma for covering images or pagodas.

Though Rangoon can boast of larger buildings, Mandalay, with its thousands of yellow-robed monks, remains the Buddhist heart of Burma. Yet, we are glad to say, freedom of worship prevails in Mandalay. Among the thousands of Buddhist pagodas in the city and its environs, Moslem mosques can also be seen; a large Catholic church lifts its spires upward; there is also a large Baptist church and other smaller churches are in evidence. *Awake!* readers will be interested to know that there is a small, active group of Jehovah's witnesses here, who, throughout Mandalay, daily preach of the incoming of the glorious new world by the hand of Jehovah God.

Now, indeed, is the time for men of good will in Mandalay and elsewhere world-wide to look, not backward, but forward and learn of the time when God's kingdom will bring in a truly golden era to the everlasting joy of its obedient subjects.

READ THE NEXT ISSUE

● What is the attitude of modern-day churches toward hell-fire teaching? Is the Bible hell hot? Learn the facts from the article "Dante's Inferno and Modern Religion."

● How is the economic future of Europe involved in the issue of the Common Market versus The Free Trade Area? Do you know how Britain, France, Germany, yes, and even the Vatican, are involved? Read the next issue.

● Building a dam across Africa's Zambezi River proved to be both an engineering feat and a dramatic struggle against the force of a mighty river. Don't miss "Taming the Mighty Zambezi."

● Colombia is a land of scenic splendor and delightful variety. You will enjoy reading what an "Awake!" correspondent in Colombia has to say about it in the next issue.

By "Awake!" correspondent in Western Germany

ON November 10, 1958, the attention of the whole world was suddenly drawn toward this divided city of Berlin. That day Soviet Premier Nikita Khrushchev, speaking at the Sport Palace in Moscow's Lenin Stadium, declared that the time had apparently come for the powers who had signed the Potsdam agreement to relinquish their occupation rights and for "the Soviet Union to hand over to the Soviet sector government her part in the supervision of Berlin." Since Khrushchev gave the Western powers six months to think it over, his declaration had the effect of a planted time bomb. The world fixed its gaze on the approaching deadline date, May 27, 1959.

It is not surprising, then, that there is hardly a city in the world more often mentioned in news reports than Berlin; and for many of our contemporaries, regardless of the continent on which they live, Berlin is not just a dot on the map, but rather the foremost outpost of the Western world. Its unique position allows it the most intimate contact with the Eastern bloc.

What led up to the present situation? Let us go back toward the close of World War II. Hitler's allied foes directed their attacks in increasing measure at the very heart of the German Reich, at its capital, Berlin. American and British bomber squadrons took turns in attacking both day and night so as to systematically wear down Berlin. Anyone who was there will remember the horrible night of November 22-23, 1943, when the larger part of the Hansa district was laid low in rubble and ashes, leaving over 4,000 persons homeless. The "thousand-year Reich" was on its last legs. Its military might had been broken. Allied armies flooded in. As the fronts were collapsing, the Russian army moved into Berlin. The rulers, who had directed the last-ditch stand from Berlin, either shot or poisoned themselves or attempted to escape under disguise. The end of a most disastrous period in human history had arrived!

Especially in such situations does it become apparent how the inborn desire in man to live spurs him on to activity. A shining example of this can be found in the people living in Berlin. In spite of the distress already reigning in their destroyed homes, and in spite of the hunger peering from the sorrowful eyes of their children, they set their impoverished bodies to work rebuilding their city. For many years a well-known sight in Berlin was the "rubble women" hard at work. Not less than seventy million cubic meters of rubble and ruins covering the territory of the one-time metropolis had to be gotten rid of, because 63 percent of the buildings had either been partially or completely destroyed. In spite of the hopeless political and economic situation, West Berliners, with unexcelled courage, began rebuilding the city they considered their home and

which they did not want to leave. The reconstruction would naturally have been impossible but for foreign aid.

West Berlin Today

In the meantime large sections of residential and business districts have been reconstructed. But the inhabitants of Berlin have not let up on their work. They are now busy constructing new traffic arteries, increasing their industrial capacity and once again setting into motion their educational and cultural institutions. In other words, they are building on the capital of Germany and, as they see it, on what will one day be among the foremost cities in Europe.

Today anyone taking a tour of West Berlin is definitely impressed by what human assiduity has been able to accomplish in just a few short years. This former capital of the German Reich is, as it is often called, truly the Western world's show window in the East. Explanatory models everywhere show the direction future building will take.

Without a doubt the largest and most daring undertaking is the new superhighway circling the city, its first section having been opened to traffic last November. In his words of welcome Federal Minister Lemmer took the opportunity to say: "I wish that Soviet Foreign Minister Gromyko, who came to East Berlin on Wednesday, would look at this work so that he could see what could be done for all of Germany if everyone would just live in freedom."

One of the largest building projects during the last few years was the reconstruction of the Hansa district, which was completely devastated during the war. Many celebrated foreign architects participated in this work. Buildings up to seventeen stories high were erected. The "Interbau," a construction exposition well known outside Germany, presented testimony to Berlin's determination to rebuild. Over 1,300,000 visitors were counted, of which 36 percent were from East Berlin and the East Zone.

One might refer to Berlin now as "one mammoth building site."

Furthermore, large orders are channeled to Berlin businesses by the Federal government; and yearly up to five hundred conventions, conferences and workers' meetings of German and foreign groups, large fairs and expositions are held. Then, too, Federal offices and buildings are being transferred to Berlin; in addition, sessions of the "Bundestag," church assemblies and other cultural events are held, in harmony with the government's declaration of October 13, 1957: "Berlin can continue to rely upon the support of the Federal Republic."

East Berlin

How different it all looks in East Berlin! A visitor who crosses the border at the "Brandenburger Tor" suddenly finds himself in an entirely different world, laying before his eyes the stark contrast between West and East. Visitors to East Berlin explained:

"We scarcely believed we were still in Berlin. Ruins and more ruins. One can hardly speak of reconstruction plans. This does not mean, of course, that no reconstruction is going on in the East sector. But, nevertheless, it must be stressed that one must keep his eyes wide open if he wants to see any new buildings. And when a person does see such buildings, then they are government buildings meant to put up a good front. The picture changed as soon as we drove along the Stalin-Allee. Here an ostentatious street has been built with many magnificent buildings, all according to the Soviet pattern. Whereas all the streets in West Berlin were once again

bathed in a sea of light, in East Berlin there were still hours when there was no electricity; the factories were asked to observe instructions given in this connection and housewives were exhorted to economize."—*Rote Faden,* April, 1957.

The 1,381-kilometer-long line of zonal demarcation, with its more than 400 watchtowers, hundreds of bunkers and other observation posts as well as barricades of all kind, such as ditches, embankments, alarm systems, barbwire entanglements, tree barricades, lookouts for snipers, automatic shooting systems, etc., passes through the middle of Berlin.

So it is understandable that West Berlin, as an island in the East Zone, acts as a center of attraction for East Zone inhabitants and that daily hundreds of them desert over into West Germany, leaving all their belongings behind. It is only too clear that East Zone officials are determined to do away with this "show window of the West."

Khrushchev made this very plain on November 10, 1958, during a Soviet-Polish friendship meeting with his friend Polish Communist boss Gomulka, held in the Moscow Sport Palace, when he made his plans known. He had chosen his words carefully, to be sure, when he said: "It is now proper that the Soviet Union turn over its part in controlling Berlin to the Soviet sector government." He called upon the Western powers to take similar steps.

The West could not completely hide its displeasure either. Concerning this the magazine *Der Spiegel* wrote on December 10, 1958: "The person who desires to see Berlin as the capital of a reunited Germany . . . should actually like nothing better than to have all Allied troops evacuated from the city. Actually, however, the continued Allied occupation of Berlin is the only, even though purely formal remainder of the claim for a united Germany. As long as Berlin is controlled by the victorious powers, then the division of Germany into two states cannot yet be formally declared binding."

To Divide or Not to Divide

The question arises: Was it originally the plan of the victorious powers to partition Germany? An unprejudiced observer who closely follows press reports on this matter is forced to answer, No. According to *Der Spiegel* of December 10, 1958, it was actually Stalin who, in December, 1941, first expressed the thought of partitioning the German state. He probably thought that the Germans, who only a few months before had started the war with Russia, would capitulate before ever a Russian soldier would tread upon German soil.

This plan of Stalin's to partition the country was enthusiastically applauded by his Western allies. But, as a German saying has it, it is easier to catch a bear if several help out, but when it comes time to divide the skin, difficulties often arise, since everyone wants the biggest piece.

As Stalin saw the progress being made by the Soviet attack, he moved the East German border back to the "Oder-Neisse Line," thus benefiting the Soviet Union and Poland, so that this *de facto* settlement would not be contested at some future date.

However, when this plan for partitioning Germany was brought up for discussion by Russia's Western allies at Potsdam, Stalin suddenly did not want to hear any more about it. As Lenin's pupil aspiring toward world revolution, he saw the unexpected possibility of bringing all of what still remained of Germany under his control. His new plan was to "begin a revolution in the social structure in Germany," or, in other words, to dethrone the monopolists, then demilitarize Germany and place it under the leadership of a

Marxist-Leninist party. Here the views held by those who had conquered Hitler began to drift apart. Stalin's agreement to having a *Kommandantura* (military command) in Berlin only reveals what he thought the future development of things would be. He apparently imagined Berlin as the future seat of a central German government and obviously did not feel that under these conditions anything could stand in the way of saturating Germany with Marxist theories.

Even though their political goals were completely different, it was apparent here, too, that neither the East nor the West was striving for a divided Germany.

The Soviets Act

In the summer of 1945, while the West was still thinking about the Potsdam agreement, the Soviet Union began following an established and fixed plan to get the "social revolution" under way. To the Kremlin's strong men the most appropriate method seemed to be taking steps such as closing all Soviet sector private banks and opening provincial and state banks, expropriating "feudal landlords" and large farms of over a hundred hectares, and confiscating or temporarily seizing control of industrial concerns, and also forming a communistic party for Germany. Still this caused no suspicion on the part of the Western powers.

With the fall of 1946 came the first test of power over Berlin. Elections held in Berlin on October 26, 1946, were won by the Social Democratic party and this aroused the mistrust of the Soviets.

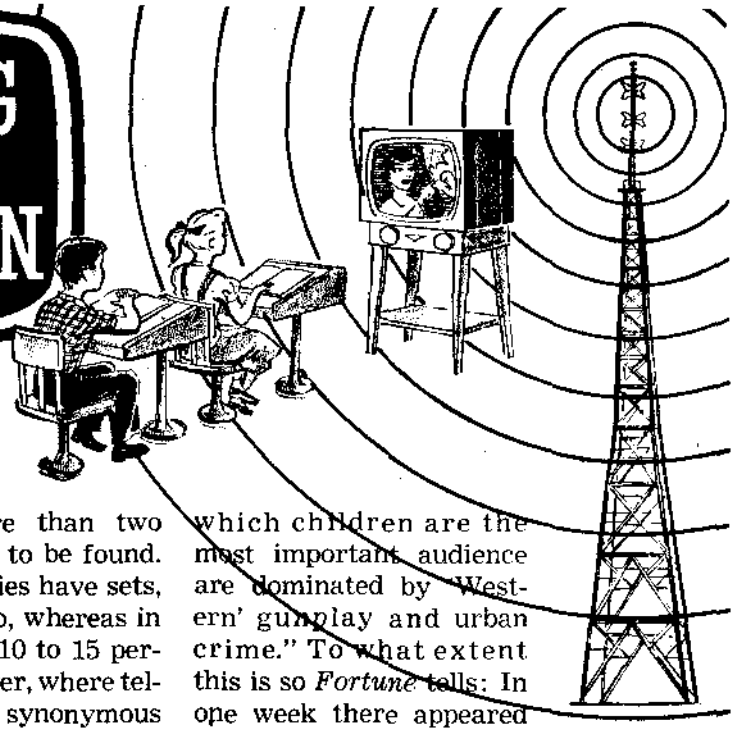
Two years later, on March 20, 1948, the Allied Control Council practically ceased to exist, and a few days before the currency reform in West Germany the Soviet commandant in Berlin left the *Kommandantura*. Now it was blow for blow. On June 24, 1948, the West mark was introduced in West Germany and in Berlin's three Western sectors. Two weeks later Stalin answered with the blockade. What should the West do now? Sacrifice Berlin?

'If Berlin falls, West Germany will be next. If we plan on holding Europe against Communism, then we cannot budge an inch'—this was the gist of General Clay's words of burden to his superior officer in Washington; the West retorted with the airlift, a gigantic undertaking that demanded much of the organizers as well as of the pilots who, without letup in all kinds of weather and at the risk of their lives, delivered to Berlin its needs by air. On May 5, 1949, Stalin called a halt to the blockade. He realized that it had failed to prevent Germany from being divided. Three days later the constitutional assembly adopted West Germany's Bonn Constitution, thus making the division of Germany an actuality.

Ten days after Khrushchev's ultimatum, local elections were held in West Berlin and 93 out of every 100 eligible Berlin voters appeared at the polls. Khrushchev was forced to realize that West Germans, as well as West Berliners, were farther away from recognizing the Eastern regime than ever before. West Germany's living standard is undeniably much higher than East Germany's, and since this does not contribute to the glory of Moscow it is termed a "threat to the world." Khrushchev said Berlin was like a match that was getting nearer to the powder keg.

All this has led up to the present situation, a situation in which the Soviet Zone has at least been able to start fraying the nerves of Bonn politicians. One high CDU official put it this way: "Our position is like that of a man who has been sentenced to death but who has at least been given the possibility of a revision of his sentence or perhaps even the possibility of a pardon."

TEACHING by TELEVISION



FOR most persons television means entertainment. Particularly is this true in the United States, where 47.5 million or more than two thirds of the world's sets are to be found. There 90 percent of the families have sets, in Great Britain 45 percent do, whereas in West Germany by now from 10 to 15 percent do. Unfortunately, however, where television is watched most it is synonymous not only with entertainment but all too often with the lowest grade of entertainment. Ironically, just the opposite situation prevails where TV is in its experimental stage, as in New Zealand. There licenses are granted for broadcasting only educational programs!

Repeatedly the press reports the complaints of leading figures in the cultural world, such as Mischa Elman and Edward L. Murrow, regarding the situation. Waxing sarcastic, *Fortune,* December 1958, America's foremost Big Business magazine, described the current TV fare as compounded sentimentalism, counterfeit intellectuality, "barbarisms from the police blotter," and monstrosities "from Hollywood's celluloid cemeteries." To the same effect but in a more dignified vein, the editor of the New York *Times,* September 23, 1958, wrote: "Few thoughtful persons will deny that television has sunk into a malodorous quagmire. The hours during which children are the most important audience are dominated by 'Western' gunplay and urban crime." To what extent this is so *Fortune* tells: In one week there appeared on U.S. television networks "221 killings, 192 attempted murders, to say nothing of robberies, kidnapings, attempted lynchings that made up the remainder of TV's tableau of violence."

An Instrument of Education

However, as the *Times* editor went on to say: "TV has, in the educational field, some chance to redeem itself. It can prove that it is a constructive force for good in the Society. If that development is welcomed by those who watch and listen, there is a possibility that children will get something better than mayhem and murder in the entertainment hours."

Systematic experiments to use television to supplement conventional schoolroom teaching have received favorable reports in England, France and Canada. Press reports also tell of the increasing popularity of educational TV programs in Mexico, Italy and especially in Puerto Rico. And

today Venezuela is making extensive use of TV to overcome her educational problem. That the way out of the school crisis in the United States lies in the same direction is a point effectively made by New York University professor Charles A. Siepmann, in *TV and Our School Crisis*.

Among the pioneers of teaching by television must be mentioned the Board of Education of New York city, which in 1951 began its broadcasts "The Living Blackboard" over station WPIX for the benefit of some 500 home-bound high-school students. In that year TV came to the rescue when a strike shut down the public schools in Minneapolis and two years later it served a like purpose in Baltimore, even as it did late in 1958 in Arkansas when the segregation issue resulted in the governor of the state closing down the high schools in Little Rock. As was well observed, such emergencies quickly reaffirm "the potential of television as an instrument of instruction."

With the year 1958 ETV (Educational Television) appeared to be coming into its own in the United States. Now practically all subjects taught in regular schools can also be learned by TV. In fact, ETV ranges from preschool-age material to college postgraduate courses. Says the New York *World Telegram,* July 21, 1958: "More than 200 colleges and school systems use TV regularly. More and more colleges are offering credit courses using the medium of television. Fifty thousand students take courses via ETV. Some eight million public school pupils receive at least part of their instruction via ETV. Over 30 million persons watch ETV stations." At present thirty-four noncommercial ETV stations operate in the United States.

Obstacles to Overcome

One of the obstacles that all progress has to face is prejudice. Thus while the friends of ETV compare it to the printing press or to the combustion engine as to its also being a radical, far-reaching forward-looking invention, some conservative educators have opposed it, emphasizing its negative features. However, it must be said that this obstacle is steadily decreasing in size.

Another major obstacle to overdome is, of course, the cost of building or buying and then operating an ETV station. ETV usually means buying or building a station exclusively devoted to ETV, as commercial stations generally have neither the available time nor such rates as ETV can pay. The cost of a good ETV station is about $250,000, and it costs from $100,000 to $250,000 annually to operate it. An exception is found in New York city, where station WPIX, which is, according to *Fortune,* its most profitable local station, broadcasts seven hours of ETV five days a week as prepared by the Board of Regents of New York State and by the META, the Metropolitan Educational Television Association. The cost, about $250,000 annually, is borne by the state.

Thus far about half the cost of ETV in the United States has been borne by such institutions as the Ford Foundation and the Fund for Adult Education. The rest of it has been borne by universities, colleges, boards of education, city governments, local industry and business. Members of women's clubs have made house-to-house canvasses seeking $2 contributions for their ETV station. "Contributions have ranged all the way down to nickels and pennies from children and their families who were anxious to have available the services of an educational television station," says a META *Newsletter.*

The fact that the lighting and acoustics of most schoolrooms are not ideal for presenting television programs presents another major obstacle. And more important

still is the high standard required of television teachers. What is good enough for the average classroom is not good enough for ETV. An ETV teacher must not only be truly a good teacher, an exceptional one, but also something of a showman. As a report on ETV in England expressed it: "Humanity and assurance were as important as actual clarity of exposition, and it was the first two qualities rather than the last which amateurs not used to the medium were most often unable to convey." (Siepmann) A fact, incidentally, worthy of note by all who teach in public: the importance of warmth and conviction to hold interest.

And still another obstacle to ETV has been loss of talent. When an ETV station strikes gold in an unusually interesting program, more likely than not some commercial station will offer the professor more money to present his program on its channel.

Pioneer Experimenters

Among the very first, if not the first ETV station in the United States, was KUHT, sponsored by the University of Houston, Texas, which opened in 1953. And among the more notable examples of pioneering in ETV must be listed the Pittsburgh station WQED, which in 1955 launched a "television teaching demonstration" that was to last a year. It proved to be such a success that not only has the program continued but in 1958 a second ETV station was built in the Pittsburgh area. Its success has attracted nationwide attention. Among other features, it offers a complete high school course and the necessary lessons during the summer for high school pupils that failed so that they can make their credits by attending TV classes in their own homes.

While the emphasis in the Pittsburgh ETV is on supplementing and enriching regular classroom instruction, in Hagerstown, Maryland, the goal is to relieve the teacher shortage as well as provide better instruction. Begun in 1956 and due to run five years, it is an experiment in "closed circuit" television, which means that the programs are fed by coaxial cable to the various classrooms. This, of course, limits the reception to the classrooms, but has its advantages in that it permits a number of programs to be sent out at the same time over the same cable, each classroom tuning in its own program. Currently 18,000 pupils in all forty-eight of the county's schools are receiving some of their instruction by television and that on a variety of subjects. Teachers still conduct the reviews, recitations, etc., but by this method a classroom can have as many as a hundred pupils instead of the usual thirty. This experiment has well been termed "the most significant thing going on in United States education today."

Going even farther than the foregoing is "one of the strangest and boldest experiments in education ever undertaken," that being carried out in the St. Louis area. There subjects are taught entirely by television. Students come together in classes ranging from 70 to 146, the older the students the larger the classes can be.

And pioneering the field, but no longer in the experimental stage, is ETV's fountainhead, the Educational Television and Radio Center at Ann Arbor, Michigan, which, in conjunction with the University of Michigan and ETV stations throughout the United States, provides material for use by ETV stations; acting as a clearinghouse, as it were, for kinescopes, the name given to simultaneously filmed television programs for use in schools and on ETV.

Advantages

The chief argument for ETV can be summed up in better education for more

students. The very fact that not only students but also parents and colleagues can view a lesson has a salutary effect on the teacher, a fact readily admitted by some instructors. Then too, an ETV teacher spends far more time to prepare a lesson and most likely has far more authentic and illustrative material at his disposal than the average teacher, making his lessons more valuable as well as more interesting. Also, in ETV the most gifted teachers, as well as men and women outstanding in their field, can be used, persons who would not otherwise be available for classroom instruction.

A good illustration of this is the physics lesson broadcast by Dr. Harvey E. White, University of California professor and the author of the most widely used college textbook on physics. In this particular instance some three hundred colleges are offering full credit for those taking this television course, truly showing the possibilities of ETV. This particular course is supplemented by discussions in college classrooms, local teachers giving reading and problem assignments and laboratory work as well as the examinations. This, doubtless, is the largest class ever to be taught by one teacher.

Another advantage of ETV is that it permits high schools and colleges to offer courses in languages or the sciences, even though not having facilities or instructors for such subjects. And still another advantage ETV has is that it gives an unlimited number of students a front row seat at scientific experiments and operations by noted surgeons.

Further, in colleges where large enrollments require a number of classes of fifty each to be taught the same subject, they can all be taught at the same time by the one teacher by means of TV. And according to META, "there are even those who state that a television lecture is actually more intimate than one viewed in a large lecture hall."

Still another advantage of ETV, the open-circuit kind, is that it permits parents to drop in on their children's classrooms any time and see how they are being taught, not to say anything of their benefiting from these lessons themselves. In one course for children in England it was found that more adults were taking the course than children for whom it was designed. Many who have been unable to get the schooling they needed in their youth are now able to get it by ETV. In fact, it is estimated that some fifty million adult Americans are trying to improve their education by means of ETV. There is much talk about colleges not being able to provide instruction for all who want it, especially in the years ahead. They could by means of television.

Results and Opinions

More so than in most other lands, in the United States scientific research has been done to evaluate the merits of education by television. The picture on the whole is most favorable. Classes have been taught by television, and "controls," or like classes, have been taught the same subjects by the conventional method and then the results compared. It was found that, "by and large, children learn as much and as fast by television as under normal conditions." It was further found that it made no difference whether the classes were large or small, whether the students were second or ninth grade, whether the classroom teacher took over for the oral review or whether the TV teacher handled the entire lesson. At one university experiment 46 percent of the TV students earned A's or B's, whereas only 30 percent of the students did that were taught the conventional way.

As for the students themselves, the vast majority liked learning by television; in one instance 80 percent and in another instance 75 percent stated they would like to have the experiment continued the following year. In one university 220 students were given five weeks of instruction on a certain subject by television and then five weeks in a regular classroom, after which they were given their choice: either to go to the auditorium where the instructor spoke in person or go to classrooms where TV sets were used. Actually 79 percent preferred the TV method.

As for the parents, for the most part their reaction has been favorable. Not only have they appreciated being able to sit in on their children's classrooms but they report that children show greater interest in their studies taught by TV than in those taught the conventional way, which is not surprising when we note how truly fascinating the miracle of TV is. In one test from 62 to 70 percent of the parents were in favor of continuing the television teaching.

Opposition?

Yes, there has been some. As already noted, there are some who view it as a "monstrous dehumanizing of education." Others fear for their jobs. Then again, some children or students complained that in ETV they were unable to ask questions of the teacher.

An American cynic once stated: "No one ever went broke underestimating the intelligence of the American public," as though it were impossible to do so. Much of commercial television appears to act on that principle. However, those interested in ETV, educational television, do not thus denigrate the American public. Rather, they proceed on the principle that "the number of Americans who would rather learn a little something than receive a sample of shaving cream is absolutely colossal." And in conclusion let it be said that *Awake!* agrees with this observation, because God placed in man a hunger for knowledge, for truth, for understanding, the most important and exalted of which is that relating to Him and his purposes.

THE [illegible]

In his recent work, *The Right of the People,* William O. Douglas, associate justice, United States Supreme Court, writes: "There has developed . . . in recent years a tendency to require the citizen to obey an extreme ordinance or statute, even though it is unconstitutional. The rights of the individual are then sacrificed to the interests of orderly conduct of the processes of government. The Court has gone far in requiring that sacrifice. The most striking example is *Poulos* v. *New Hampshire,* 345 U.S. 395. Jehovah's Witnesses had been arbitrarily denied a license to speak in a public park. The Court, in affirming their convictions for holding a religious meeting without the required license, held that their remedy for violation of their right to speak was to proceed as required by state law to compel issuance of the license.

"The *Poulos* decision is a significant departure from prior decisions which have allowed the individual the right to resist the unconstitutional demands of government. The right to speak, guaranteed by the First Amendment, was sacrificed to the delays, the expense, and the necessities of pursuing the processes of an 'orderly society.' . . .

"The risk—the great and agonizing danger—in situations of this kind is that the citizen will be caught in the treadmill of an elusive administrative remedy. While he pursues it, his constitutional rights are denied. And it may take so much time to go through the intricate administrative system with all of its hearings and appeals that any relief will come too late and the great occasion, when the right to speak, to worship, or to assemble might have been enjoyed, will be lost."

THE GREAT LAKES OF NORTH AMERICA

By "Awake!" correspondent in Canada

LIKE massive jewels on the bosom of the continent rest the Great Lakes of North America. The five lakes vary in size from Lake Superior, the largest body of fresh water in the world, to lakes Huron, Michigan, Erie and Ontario in descending order of size, if not of importance.

Some statistics are necessary if we are to appreciate fully the immensity of this great waterway that leads from the heart of the continent to the Atlantic seaboard 2,200 miles away. Lake Superior, the most westerly and greatest for elevation, lies 602 feet above sea level, covers an area of 31,820 square miles and stretches 380 miles in an east-west direction 160 miles wide. Its depth is of particular note, recent surveys recording depths to 1,333 feet. This vast body of water, with its harbors locked in twenty-four to thirty-six inches of ice for four winter months each year, is clear and cold, with temperatures ranging but a few degrees above freezing even in midsummer.

To the east Lake Huron, with its many bays and harbors, extends over an area of 23,000 square miles, 247 miles in length and reaches a depth of 750 feet.

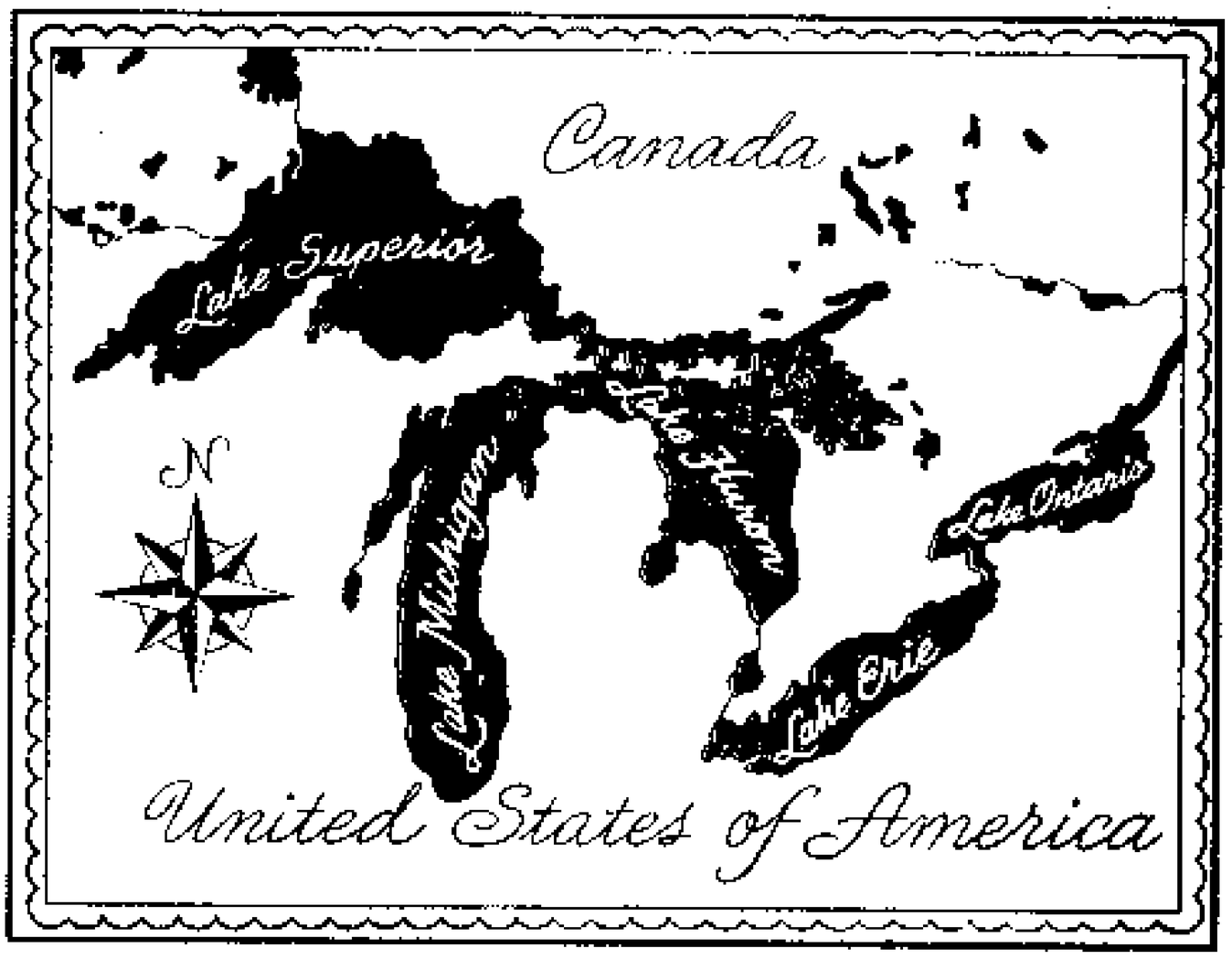
Lake Michigan, located to the south and entirely in the United States, is attached like a giant appendage to the main watercourse by the Straits of Mackinac. Ranking third in size, with an area of 22,400 square miles, its great length of 320 miles provides a valuable water route from the heart of the American farm and dairy country by way of Chicago and Milwaukee.

Proceed now from Lake Huron by way of Lake St. Clair and the Detroit River into Lake Erie. It is a puddle by comparison, with a depth of 210 feet, flowing 241 miles east, 57 miles wide and a bottom covering 9,940 square miles. Built on this link of the water highway are the cities of Detroit, Windsor, Toledo, Cleveland and Buffalo, each important in its own right for the production of many kinds of industrial goods, such as iron and steel, cars, planes, home and factory machinery and appliances, things to wear and things to eat. Produced in enormous quantities, they go all over the earth.

Last to be considered is the 7,540-square-mile blue expanse of Lake Ontario, ranging 180 miles from the city of Hamilton to the entrance of the St. Lawrence River. The depth of 738 feet provides ample depth for navigation to numerous small ports. These, together with the larger ports of Toronto, Hamilton, Kingston and Prescott, make up one of the hubs of commerce and lake shipping so essential to the Canadian economy.

Overcoming Obstacles to Navigation

Although the greater portion of this immense waterway was excavated and as-



sembled by the natural processes of creation, some obstacles and hurdles remained.

You may wonder how these lakes are linked together and how navigation is accomplished from lake to lake as the entire watercourse drops from 602 feet above sea level on Lake Superior to 246 feet on Lake Ontario, thence down the St. Lawrence River to sea level. To overcome the drop on the St. Mary's River between Lake Superior and Lake Huron the huge Sault Ste. Marie locks were constructed, which now handle a greater tonnage than the Suez Canal of international fame. To surmount the insurmountable, namely, Niagara Falls on the Niagara River connecting Lake Erie and Lake Ontario, the obvious course was taken. Niagara Falls was bypassed by the construction of the Welland locks and canal cutting across the Niagara peninsula, thereby taking care of a more than 300-foot difference in water levels.

The difficulties of navigating the St. Lawrence River itself over a span of 245 miles from Kingston on Lake Ontario to Montreal were solved for only shallow draft boats and barges (those drawing about fourteen feet of water) by the construction of the Rideau and Ottawa canals, thereby continuing the flow of raw materials and industrial output to Montreal, where ocean liners and tramp steamers from the seven seas have access except for a period of about three months each year, during which the entire watercourse is frozen over, held fast in sub-zero temperature.

Commercial Arteries

Now, in this era of speed and scientific advancement, a long-dreamed-of change is taking place on the navigation front. For the past fifty years men have visualized the day when ships from Shanghai, Melbourne, Hong Kong, Genoa, Cape Town, Hamburg, London, Rio de Janeiro and all parts of the globe would sail directly into the farthest reaches of the Great Lakes. This is now becoming a reality. On the basis of a multimillion-dollar cost-sharing agreement entered into by the United States and Canadian governments, the St. Lawrence Seaway or deep waterway project has been launched. Much has already been done between Montreal and Lake Ontario. This has entailed a major upheaval in the lives of many—whole towns have been moved and entire populations transplanted, valuable tracts of land bought up, large power plants built, new and deep canals excavated, capable of accommodating the largest boats now in operation on the Great Lakes. Many of these ore and grain carriers of recent construction measure 700 feet in length and 75 feet in width. It is expected that deepening of the entire waterway will be completed by 1960. Truly, these wonders of creation can be compared to jewels, not only for their marvelous beauty and splendor of setting, but for their inestimable value to Canadian, American and world commerce.

We might visualize the St. Lawrence River as a mighty arm with its five fingers (the Great Lakes) reaching into one of the world's richest bread baskets. From there, by floating power, hundreds of millions of bushels of grain are each year transported to numerous outlets for processing and transshipment to many distant markets of the world. Grain is loaded into giant carriers capable of transporting up to 800,000 bushels on one trip. These sail from the western ports on Lake Superior and Lake Michigan, such as Port Arthur, Fort William, Duluth, Superior and Chicago, to ports and facilities on the more easterly lakes of Huron, Erie and Ontario. There it is loaded into small canal boats of shallow draft and conveyed to Montreal or Atlantic ports for overseas delivery to Britain, Europe, Asia and Africa.

Not only do the Great Lakes provide a very necessary mode of transportation of food for man and beast, but they are likewise used to syphon off the mineral wealth of iron ore from the famous Mesabi iron range in Minnesota and the Steep Rock pits in northwestern Ontario. To feed the hungry steel mills of Pittsburgh, Cleveland, Hamilton and Sault Ste. Marie, fleets of ore carriers sail around the clock during the season of navigation on the upper lakes, which is usually May 1 to November 1, stockpiling ore for winter and future use.

Out of the surrounding forests come spruce, poplar, jackpine and balsam by the millions of cords to be taken by water to the pulp and paper mills in the east. The demand for paper is on such a scale that one wonders if the supply will hold out, in spite of government and private reforestation projects.

Tourist Attraction

The Great Lakes and their tributary areas provide a paradise for tourists, especially those who desire to holiday amid natural surroundings. Literally hundreds of thousands travel north each year to enjoy moderate temperatures by day with their cool evenings and nights when peaceful and refreshing sleep can be enjoyed. Particularly on the shores of Lake Superior and the northern shores of Lake Huron hunting and fishing abound. Some of the finest roads on the continent make traveling easy from point to point, enabling tourists to take advantage of many pleasure trips by boat to the innumerable points of interest.

Of special interest to the tourist of late is the completion of the Mackinac bridge over the Straits of Mackinac. Crossing at this point has long been a slow business by ferry. Construction of the bridge began in 1954 and it was opened for use on November 1, 1957. It is considered the longest suspension bridge from anchorage to anchorage, and with its approaches it extends nearly five miles. The main span of 3,800 feet is supported by towers 552 feet high, enabling the largest ships to pass below freely. This is a great boon to highway travelers, an easy access north and south between Mackinaw City and St. Ignace. The cost, estimated at $80,000,000, is to be paid for in tolls.

All in all, the Great Lakes of America, without the puny efforts at improvement by man, exist as a testimony to the majesty and power of our Creator, and to his loving provision for the needs of man.

PREACHING AGAINST GALILEO

¶ In *Man and His Universe* John Langdon-Davies, when discussing the Roman Catholic Church's preaching against Galileo, writes: "But some people would not look through Galileo's telescope for love or money; especially did the Aristotelians avoid it. They said it was a distorting mirror. 'Oh my dear Kepler,' wrote Galileo to his friend, 'how I wish that we could have one hearty laugh together! Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly! And to hear the professor of philosophy at Pisa labouring before the Grand Duke with logical arguments, as if with magical incantations to charm the new planets out of the sky.' Meanwhile Father Caccini began to preach sermons to the text, 'Ye men of Galilee, why stand ye gazing up into heaven?' "

Latin Gestures

BY "AWAKE!" CORRESPONDENT

IT HAS been said that gestures are an international language, and well they may be. However, it seems to me that in Latin America there are some that are just peculiar to the Spanish-speaking people. I remember once I was on a bus that wound its way southward through the state of Oklahoma. Across the aisle from me a gentleman was carrying on an animated conversation with a Mexican youth who was returning to his home in Guadalajara. An American lady sitting beside me watched them intently, apparently very much intrigued by the conversation. At length she turned to me and said, "Tell me, is it part of the Spanish language to use your hands like they do when they talk?" I could not help smiling, and I thought how true it is that anyone who has watched the flashing eyes, the smiling face and the gesticulating arms of the Latin when he talks realizes that he speaks, not only with his lips, but with his face, his hands, in fact, his whole body.

But on this point I want to tell you, not about the spontaneous gestures that come automatically as a natural emphasis to the Latin's speech, but about a certain select number of signs and motions made with the hands, face and head that have a definite meaning just as words do, and which the foreigner finds most interesting as he observes and learns to use them.

Now suppose you come with me and we will walk down the street in San Juan, Puerto Rico, and "watch" the people as they talk. There is a boy on the corner motioning for his friend to cross the street to where he is. Notice how he does it. It's quite different from our North American gesture. He holds his hand out with the palm down and draws his fingers toward himself with a downward stroke. It almost looks as if he is waving his hand, doesn't it? There is no mistaking what he means, however, for here comes his friend straight over to see what he wants.

This gesture calls to mind a comical incident that happened once when a Latin friend visited with me in the United States of America. We went into a shoe store and she was looking over some shoes on a sales counter. Seeing a pair she liked, she wished to summon a clerk to find out the price. Naturally, she gave him this Latin gesture, and he, with a rather startled look, just raised his hand and waved back. Finally, after two or three attempts, my friend gave up and went out of the store. Then the clerk was overheard to say: "I wonder what was the matter with that lady. She just stood across the store and waved to me."

But let's get back to San Juan. Let's cross the street and go over there to the fruit vendor's cart. He has some delicious guavas, and they are in season now. It's all right if we cross here, but we'll have

to watch for a break in the traffic. Oh, here comes a taxi, and the driver thinks we are wanting a cab. See how he points straight ahead with his finger. He is asking us if we want a car. We must tell him No. No, don't shake your head, although he would understand it if you do; there is a much more expressive gesture. Just raise your forefinger and shake it from right to left. He will know in a second that it means no. Easy, isn't it? Quite expressive too.

Once across the street we buy our fruit and stop to chat a moment with the vendor. We ask him how his business is going. As an answer he gives a most interesting gesture. He extends his hand palm downward with his fingers widespread and moves it from right to left several times as though it were balanced on a pivot and could fall either way. This means that things are mediocre: not good, not bad. He usually accompanies this gesture with the expression *"Regular,"* which has the same meaning. If business is bad he would have drawn his forefinger across his throat and made a scratching noise with his tongue. This would have said, 'Business is impossible, dead, no good, it was cutting his throat.'

Here comes a small boy to buy some fruit. Notice how the vendor looks at him and wrinkles one side of his nose. No, he isn't making a face at the lad, he is merely asking him what he wants. That is a strange one, isn't it?

Look over there at the policeman. He is asking that car driver the same question, but in a different tone. See the one who is blocking traffic. Notice how the policeman throws both arms out with hands turned palms up and by the expression on his face we can see he means, "What is the matter with you? Why don't you move?"

As we move along we see many interesting expressive motions as we observe the people. But now I am going to tell you about another that I do not think we will see in the street. It is used when you are suspicious of someone and want to advise another to watch him. This is done by raising the forefinger to the eye and pulling the lower lid downward for an instant. Now suppose you were in a crowd and wished to warn an usher or a guard of a certain suspicious character whom you feared to be a pickpocket. All you would have to do would be to catch the eye of the usher or the guard, look at the person, then point to him; but to do this you do not have to point with the finger. You may just purse your lips and tilt your head slightly backward and thus point with your lips. Next indicate that you suspect the person of being a thief by extending your right hand palm downward and fingers outstretched. Close your hand one finger at a time starting with the little one and at the same time turn your hand to the right a half turn. Thus without opening your mouth and without making a sound you can convey the entire message and put the other person on guard. As I said before, you probably will not see this one on the streets of Puerto Rico, but I have seen it used in other places.

In addition to the ones used to express whole ideas we see those used for certain words. "Money," for example, is expressed by rubbing the thumb across the tips of the fingers several times with the hand held out, palm up. "Food" is said by placing the hand close to your mouth, palm up, and opening and closing it several times. To say "alcoholic drinks," you place your thumb to your lips, close your hand and then raise your elbow as if you were drinking from your hand. "Stinginess" is indicated by closing your fist and tapping the elbow on your other arm. If you want to say that something is very good, place

the four fingertips and the thumb together and tap your cheek.

Perhaps one that we see most often and that sometimes I find exasperating is the one for "I don't know." Watch and you will see someone put a blank expression on his face and usually pull the corners of his mouth down and throw his hands backward with his elbows bent so that his hands reach about to his shoulders. This says, "I haven't the slightest idea of what you mean."

So here on the streets of San Juan we have seen all these gestures and many more. They show us that Spanish is a very animated language and so are the people who speak it.

Really, I think I might have answered "yes" to the question the lady asked me on the bus. While it is true that in Spanish we can get the idea across without using our hands if we want to, yet we see that many Latins get many ideas across without using their mouths, just their hands.

Serums and Vaccines Not the Same

MANY persons refer to serums and vaccines indiscriminately as though they were one and the same thing. But far from it; there is a striking difference between the two. Making this matter very clear is an article by Dr. Philip M. Stimson of the Cornell University Medical Center. It appeared in the New York *Daily Mirror*, September 15, 1957, and from it we quote as follows:

"In brief, a serum is a product prepared from blood and it contains such immune or protective properties, medically called 'antibodies,' as were possessed by the donor of the blood. By the injection of a serum, a person receives the donor's antibodies as a boost to his own, to help him ward off or fight an infection, but the benefit from a serum injection lasts only as long as its protective substances survive in the receiver, normally only two to four weeks. . . . Because serums carry antibodies already formed, they can give immediate protection a short while and also sometimes heal, but they do not produce new antibodies.

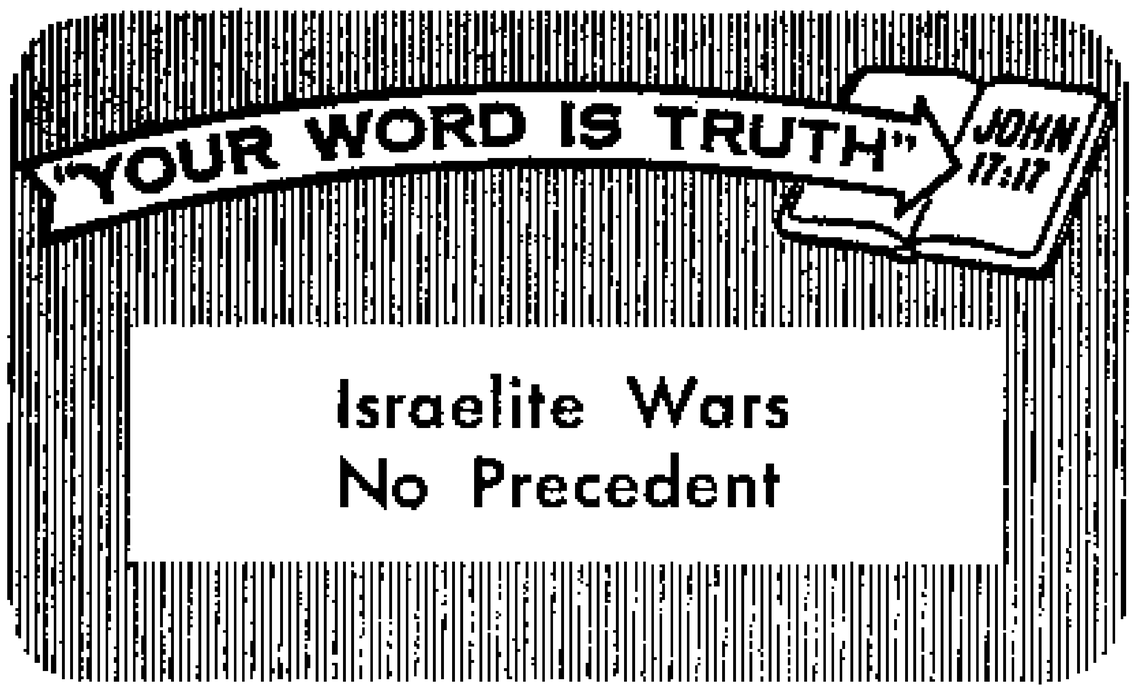
"On the other hand, a vaccine is not made from blood but from the infective substances themselves—viruses or bacteria or their products, and when injected into a person acts somewhat like an attack of a disease to stimulate a person to produce his own immunity. Because they gradually produce antibodies, vaccines gradually help us to protect ourselves but do not heal.

"Serums for medical use are obtained from people and from animals, usually horses. From the whole blood, the clot containing the corpuscles is removed and the liquid remainder is the serum which carries practically all the various antibodies the donors have developed. Naturally, the quantity and variety of the antibodies varies with the history of the donor. If a man has had measles or infectious jaundice or many other infections, his blood contains antibodies against those illnesses.

"Odd But True. If a horse is injected with the germs that cause diphtheria or tetanus, curiously enough he does not get sick but his blood develops antibodies, called antitoxins, against those terrible infections and when some of its blood is taken, the clot removed and the serum carefully prepared we have diphtheria and tetanus antitoxic horse serums which are invaluable remedies and have saved countless people from death due to one or the other of those dread maladies.

"For treatment of infections, human blood serum, which is naturally more expensive to buy than horse serum, doesn't contain a high enough concentration of antibodies against any infection to be of value except when especially prepared for whooping cough.

"Of the proteins that are present in the serum, one called 'gamma globulin' contains practically all the antibodies present in the whole serum. This protein in liquid form can be separated from the rest of the serum." It permits the giving of the same amount of antibodies with but one twenty-fifth of the bulk of whole serum. " 'Immune gamma globulin' preparations are now generally used, when available, instead of whole human serums."



"THIS sect ["Bible Students" or Jehovah's witnesses] was considered by the Nazis to be almost more dangerous to the regime than the Jews, for while no German could turn himself into a Jew, any German could become a Bible Student, and, as such, refuse to take part in military service in any shape or form. The fortitude shown by these men was most remarkable and earned the grudging admiration even of their jailers. . . . They had been beaten, tortured, and starved, one man had been publicly hung, but I was told that there had not been a single instance of one of these men forsaking his principles and buying liberty by entry into the armed forces." Thus Captain Best, a Senior British Intelligence Officer, in his book *The Venlo Incident* (1950) writes about the witnesses of Jehovah in the Sachsenhausen Concentration Camp, where he himself was kept for five and a half years.

Why did the witnesses of Jehovah take such an unequivocal stand against serving in the Nazi armies? Do not the Scriptures tell Christians that they must obey the "higher powers," and are these not the governments of the world? And do not Christians have the example of the wars fought at God's command by the nation of Israel? So argued the German Catholic and Protestant clergy during Hitler's regime, and since, for that matter.

But did they argue soundly, Scripturally? No, they did not, said Jehovah's witnesses in Germany. The text regarding the "higher powers" (*AV*), "governing authorities" (*RS*), or "superior authorities" (*NW*) at Romans 13:1, does not refer to the rulers of the worldly nations but to divine rule within or over the Christian congregation. How do we know? Because of the context. It shows that these authorities are placed in their positions by God, and certainly the corrupt and dictatorial governments of this world, whether of the Eastern or the Western bloc, have not been ordained or set in position by God. They are not God's ministers or public servants to deter wrong and encourage right. But even if, for the sake of argument, Paul's words be applied to "good" human governments, still in the case of conflict the apostolic principle would apply, "We must obey God as ruler rather than men."—Acts 5:29.

As for the precedent set by the nation of Israel, let it be noted that no other nation ever occupied a position similar to it. No other nation had Jehovah as its God. (Ps. 33:12) Neither did any other nation enter into a solemn contract with Jehovah as it did at Mount Sinai. God there offered the Israelites, on condition of obedience, the opportunity to "become my special property out of all other peoples," and to "become to me a kingdom of priests and a holy nation." Unanimously they accepted that offer, saying: "All that Jehovah has spoken we are willing to do."—Ex. 19:5-8.

So long as they lived up to their side of the agreement they were assured success in battle, health and long life, material abundance and great population increase. Can any nation today point to such blessings by Jehovah God?—Deut. 28:1-14.

In fact, Israel's very existence had involved one miracle after another on the part of Jehovah God. Without miraculous intervention Abraham would have died

without an heir and there would have been no nation of Israel. Had not Jehovah intervened at the time of the seven-year famine, Jacob with his entire family consisting of his twelve sons and their families would have perished.—Gen. 41:14-57; 45:8; Heb. 11:11, 12.

More than that, it took a miracle to get the Israelites out from under Pharaoh's genocidal policy, the tenth plague assuring their deliverance from Egypt. And to clinch that freedom it took another miracle, their deliverance at the Red Sea. Then while in the wilderness, it was only due to a series of miracles that the nation of Israel was not destroyed by opposing nations, that it did not perish from hunger and thirst and that it did not succumb to pagan worship, which would likewise have marked its end. Further, once having entered the Promised Land, it was only by many great miracles that Israel was not swallowed up by its enemies in the days of the judges and later in the time of kings David, Asa, Hezekiah, Jehoshaphat and others. Is there any nation on earth, was there any other nation at any time, that can point to such a series of miracles accounting for its origin and continued existence?—Ex. 17:8-13; Num. 21:3; 2 Ki. 19:35; 2 Chron. 14:12.

Different from all other nations also is the way Israel received its laws. Its constitution was not the product of learned men but was given to them by God himself at the hand of a mediator, the prophet Moses. (Ex. 24:18; 34:11-27) Uniquely, therefore, could Israel boast, "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he will save us."—Isa. 33:22.

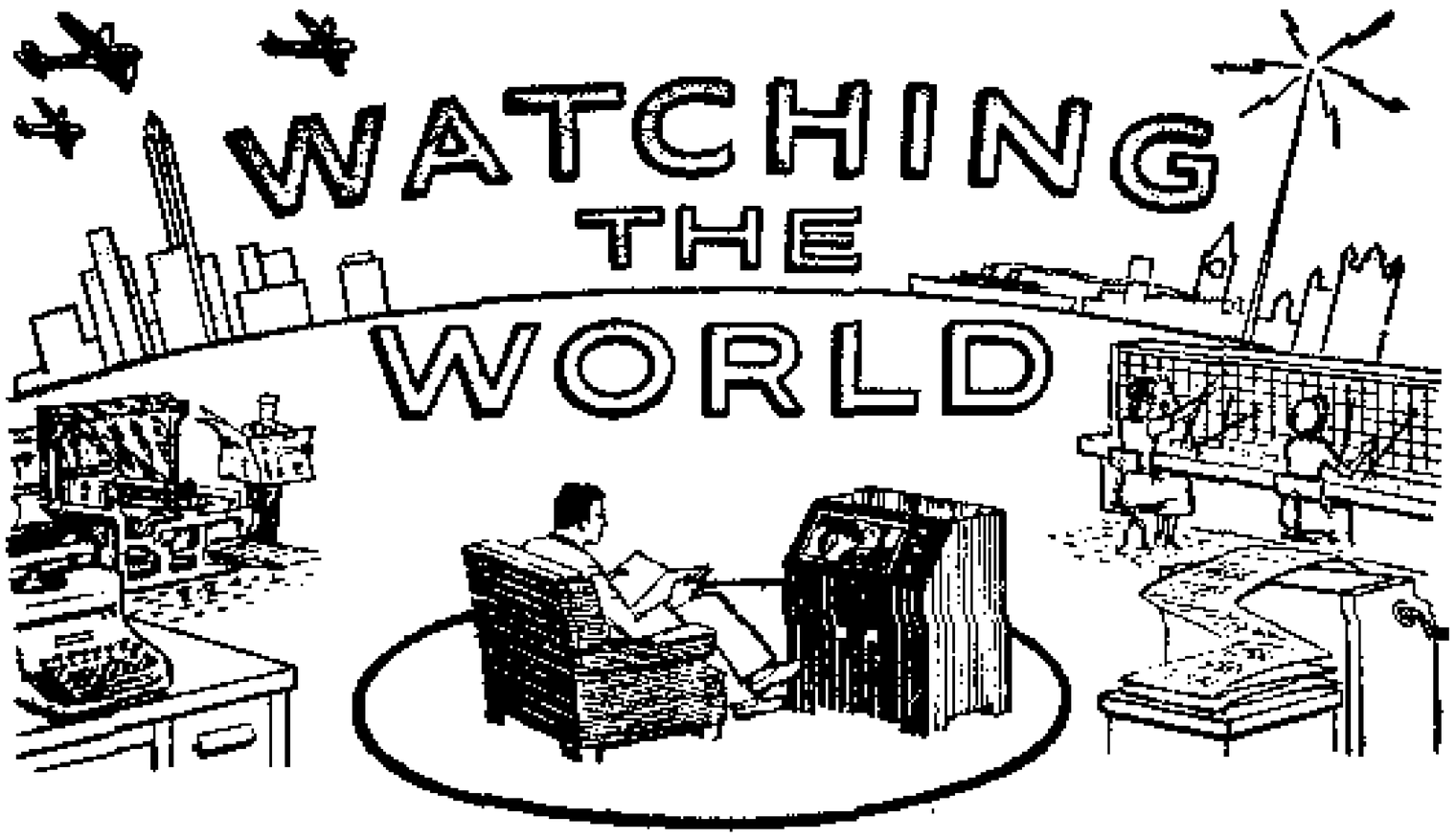
Note also the matter of rulers. Man has coined a saying, *vox populi, vox Dei,* "the voice of the people (is) the voice of God." But both the facts and the Scriptures dispute that saying, for they show that the voice of the people is often the voice of loose conduct, as in antediluvian days, in the days of Lot and in our day. It is all too often also the voice of ignorance, bigotry, superstition and selfishness. The people have supported men like Hitler and ungodly Communist bosses. Then, again, ambitious men have often waded through a sea of blood to get their crowns and thrones, as did Constantine, Napoleon and others.

But not so with the nation of Israel. Just as God chose Abraham, Isaac and Jacob, he also chose Moses to lead his people and Joshua to be Moses' successor. When his people sinned Jehovah let them go into captivity to enemy nations, but when they repented "Jehovah would raise up judges and they would save them."—Judg. 2:16.

Their first king, Saul, was picked by Jehovah even as was King David, and it was Jehovah who established the dynasty of David. Thus it might be said that from David to Zedekiah, all of royal line sat upon "the throne of Jehovah." Surely no rulers nor ruling dynasty today can lay claim to such divine appointment.—1 Sam. 10:17-24; 2 Sam. 5:1-3; 1 Chron. 29:23.

And finally, let us note that it was Jehovah God who commanded when his people were to fight. He ordained that his people wipe out the degraded Canaanites with their sex perversions, their phallic worship and their cruel and bloody oppression. At no time did Israel engage in selfish wars of conquest. When God's time came for the nation of Judah to come to its end because of its unfaithfulness, God through his prophet Jeremiah warned its rulers not to oppose or resist the conquest of their land by the Babylonian king Nebuchadnezzar, but to submit to and co-operate with him. Can any nation today point to such evidence?—Deut. 9:4, 5; Jer. 27:16-18.

Truly the wars fought by the nation of Israel furnish no valid precedent or basis for Christians today to engage in settling disputes between worldly men.



Dalai Lama in India

◈ The Dalai Lama reached safety in India on March 31. Viewed as a living Buddha by over a million Tibetans, the 23-year-old leader had eluded Communist Chinese forces during a two-week, two-hundred-mile trek through his country's mountainous terrain. On March 28 Communist China abolished the Dalai Lama's regime, installing the Panchen Lama, and imposing military rule throughout Tibet.

Berlin Air Corridors

◈ A U.S. Air Force C-130 transport plane was buzzed by Soviet jets as it flew between West Germany and West Berlin on March 27. Moscow has tried to impose a 10,000-foot ceiling in the Berlin air lanes. The C-130, however, flew at 25,000 feet, a desirable altitude for efficient operation of that type of craft. On April 2 Russia warned that there would be a risk of collision with Soviet fighters if Western planes flew in the Berlin air corridors at altitudes above 10,000 feet.

Adenauer to Seek Presidency

◈ On April 7 Chancellor Konrad Adenauer decided to run for election as West Germany's president this summer. The 83-year-old state head's decision to relinquish the position of chancellor of the Bonn government was viewed by some observers as a withdrawal from the forefront of that nation's political affairs. The office of the presidency of West Germany has been one of considerable honor but relatively little power. On April 8 Adenauer vowed that Bonn's foreign policy will not change "by one iota" when he relinquishes his post.

Spain and Franco

◈ A Roman Catholic movement was reported on March 28 to be active in protesting the regime of Generalissimo Francisco Franco. Posters bearing the letter "P," for *protesto*, or protest, were appearing with considerable frequency on walls of buildings in Barcelona and other places. On April 1, marking the twentieth anniversary of his rule, Franco warned his nation against communism and a relapse into "lassitude and overconfidence." Franco assumed power in 1939, at the end of Spain's 1936-39 civil war.

Baghdad Pact Minus Iraq

◈ Iraqi Premier Abdul Karim Kassim announced the withdrawal of his country from the Baghdad Pact on March 24. The treaty, signed in Baghdad in 1955, linked Britain, Iran, Iraq, Pakistan and Turkey. Baghdad's withdrawal had been expected for some time.

Sun Photographs

◈ On March 13 scientists at the Naval Research Laboratory, White Sands, New Mexico, fired a rocket equipped with a special camera 123 miles into space. At that altitude the device began photographing the sun, taking into its scope clouds of hydrogen gas encircling the sun at a distance of about 4,000 to 6,000 miles from its surface. This was the first time the sun's weather had been photographed, and it is thought that eventually similar rocket photographs will help meteorologists to determine the earth's weather.

NATO Meeting

◈ On April 4 a three-day parley of the North Atlantic Council concluded in Washington. Foreign ministers of the fifteen nations comprising the North Atlantic Treaty Organization had met to discuss the Berlin problem, German issues and European security. In a closing communiqué the Council declared "its unanimous determination" to maintain a free West Berlin and to uphold the West's obligations and rights in that city.

Under Hungarian Regime

◈ The communistic regime of Hungary is currently making a new drive toward collectivization. The nation's peasant population is being deprived of land holdings and is being herded into collective organizations. Farmers who resist these moves are often imprisoned and are sometimes tortured. Though about a year ago Budapest announced the end of trials of persons involved in the 1956 revolt, recent reports tell of a new mass trial of workers from Csepel Island. Ten received death sentences and twenty-five others were given prison terms of from two years to life.

Jehovah's Witnesses in Russia

◈ On March 18 Jehovah's witnesses in the Soviet Union were denounced by Moscow's highest official organ *Pravda*. The Communist party paper claimed to have "news of greater activities by Jehovah's Witnesses from Kurgan, Irkutsk and Tomsk, and from the districts of Western Ukraine." It was said that magazines, leaflets and mimeographed sheets from Brooklyn had appeared in these regions. *Pravda* warned: "We must not remain indifferent to the signs of greater activity by this dark force." It went on, "Their criminal ravings are topped by impromptu prophecies that a devastating war and the end of the world are nigh and that mankind is heading toward the day of its destruction." *Pravda* reiterated a familiar line, asking: "Who could finance an underground organization of apostles of the divine powder keg? Only those who organize sabotage and espionage on assignments of the warmongers." On March 26 the Buffalo *Evening News* remarked editorially: "It seems the Witnesses have been gaining converts all over the Soviet Union . . . They *must* be making gains if Khrushchev, with many more pressing matters on his mind, takes time out to denounce them. He is quoted in *Pravda* as saying their mission is to infuse a spirit of resignation and meekness into the Russian people and charges they are subsidized by 'the more reactionary forces of capitalism.'"

Japan and U.S. Forces

◈ A decision handed down by a Tokyo District Court judge on March 30 held that the presence of U.S. forces in Japan was unconstitutional. This was so, it was maintained, because of the "no war" clause in the Japanese charter. The Tokyo government was expected to appeal the decision directly to the country's supreme court. Japan gave assurances that no shift in policy on U.S. troops was anticipated.

Nepalese Elections

◈ Forty-five days of balloting came to an end in Nepal in the first week of April. They were the first elections in the country's history. The Nepali Congress Party attained more than half of the 109 seats in the parliament, with only a few posts going to the Communists. Balloting was carried on in a rather unusual manner. Because literacy is quite low, parties were identified on the ballots by means of pictures. Nepal's King Mahendra called for the elections and, though he will continue as the nation's monarch, considerable power is expected to be vested in the Nepali congress party leader B. P. Koirala. Governmental affairs will, however, probably go on without major change.

Under-Ice Voyage

◈ The U.S. atomic submarine Skate made a record trip under the northern icecap recently. With a crew of 106, it covered 3,090 miles and remained under the ice for twelve days. During that time the Skate had surfaced ten times, once, on March 17, at the North Pole. The U.S. nuclear submarine Nautilus and the Skate itself had both traveled under the polar ice pack about seven months earlier. The recent voyage, however, set under-ice records for time and distance.

Cyprus: First Council Meeting

◈ The first meeting of a committee in charge of Cyprus' governmental affairs until the island becomes independent early next year, took place on April 6. Turkish Cypriotes and Greek Cypriotes were brought together, along with the British governor. Included in the transitional committee were two former leaders of the E.O.K.A., the National Organization of Cypriote Fighters. Thus began the initial stages of governmental changeover in preparation for the new Cypriote republic.

British Ties with Brunei

◈ In keeping with an accord reached by London with the Sultan of Brunei on April 6, that British protectorate in North Borneo is soon to be granted more internal autonomy. The 2,200-square-mile land has been a British protectorate since 1888 and has been governed by a British Resident since 1906. Its chief export is oil and it ranks second only to Canada in oil production in the Commonwealth. Brunei is expected to have a written constitution within six months of April 1, along with considerable autonomy in its internal affairs.

Americas Bank

◈ After three months of discussion the twenty-one American republics completed and initialed on April 8 a charter for an inter-American bank. The $1,000,000,000 institution has been formed by a special committee of the Organization of American States. It is to aid in the advancement of Latin-American economic development.

Buenos Aires Riot

◈ Communist and Peronist workers demonstrated in the streets of Buenos Aires on April 3. The disturbances lasted several hours before order was restored. It was reported that 144 persons were arrested and 17 were injured. The riots were staged in protest against the Argentine government's new labor and austerity policies.

U.S.–Bulgarian Ties

◈ The U.S. and Bulgaria resumed diplomatic relations on March 27, after a nine-year

lapse. Sofia had charged the U.S. Minister with spying in January, 1950. Official relations were resumed only after the Bulgarian government withdrew the espionage charges. Bulgaria and the U.S. pledged full freedom henceforth for both countries' diplomats.

Rojas Degraded

◈ The Colombian Senate deprived one-time dictator Gustavo Rojas Pinilla of civic rights, rank and a pension of $3,000 a month by a vote of 44 to 17 on April 2. The penalties followed an earlier conviction of Rojas on charges of violating the Colombian constitution and improper conduct while he was president of that country between 1953 and 1957.

Atom Heat to Electricity

◈ In conventional atom power plants the heat resulting from fission reaction must be channeled through some medium such as steam before electricity is produced. On April 7 it was revealed, however, that at the Atomic Energy Commission's laboratory at Los Alamos, New Mexico, a means of generating electricity directly from atom heat had been successfully developed. The new system uses the thermocouple principle. A piece of uranium is used as one of the metalic elements and the second element is cesium in the form of gas. The cesium is heated and becomes a plasma. Heat from fission reaction is then converted into electricity and this comes directly out of the reactor without any intervening medium such as steam. Though it is in its experimental phase, the thermocouple device may open new fields in atomic power production and propulsion in space.

Animal Flight for Life

◈ What may well become the largest man-made lake in the world is threatening wild life in Africa. Waters of the Zambezi River, backing up from Kariba Dam, have flowed over vast areas formerly covered by dense forest. The lake, which is expected to continue rising until late July, may by then embrace an area of about 2,000 square miles. As the waters have risen, small sections of the forest have been isolated, causing the animals either to swim to safety on the distant shores or perish. The Zambezi River divides Northern and Southern Rhodesia, and both governments have co-operated in animal rescue work. They have, however, apparently been able to concentrate mainly on larger creatures, and the toll of medium-sized and smaller animals has been very heavy.

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Awake!

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- Taming the Mighty Zambezi — PAGE 9
- Do You Fear Sharks? — PAGE 13
- Common Market versus Free Trade Area — PAGE 16

JUNE 8, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—*Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.*
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office *in your country*. Otherwise send *your remittance* to London. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your *old and new* address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – *Authorized Version (1611)*
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – *The Emphatic Diaglott*
JP – *Jewish Publication Soc.*
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!

"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, June 8, 1959 | Number 11

TRY A MILD Answer

DO YOU have a temperament that is like a simmering volcano? Do you explode with abusive speech when someone angers you? When you become involved in heated arguments do they end in verbal or physical fighting? If you have an explosive temperament it can destroy your friendships and demolish the cement of love that is essential for holding a marriage together. It can bring an immeasurable amount of trouble upon yourself as well as upon those who are close to you.

Nothing is accomplished by giving forth an angry outburst because of what someone says or does. Such reaction only antagonizes the other person, causing his anger to flare up. Newspapers frequently report incidents in which hot tempers erupted into fights that put some of the fighters in the hospital, in the cemetery or in prison. They would have been much better off if they had exercised self-control.

Emotional outbursts often come from persons who are tense; whereas the person who is relaxed is less likely to become angry over small or imagined offenses. He is better able to control his emotions. The tense person may be able to relieve some of his tension by exercise. But, whether relaxed or tense, you should learn to practice self-control. It is for your own good.

Instead of giving forth with an angry reply to an offense, try a mild answer. It will keep your blood pressure down as well as that of the other person. The Bible gives good advice when it says: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up. An enraged man stirs up strife, but one that is slow to anger quiets down contention."—Prov. 15:1, 18.

The person who possesses self-control and who remains calm is better able to meet and overcome trying circumstances than the person who is hotheaded. It is not possible for a person to think clearly when overcome with anger. The one who controls his temper and keeps a cool head is a better man. "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city."—Prov. 16:32.

Angry words are like bullets. Once they are fired they cannot be pulled back, but they speed on to do damage that sometimes cannot be repaired. They can destroy the love of a marriage partner or the friendship of a companion. Once this love and friendship are destroyed how can

they be renewed? To regain a friend you have injured is more difficult than taking a fortified city. This is indicated at Proverbs 18:19, which says: "A brother transgressed against is more than a strong town, and there are contentions that are like the bar of a dwelling tower." It is no easy matter to gain entrance to a tower with a barred door. So it can be with a friend you have injured with harsh words.

Instead of being brutally blunt, use a mild answer. Be tactful. Tact is defined in *Webster's New International Dictionary*, Second Edition: "Acute or nice discernment of what is appropriate to do or say in dealing with others; peculiar ability to deal with others without giving offense." This can be done when a person remembers to give a mild answer.

An example of tactfulness is found in the Bible at Judges 8:1-3. Gideon and his men went out to fight the Midianites, but the men of Ephraim were not invited to go along. It was not until the Midianites were retreating in defeat that Gideon sent word to the men of Ephraim to come against the Midianites by cutting off their retreat. After the battle was over, the men of Ephraim were hot with anger toward Gideon because they had not been invited to join in the battle at the beginning.

"Then the men of Ephraim said to him: 'What sort of thing is this that you have done to us in not calling us when you went to fight against Midian?' And they vehemently tried to pick a quarrel with him. Finally he said to them: 'What now have I done in comparison with you? Are not the gleanings of Ephraim better than the grape gathering of Abiezer? It was into your hand that God gave Midian's princes Oreb and Zeeb, and what have I been able to do in comparison with you?' It was then that their spirit calmed down toward him when he spoke this word."

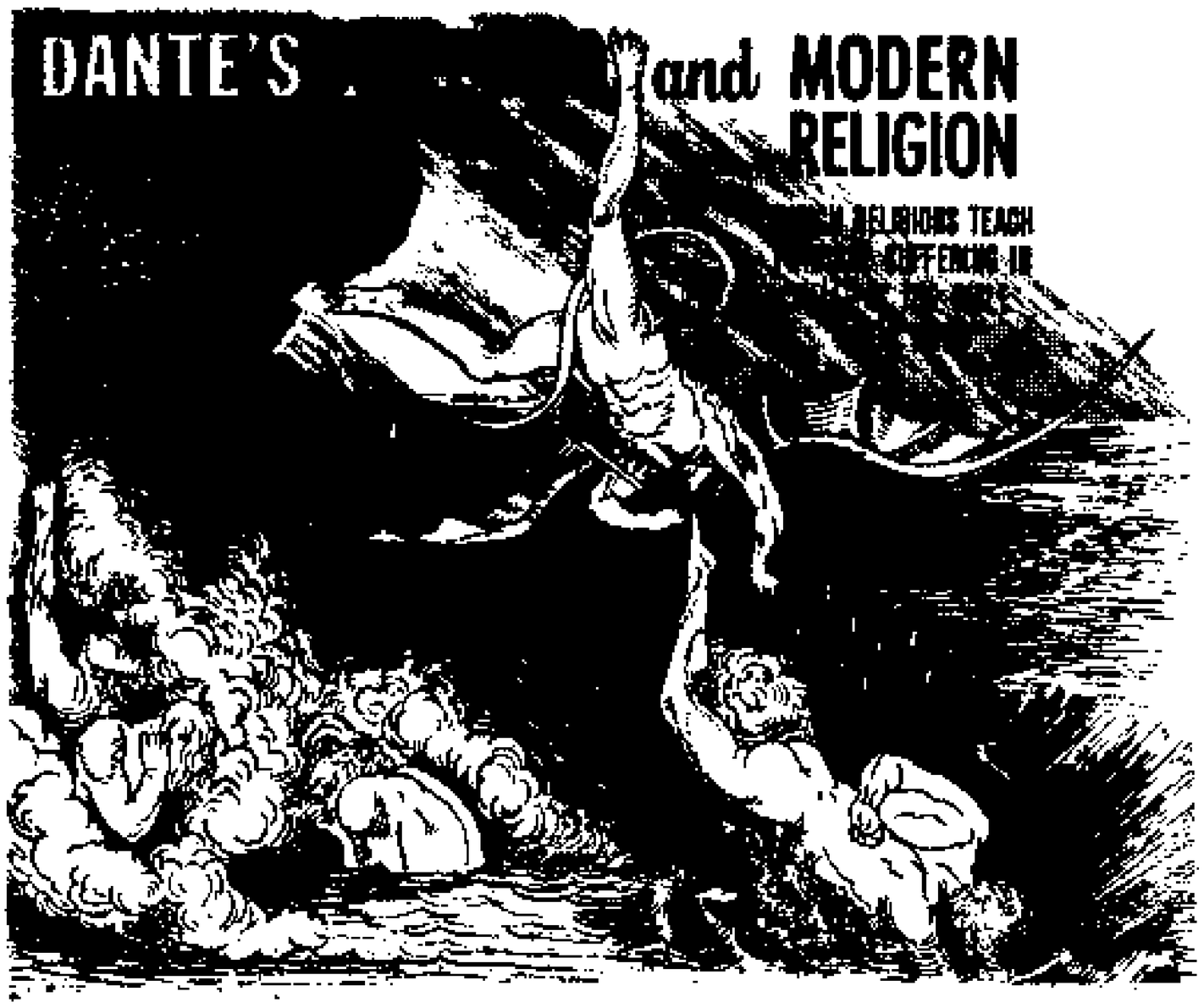
If Gideon had replied untactfully he would have added fuel to their anger. But he did not permit their anger to stir up his anger. His tactful reply was a mild answer that preserved the friendship of these men.

Rehoboam is an example of a person who did not use tact. His reply to the people when they asked for lighter burdens was a harsh answer. He declared that he would increase their burdens. He alienated himself from the people by his untactful reply. Ten of the thirteen tribes withdrew their allegiance to him and set up their own government with Jeroboam as their king.

Life in this world brings enough trouble to a person without his heaping more upon his head by being untactful. The man with an angry temperament stirs up trouble for himself and for others wherever he goes. "A man given to anger stirs up contention, and anyone disposed to rage has many a transgression."—Prov. 29:22.

Uncontrolled anger leads to transgressions of laws that govern human relations. A moment of anger can reap a lifetime of regret. A wise person will foresee the damage that can be done by not controlling his temper. He will exercise self-control by swallowing his anger. Why lash out at others with harsh words that do nothing but stir up strife when you can just as well use a mild answer? Follow the Bible's advice by being long-suffering with other people and by exercising self-control. Try mild answers and see how they help to maintain peaceful relations with other people.

Do not have companionship with anyone given to anger, and with a man having fits of rage you must not enter in, that you may not take a snare for your soul.—Prov. 22:24, 25.



"IN AN altogether unique way," says a comment in *The Harvard Classics*, "Dante summarizes the literature, the philosophy, the science, and the religion of the Middle Ages." He did this in his work the *Divine Comedy*—a poem in which the writer imagined a visit to hell and purgatory. "It gives a complete picture of Catholicism in the thirteenth century in Italy," says *The Catholic Encyclopedia*.

Whatever the source of Dante's fantasy, an interesting question arises: How does Dante's inferno compare with the teaching of Christendom's religions today regarding hell?

A dispatch in the New York *Times* of March 24, 1949, said: "Pope Pius called today for . . . a greater hell's fire preaching in the church." A few years later the same newspaper, in its issue of February 6, 1955, reported: "Pope Pius XII told a group of lawyers today that there is an eternal hell after death for the souls of men who have committed grave sins. He admitted that many people, including theologians, found the idea of eternal punishment hard to believe."

Fire in Clergy Hell Diminishing

"Churchmen Cooling to Fire, Brimstone Version of Hell," said a February 11, 1956, headline of a widely published Associated Press dispatch, such as that which appeared in the Chicago *Daily News* of that same date. "Much church opinion today holds there is no real fire in hell." Regarding the view that there is literal fire in hell, the article quoted Baptist clergyman James A. Davidson of White Plains, New York, as saying: "That's mostly a thing of the past."

Admitted Methodist cleric Allen Claxton: "If the church frightens people into being good, it only holds them so long as they are afraid." Episcopalian Dr. P. M. Dawley of the Episcopal General Theological Seminary concurred: "In our time, there has been a great decline in the fear emphasis. . . . The medieval picture of hell as a place of flaming torment which held the minds of men for some generations was inadequate." Jewish Rabbi Emanuel Rackman said that the Dante version of a physical-type hell has diminished, that those "who believe in a physical hell have become fewer and fewer."

The article continues: "Among major churches, the Roman Catholic Church holds uniformly the doctrine of a fiery, eternal hell, and this view, with broader interpretations, is strong among Lutherans, many Baptists and some others. But they, too, stress the spiritual travail—the sense of loss, failure and hopelessness—in the deeper implications of hell. And the nature of the fire is seen as problematical. Whether it is of an earthly type, man can't know positively, said Msgr. Charles Walsh, New York director of the Catholic Confraternity of Christian Doctrine."

So problematical is the fire in the clergy hell that some clergymen have fiercely attacked the eternal torment doctrine. In Pasco, Washington, not long ago an Episcopal rector stirred up a religious storm that spread through the Episcopal district of Spokane. Said *Time* magazine of December 30, 1957: "The trouble began with a sermon in Pasco's Church of Our Saviour by energetic Rector Charles Lester Kinsolving, 30. 'Hell,' he preached, 'is a damnable doctrine—responsible for a large measure of this world's hatred. According to this doctrine, God, who commands us to love our enemies, plays the hypocrite by damning his enemies. This in turn stimulates the hatred of God by people who abhor hypocrisy—and it gives sanction to our hatred of certain selected enemies.'"

Even some Roman Catholic authorities have taken a dimmer view of hell. "To many it appears that for God to plunge the soul into a sea of fire [suggests] a vindictive God, who takes joy in torturing his enemies," confesses Jesuit Robert W. Gleason in *Thought*, a Fordham University quarterly. Giving a psychological interpretation to the fire, Jesuit Gleason suggests that the agony of the fire is not something created by God after all, but, rather, that it grows out of the damned soul's eternal tension between love of self and love of God, much like the pain of schizophrenia. "We know that in this life the schizophrenic personality suffers greatly. Such a man believes that he is himself and someone else [and] riven by this conflict he suffers as though devoured by himself. . . . The pain the soul suffers . . . is then the pain of fire and it is the direct result of the pain of loss."

That Jesuit version of hell sweeps Dante's fire-stoking, spike-tailed demons out of existence. Obviously Christendom's religions are much confused on the subject. If one is to avoid the abyss of confusion, he must go to God's Word the Holy Bible.

What the Bible Teaches

Does the Bible teach a Dantelike hell? Before one could be roasted or deep-frozen eternally in torments one would have to possess an immortal soul. Does the Bible teach that man has such a soul?

Of sinful men in general Ezekiel 18:4 declares: "The soul that sinneth, it shall die." (*AV*) Of Christ Jesus it was foretold at Isaiah 53:12: "He poured out his soul to the very death." Regarding the word "soul" the Alphabetical Appendix of *The Emphatic Diaglott* says: "In all the 700 times which *nephesh* occurs, and the 105 times of *psuchee* [words from which 'soul' is translated], not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms."

Those who still put literal fire in hell cite Ecclesiastes 12:7: "Then the dust returns to the earth just as it happened to be and the spirit itself returns to The true God who gave it." If the spirit within a person were a person, then in returning to God it could not suffer in hell-fire unless God himself were there. But what is man's "spirit" in this text? It could not be the same as "soul," for the Bible, at Hebrews 4:12, distinguishes between the two: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit."

The "spirit" or life force that returns to God is just that—life force, energizing force. On the other hand, the "soul" is the living creature himself, as the Bible account of man's creation at Genesis 2:7 shows: "Then Jehovah God proceeded to form the man out of dust from the ground. and to blow into his nostrils the breath of life, and the man came to be a living

soul." So an earthly soul is a living, breathing, sentient creature.

As to the spirit or life force—what happens when you switch off the current from a light bulb? The bulb returns to darkness and the current goes back to the power plant that gave it. Does the current, returning to the circuit, retain the shape, mold or identity of the bulb it vacated? No more than does man's "spirit," his life force, the power from God that energizes the human body of dust to glow with life, return bearing the shape, mold, imprint or personal identity of the mortal body it vacated. Declares the Bible at Psalm 104: 29, 30: "If you conceal your face, they get terrified. If you take away their spirit, they expire and back to their dust they go. If you send forth your spirit, they are created." The spirit is something that God can switch on or off, like current in a light bulb.

But, argue Dantean hell champions, did not Jesus Christ warn at Matthew 25:46 against everlasting punishment? Of course he did, although a modern translation more accurately renders Jesus' words: "These will depart into everlasting cutting-off, but the righteous ones into everlasting life." If a judge pronounces the death sentence and a criminal is executed and the sentence never rescinded nor the victim restored to life, how long a punishment does he endure? As long a punishment as Jesus warned against; it is everlasting. Why read everlasting conscious torment into something so simple? The punishment for the goatlike wicked is an everlasting cutting-off from life, an everlasting destruction: "At the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction."—2 Thess. 1:7-9.

Rich Man and Lazarus

The rich man and Lazarus parable of Luke 16 is used to argue hell torments. But if the rich man went to a literal fire, then Lazarus went to the literal bosom of Abraham. One cannot rightly split a text in two, applying one half literally and the other half symbolically.

That would be like interpreting the "beast" and the "smoke" in Revelation 14: 11 as real, literal—then interpreting the "Lamb" in Revelation 14:10 to mean Christ. But if the Lamb symbolizes Christ, then the beast and the smoke symbolize something. Are they any less symbolic than the Lamb? Likewise, if the place where Lazarus goes is symbolical, then the place where the rich man goes is symbolical. Instead of seeking to know what the symbolic language means, champions of eternal torment, in their desperation, give a literal interpretation for part of a parable.

Is it that death—everlasting destruction—is not adequate punishment for the goatlike wicked? Is God, the Judge, not satisfied? Is God more concerned with fiendishly torturing the wicked or is he more concerned merely with eliminating the wicked?

The Bible Hell—Sheol-Hades

The clergy are admitting that the teaching of a hot hell does not coerce people to morality. But the case does not rest there. They must also bear the responsibility for the fabrication of an eternal torment doctrine that has goaded people onward toward a sense of hopelessness, hate and loathing for God. The clergy must bear the blame for not making clear to the people the meaning of the original Hebrew and Greek words *Sheol, Hades* and *Ge-*

henna—words that have been translated as hell, etc., causing great confusion. "Much confusion and misunderstanding has been caused," says *The Encyclopedia Americana,* "through the early translators of the Bible persistently rendering the Hebrew Sheol and the Greek Hades and Gehenna by the word hell. The simple transliteration of these words by the translators of revised editions of the Bible has not sufficed to appreciably clear up this confusion and misconception."

Sheol or Hades, the Bible hell, is not eternal. These words represent the common grave of mankind. At the resurrection the Bible hell (Sheol-Hades) gives up its dead, as Revelation 20:13, 14 shows: "Death and hades [hell, *AV*] gave up those dead in them . . . And death and Hades [hell, *AV*] were hurled into the lake of fire. This means the second death, the lake of fire." Thus hell or Hades is eternally destroyed, for the "lake of fire" represents an everlasting destruction. If hell is the lake of fire, as some have said, how can it be cast into itself?

As for the word Gehenna, it occurs twelve times in the Bible. But the average reader does not know this, since Bible translators have rendered it as "hell." Jesus used the word Gehenna at Mark 9:47 as a symbol, not for everlasting torment, but for everlasting destruction.

When Dante conjured his myths of hell's torture chambers, he was merely extending beyond death the very real, very hideous Inquisition that his church was pursuing toward "heretics," pulling victims' limbs apart, burning them alive, etc. Thus a pattern of sadism was set for Dante to translate into a "sacred poem."

Has terror induced any other emotion toward God than it induced toward Hitler? And whom did Hitler image, the god of eternal torment or the God of love?

God draws by love. The only fear he wants his creatures to know is the fear of displeasing him. Those who refrain from wrong-doing only out of dread of a hellish torment are not happy in loving God. It is a forced love, and that is no love at all.

Christ's apostle wrote: "By this the love of God was made manifest in our case." How? By his fabricating a religious hell of torment to terrorize men? No, "because God sent forth his only-begotten Son into the world that we might gain life through him. . . . God is love. . . . There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. . . . As for us, we love, because he first loved us."—1 John 4:9, 16, 18, 19.

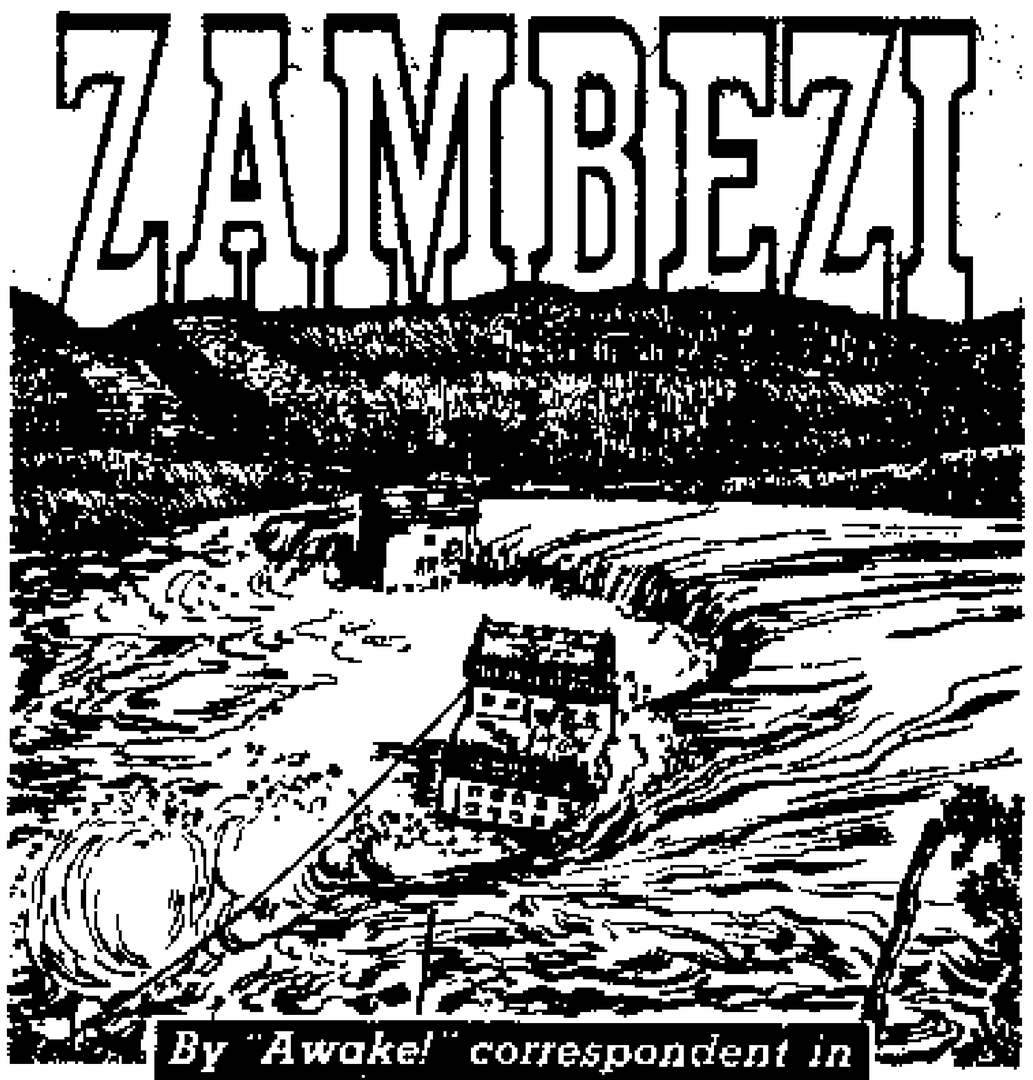
When the Israelites religiously burned their children in fire, God said: "They have built the high places . . . in order to burn their sons and their daughters in the fire, a thing that I had not commanded and that had not come up into my heart." (Jer. 7:31) How, then, would God feel to be forever responsible for torturing creatures in a Dantean inferno? As sane, rational children of our Creator, should we not abandon the restraint of morbid fear that misrepresents God as a fiend?

Some of the religious clergy are now putting out the red-hot fires of their Dantean hell, but the Bible hell (Sheol-Hades) has always been the cold, silent grave.

THE MAIN FEATURE—CRIME

During a recent debate on a proposed movie-attendance tax in Munich, Germany, it was disclosed that some four hundred motion pictures were shown in the city's theaters the preceding year and that these films portrayed the following criminal acts: 310 murders, 104 robberies, 405 cases of adultery, 624 of fraud or cheating, 54 of extortion and 34 of arson.

TAMING THE MIGHTY ZAMBEZI



By "Awake!" correspondent in Southern Rhodesia

IN THIS part of the world man's efforts to reach the moon seem eclipsed by man's efforts at taming the Zambezi. Sometimes called "The Angry River" and "River with a Vengeance," the mighty Zambezi, in its 1,600-mile course to the Indian Ocean, is Africa's fourth-longest river, being surpassed only by the Nile, Niger and Congo Rivers. Taming the Zambezi is an outstanding engineering feat.

More than eight years ago plans were made to tame the mighty Zambezi by building a huge hydroelectric dam at Kariba Gorge, a long, narrow pass through which the Zambezi stampedes after its leap at the great Victoria Falls about 250 miles upstream.

In 1950 a conference was held between representatives of Portugal, Mozambique, Angola, Northern and Southern Rhodesia and Nyasaland regarding the proposed dam. An agreement was reached and designers came up with a beautiful £80,000,000 ($224,000,000) plan that would provide low-cost electricity to large areas of the Rhodesias.

The go-ahead signal was given in March, 1955, and work was begun, using an impressive engineering scheme. The base of the dam would be built in two stages: First, on the Northern Rhodesia side a circular cofferdam would be built during the dry season so that when the floodwaters would come workers could continue to build the diversion channel dam wall on dry ground in the cofferdam. When this base was completed, the cofferdam protecting it would be blown up and the water diverted between the completed wall blocks, and then the other portion, the main dam wall, would be constructed on the river bed in a similar cofferdam.

It almost appeared as if the Zambezi were waiting for attempts to tame it. In March, 1957, she let loose with a terrifying torrent of water, about two feet above any previously recorded level, the water rising a record of seven feet in one day. The powerhouse at Victoria Falls was inundated; power and water supplies were cut off. Down the river the crest rode, thundering into Kariba Gorge at the rate of 1,250,000 gallons a second.

Activity inside the first cofferdam was like a pot of popcorn without the lid on: everything popped out—out came several hundred men; the huge twenty-two-ton capacity overhead Blondin cables pulled up bulldozers, pumps and excavators. Then in came the Zambezi, seemingly bent on squelching any attempt by man to tame it. The river rose eight feet above the cofferdam wall and filled it like a bathtub, then threatened, within feet, to remove the new road bridge connecting the north and south banks. Even the unofficial mascot of the project, a hippopotamus, had enough. He used to float around in the water by

day and inspect what progress had been made at night, but now he left for more tranquil surroundings.

The Zambezi, however, had spent its fury, and it gave up before any real damage could be done. The contractors took it in stride, pulled the plug out of the cofferdam, drained it and carried on.

With work in the first cofferdam completed, the walls were dynamited, leaving the tall cement skyscrapers protruding high above the water, where they could continue working on them. The south cofferdam was then begun and completed in November, 1957, just before the rainy season was to begin. Work was started inside it on the main portion of the dam base. As men stood inside it on the ancient bed of the Zambezi and looked up at the cofferdam's 140-foot-high walls, one was heard to say: "The river has been tamed." The mighty Zambezi was forced by man to leave its bed and go through the completed diversion channel.

Africans often display an uncanny accuracy in foretelling the weather. While the 1957 flood was still in progress, they were already warning, 'Wait until next year,' with ominous forebodings. But Impresit Kariba, the largest Kariba contracting firm, was unimpressed; they were ready for the Zambezi's worst—or so they thought.

New Floods Arrive

On December 30, 1957, the river began to rise, but, then, that was to be expected. The river still rose in January, but the peak was not expected until April, so there was nothing to worry about. It rated only the inner pages of the newspapers.

Rather than be bound by old records, the Zambezi was out to write some of its own. The river kept rising until, on February 8, its savage waters attacked one of the road bridge piers. While futile efforts were made to save the bridge, most of the officials' anxiety was centered on the up-river cofferdam wall. The water had crept to within seven feet of the top and was still rising. A decision again had to be made—whether to continue work and risk the loss of lives and machinery or to stop work, remove the machinery and lose valuable time, perhaps needlessly.

The risk was too great, so the Blondin cables again came into use, and at the expense of $280 an hour to run, they hoisted out all the machinery. At the same time work was being done on heightening the up-river cofferdam wall with wood and sandbags, the men working night and day under floodlights while muddy, wild waters were churning below sending up fifty-foot-high showers of spray, drenching men and equipment.

Breathing came easier again when the water began to recede, and on February 12 work began again. This was short-lived, and on February 18 another new peak was reached. The river beat and lashed at this man-made obstacle. As the men watched its seemingly futile efforts, they looked in unbelief as, suddenly, the rock strata under the wall gave way and through a gaping hole poured 45,000,000 gallons of water. There was no chance to save the thousands of dollars' worth of bulldozers, excavators and pumps and other equipment. Now what?

The experts immediately devised plans for draining the dam as well as heightening the upper dam wall in case the water kept rising; thus a twelve-foot extension was erected.

"Fiercest of Them All"

But the mighty Zambezi was not to be scared off this time. Its waters became more wild and savage by the day. The weakened road bridge could stand no more. On February 22 it succumbed and sank

below the surface. Two days later the waters crept over the very top of the cofferdam wall extension. Yet the peak was still to come!

Who would have thought that the last link between the north and south banks, the suspension footbridge that normally swung safely high above the waters, would be the next victim? A staff reporter for the Rhodesia *Herald* described its death with vivid expression: "The suspension bridge swayed a little, dipped slightly toward the water which seemed to reach up and pull it down. The tower kept leaning over further and further until with hardly a splash it fell beneath the water. The bridge seemed a living thing, a snake fighting for its life. It hurled itself in the air to try to rid itself of the grasping, tormenting water which was pounding it mercilessly."

The brace cable snapped and the bridge broke up. "The bridge," said the reporter, "was hurled 20 feet into the air, arching itself as in a death agony; it turned itself through 180 degrees into a giant corkscrew. There was the sound of wood and steel snapping, and the sections of the bridge crashed against each other. Above all rose the triumphant roar of the Zambezi. By noon the battle was over. The Zambezi had won."

The loss in bridges alone amounted to $392,000. Work on the dam came to a standstill, but the water did not. The Zambezi came on and on until its surface topped the cofferdam and its extension by seven feet! From an airplane it looked like a symmetrical man-made waterfall from a river that was forcing 3,286,000 gallons of water a second between the "teeth" of the base blocks in the diversion channel and over the cofferdam wall. It raced at twenty-five miles an hour over the level bed, the water backing up behind the dam blocks so that a fourteen-story skyscraper could be stood up in the water and disappear out of sight.

Witnesses to the battle could not find enough adjectives. The roar was not steady, but a pulsating, rhythmic beating, a deep-throated roar. An on-the-spot radio report sounded more like the ninth inning of a tied World Series baseball game. The background was deafening, the announcer's description, breathless and excited. One bystander commented: "It was as if the river were taking revenge for the effort made to tame it." An Italian engineer added: "Today the river seems alive." The general manager of Impresit, Dr. Bergamasco; remarked: "I have worked on rivers in all parts of the world, but the Zambezi is the worst and fiercest of them all."

Loss of life and evidence of violence to animals brought even greater sorrow to the Kariba workers. Many looked on in helpless pity as a small tree came floating down the river manned by a family of five baboons, clinging to it in terror. It went between the wall blocks, down the thirty-foot drop and disappeared, only to come to the surface farther downstream —empty.

Waters Subside

When the Zambezi finally subsided, animals, people, governments and companies licked their wounds. The Zambezi caused the loss of from $1,500,000 to $2,000,000 in damage at the Kariba Dam project alone. Despite this loss, however, the dam contractors were optimistic. For one thing, the damage was mostly covered by American and British insurance companies. They were also confident that they could make up their lost time and actually finish ahead of schedule by working night and day.

Their first job was to drain the cofferdam. They finally found the hole under the cofferdam wall and after numerous at-

tempts and failures they were able to stop it up and drain the cofferdam. Throughout the whole period of suspense and worry they continued working on the two tremendous powerhouses 560 feet below the surface of the ground, which fortunately did not flood.

On December 3, 1958, the whole dam wall stood high above the river bed, little short of its planned height. The Zambezi still had not been completely stopped, however, for through the twenty-five-foot openings in the wall was still flowing 17,500 cubic feet of water a second. At seven o'clock on this morning, the momentous occasion had at last come. On a given signal from the chief engineer, truckload after truckload of rock was dumped in front of the steel grids covering the holes and the force of the river drew them up against the holes, stopping the flow of water. At last the Zambezi was tamed!

Largest Man-made Lake

The impounded waters of the Zambezi have grown into a vast, shimmering lake. Lake Kariba will eventually reach a length of about 200 miles and a maximum width of about forty miles, the storage capacity being greater than the total provided by Shasta, Friand, Hoover and Grand Coulee Dams in the United States.

As the waters of the new lake rose, hills became islands swarming with panicky animals. Monkeys, baboons, wart hogs, civet cats, antelope, rabbits, lizards, porcupines and snakes all sought safety and food. Monkeys, in their plight to get food, even stripped bark from trees; some attacked their enemy, the deadly mamba, a poisonous snake whose bite can kill a man in ten minutes.

A rescue operation has been carried on to save many of the animals from watery deaths. To facilitate rescue work the animals are chased into the water. Then rescue workers, wearing bathing suits, plunge in after the animals. Though it is much easier to catch swimming animals, the porcupine, whether on land or in the water, still remained a thorny problem. Even in the water it takes three men to outwit a porcupine. One man grabs the tail, being careful to avoid injury from the quills; another grabs the head and front feet; and the animal is then lifted into a sack held by a third. The rescued animals, placed in cages, sacks and boxes, were released later on the mainland.

The beautifully designed, curving, 1,800-foot-wide dam wall is scheduled to be finished in June or July this year. The remainder of the work will be the installation of the hydroelectric machinery, which will be producing power in 1960. Ultimately the project is expected to have a yearly power capacity of 1,200,000 kilowatts. Taming the mighty Zambezi in this manner means low-cost power for industrializing this area of Central Africa. There will even be other benefits: Flood control and irrigation of a wide area. The new lake will also provide an abundance of fish unobtainable from the river.

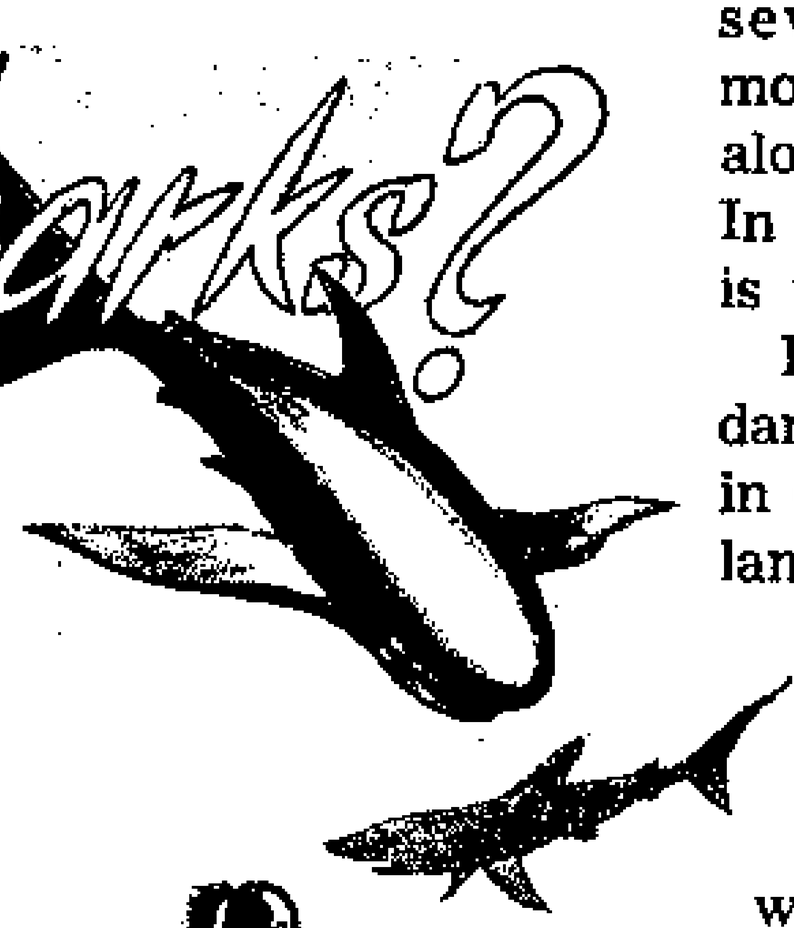
So if you ever get the opportunity to visit Central Africa, see the dam at Kariba Gorge, Kariba Lake, which will be the largest man-made lake in the world, and the nearby game reserves. All this on and along the mighty Zambezi!

Conceit

"If there is one thing in the world that will make a man peculiarly and insufferably self-conceited," once said American humorist Mark Twain, "it is to have his stomach behave itself, the first day at sea, when nearly all his comrades are sick."—*The Innocents Abroad.*

DO YOU FEAR *Sharks?*

By "Awake!" correspondent in Cuba



WHEN contemplating the sea, who has not envisioned the chilling possibility of meeting up with a fierce man-eating shark? Many of us have. Men fear sharks, and, without any doubt, the sharks have justified man's respect for their reputation as being dangerous. The fact remains, however, that man is indebted for this fear to only a few of the more than forty species that inhabit the world's seas.

There are some twenty-two species inhabiting the seas around the island of Cuba, with its 2,500 miles of shore line. Some of these species are small and inoffensive, like the dwarf shark, but others, like the hammerhead shark, require caution. There is a large shark that is not only the largest one in Cuban waters but also of all seas; that is the whale shark. Fortunately it feeds only on small fish, being entirely harmless with humans. It possesses so many teeth that the jaw's surface is like a file, with as many as 6,000 teeth in each jaw. But it does not depend on teeth as a weapon for its defense.

On March 11, 1930, a whale shark was caught near Cojimar Beach, east of Havana. Its weight was approximately six and a half tons, and it was thirty-two feet long. There is another species second only to the whale shark, and that is the man-eating shark. One of those was caught several years ago; it weighed more than 6,000 pounds, the liver alone weighing some 1,000 pounds. In contrast to those large species is the eight-inch dwarf shark.

Big sharks, however, are abundant all over the world, not only in Cuban waters. Near Mayor Island, New Zealand, a mako shark that weighed 1,000 pounds was caught. In the Bay of Islands, also in New Zealand, a 1,382-pound tiger shark was landed. In the Bay of Daniel, Australia, a white shark weighing 2,536 pounds was caught. So these huge fish are found in many places.

Sharks are not limited to salt water. There are at least three species known to live in fresh waters, one of them in Lake Nicaragua, Central America. The common idea that they are a menace only in the sea or at the seashore is wrong. There are fresh-water species that have been caught in various places like the Amazon, Senegal, Zambezi, Ganges, Tigris and Euphrates Rivers, also in the fresh waters of Malacca, in Thailand, in upper Sarawak in Borneo, and in the Fitzroy and Margaret Rivers in Western Australia. The sharks of the Ganges River, in India, for instance, sometimes attack the pilgrims while they are taking their "sacred bath" there.

Curious Facts About Sharks

It seems that the senses of sight and hearing are not the most used by sharks in their search for food. Unquestionably the most used sense is that of smell, and with good reason they have been named "swimming noses." Their ability is amazing, similar to that of a bloodhound, only much superior to any land animal. A deer,

for instance, may sense the presence of a hunter over half a mile away, depending on the direction of the wind, but a shark can exceed this distance in spite of contrary water currents. It is said that their amazing sense of smell is aided by a series of special nerves that respond to vibrations traveling through water at great speeds. A floundering fish, for instance, can immediately be detected at an amazing distance.

With regard to teeth, there are also some surprising facts. Teeth are considered the main weapon of certain species of sharks. Sharp and keen, they are placed in a symmetrical, destructive line, two or three rows, one after another. Teeth change continually, and before one row disappears there is a new one to replace it. This seems to explain why sharks at times leave some of their teeth when they attack, like a "calling card." Their bites are frequently mortal, because they may pierce an artery and cause too much loss of blood.

Another unusual feature of this creature is its capacity to digest almost anything. Things such as cans or wood are easily vomited. Eating is easy for a shark: it just opens its mouth and swallows.

Did you know that a shark can be faster than a tiger or a rhinoceros when rushing to an attack? A shark may move at the incredible speed of some thirty miles an hour, stop almost instantly and turn away.

What to Do When Meeting a Shark

An interview with five Cuban diving hunter champions was published in *Bohemia* magazine of March 2, 1958, giving information on what to do when encountering a shark. "A shark will not attack if faced," said one of the champions. Others declared: "The shark eats people, yes, but only when the victim turns back and tries to flee." Another interesting conclusion one made was this: "Whenever I have met sharks they fled as I faced them. Invariably they beat a retreat." Another said: "The shark is a coward and suspicious. It will not attack immediately, and even to swallow a fish hanging from a hook it first will smell it and will move around it until certain that the fish is dead and then it will swallow it." Of course, there are no rules on shark behavior, but in most cases they act with extreme caution, and that gives the swimmer time to get out of danger. However, there are those that are extremely fierce, like the great white shark or the tiger, the mako or the blue shark, which live in deep waters. The sharks themselves have enemies. They fear the sea hog or porpoise. Perhaps that is why sharks respect diving hunters equipped with fins on their feet; their vertical movement in the water is similar to that of the porpoise's tail.

If a shark is near do not become panicky. The most intelligent and practical thing to do is to face it. Swim slowly toward a boat or the shore, and before leaving the water check to see how far away the shark is, as many times they attack if the prey appears to be escaping.

How Sharks React

A well-known diving expert, Jacques Yves Cousteau, reported two encounters he had with sharks: one in the Red Sea, and the other in front of the Cape Verde islands, in the Atlantic. In the Red Sea the shark was attracted to Cousteau from a distance of about thirty feet. It deliberately attacked him, but he got out of danger when the shark finally turned aside. In the second attack, off the Cape Verde islands, the sharks resisted every effort of Cousteau and his companions to scare them off; they would move away but each time returned. Every known method was used to get rid of them—agitation of the arms letting air out of their tanks, etc.—but

they did not succeed in driving the sharks away. Cousteau even struck one of them on the nose with his heavy submarine camera. The sharks knew pretty well what they wanted and so did Cousteau. However, by several maneuvers Cousteau and his companions safely got out of the waters. Cousteau asserts that no one can safely anticipate a shark's movement. He cautioned that those entering a shark's domain should do so with utmost alertness. Sharks will attack people under certain conditions. The trouble is we do not know all these conditions, and certainly the swimmer does not know what conditions may have influenced the shark.

Commercial Value

There are several species in the Cuban waters that are of commercial value. In the days of the Spanish dominion in Havana there was a premium paid by the authorities for each big shark caught and brought to shore, as they were considered dangerous and fit only for extinction. Shark meat was sold to fish-fry stores and sometimes in the market. The Chinese used to buy the fins to make a delicious gelatinous soup, which contained even tonic or stimulant qualities. Shark backbones were used to make canes, which were considered quite fashionable. The teeth and jaws, cleaned and polished, were sold as novelties.

Several years ago the right to catch sharks in all Cuban waters was given to an organization with the understanding that they would exterminate them or at least decimate their numbers so that commercial products from certain fishes, crustaceans, mollusks and chelonians could increase. Also, it was hoped that the danger to swimmers, fishermen and sailors would be eliminated. But the organization was soon dissolved.

Later, when several purchasing enterprises appeared in the market, shark fishing was intensified and, with the development of modern techniques and methods to obtain an oil of high quality, a larger profit from sharks was the result. It was discovered that shark liver oil is rich in vitamins A and D, superior in quantity to that of codfish liver oil. Also, some shark meat is healthful, nutritious and of a pleasant taste. It can be sold in the market provided it is labeled as shark meat, and salted shark meat is relished by many. Some of the fish, not suitable for human consumption, are used in fertilizer. Sharkskins, which can be highly polished and made very attractive, are used in various ways.

Last, it might be said that sharks really prove the Bible account of creation instead of the theory of evolution. Though the "ancient shark" is placed at the bottom of the exhibit entitled "The Face from Fish to Man," displayed in New York City's American Musem of Natural History, yet in an article in the *Bohemia* magazine it is stated: The shark "is so perfect and its physical functions are so well balanced, that the Creator has not considered necessary to make any change in His work, keeping 'the shark' without evolution during millions of years, as proved by geological findings."

The time is near when this roving and powerful creature of the sea will live in peaceful conditions under the dominion of perfect man. There will be no man-eaters among sharks. There will be peace, both among men and between men and the other living things on earth.

As for this sea so great and wide, there there are gliding things without number.—Ps. 104:25.

COMMON MARKET VERSUS FREE TRADE AREA

By "Awake!" correspondent in France

ON November 20, 1958, Britain's Manchester *Guardian Weekly* warned its readers that "the future of Europe politically as well as economically has been put at hazard by the French rejection of the Free Trade Area." The paper went on to say: "If the Common Market countries were to retreat into an exclusive club, leaving their relations with the rest of Europe unsettled, the major instruments of post-war European co-operation—the O.E.E.C. and the E.P.U.—might well become unworkable. N.A.T.O. [North Atlantic Treaty Organization] itself would be exposed to strains which it might not survive."

Things seemed to be just that serious. But what was all the trouble about? What do the expressions "Common Market" and "Free Trade Area" mean? And what do the abbreviations O.E.E.C. and E.P.U. stand for? The following will help you understand Western Europe's economic problems and the ups and downs of its struggle to solve them.

The initials O.E.E.C. stand for the Organization for European Economic Co-operation, founded on April 16, 1948, with headquarters at the Château de la Muette, in Paris. This organization groups seventeen nations, which are the highly industrialized Continental bloc, composed of France, Western Germany, Italy, Belgium, Netherlands and Luxembourg (the latter three forming a customs union known as Benelux); the six economically strong surrounding nations, namely: Great Britain, Switzerland, Austria, Norway, Sweden and Denmark; and the outer ring of five economically weaker countries: Turkey, Greece, Portugal, Ireland and Iceland. You will note that this list includes all the main states of noncommunist Western Europe, with the exception of Franco's Spain.

The purpose of O.E.E.C. was to organize the economic recovery of Europe by the gradual removal of trade restrictions made necessary through the shortage of foreign currency that existed throughout Europe as a result of the war. The original idea was for it to include the east European states. But O.E.E.C. was created as a direct result of the United States postwar aid program known as the Marshall Plan. This gave it a distinctly Western, that is, a pro-American flavor, which meant that other European states, such as Finland, Poland and Czechoslovakia, that would have liked to join the organization, met with a firm *niet* from Russia's Molotov.

So for the first four years of its existence, O.E.E.C. was largely a clearing-house for the billions of dollars poured into Europe through the Marshall Plan. Much of this money was an outright gift from the United States, the rest taking the form of long-term loans. For a time a country's international status rose or fell in exact proportion to its reliance on U.S. dollars.

Viewed in this light, it is significant to recall that out of some thirteen billion dol-

lars given or lent in Marshall Plan aid to the seventeen O.E.E.C. member-countries from April, 1948, to June, 1952, more than one fifth went to France. In contrast, as early as January, 1951, Great Britain voluntarily refused any further Marshall Plan aid. Not that her economy had no use for such funds. Her railways, for example, are still in need of the modernization that the French railways have undergone since the war, thanks largely to U.S. dollars. But Britain realized the political implications of the American aid program. She was no longer the dominant member of the Anglo-American world-power partnership, but she was bent on maintaining for herself at least the status of "junior partner" rather than "protégé." It explains why Britain, although remaining a member of O.E.E.C., has, on several occasions, opposed proposals to extend the powers of that organization.

In September, 1950, O.E.E.C. organized the European Payments Union (E.P.U.). It was designed to facilitate the monetary transactions between the member nations whose money was not freely convertible into other currencies. The E.P.U. continued successfully until December 27, 1958, when the British treasury made the pound sterling freely convertible by foreign businessmen into any other currency. This financial move made the E.P.U. unnecessary. The disappearance of E.P.U. ushered in a new and tighter banking arrangement known as the European Monetary Agreement

Six, Twelve or Seventeen?

As early as 1951 the six-nation Continental bloc (France, Western Germany, Italy, Belgium, Netherlands and Luxembourg) began forming closer ties with one another than with the eleven other members of O.E.E.C. On April 18 of that year they signed a treaty creating the European Coal and Steel Community, commonly known as the Schuman Plan. True, the Community was open for other nations to join. But its treaty included supranational clauses that were known to be unacceptable to Britain and the other O.E.E.C. countries. So the Schuman Plan only succeeded in creating a six-nation European community that has since come to be known as "Little Europe."

The separation of these six from their O.E.E.C. partners was accentuated on March 25, 1957, when their governmental representatives signed the Treaty of Rome. This treaty created two important new ties among the six: the European Atomic Energy Community (Euratom), and the European Economic Community (Common Market).

The purpose of Euratom is to co-ordinate the nuclear research and development programs among the six nations. Britain, already an atomic power in her own right, has refrained from joining Euratom, but she is showing no animosity toward it. In fact, according to *Le Monde,* February 14, 1959, Britain and the five other O.E.E.C. members associated with her have agreed to co-operate with Euratom in a five-year research project. So, "atomically speaking," Europe seems to be developing a twelve-nation community.

However, no such easy solution has been found for associating the six members of the European Economic Community, or Common Market, with the other members of O.E.E.C. The Common Market, which began operating on January 1, 1959, is more than a simple customs union. It aims, within a period of twelve to fifteen years, at abolishing all tariffs and trade barriers among the six member nations, at removing all restrictions on the free movement of capital and workers and at harmonizing the social security and labor standards

practiced throughout the community. In addition, the six member-nations commit themselves to applying a uniform tariff wall against all nations outside the community, even against their eleven partners of O.E.E.C.

It is this common tariff against outsiders that caused the British to speak of European unity as being endangered by the Common Market. Britain proposed instead what she called a Free Trade Area. This area would be open to all the seventeen O.E.E.C. nations and, like the Common Market, would aim at removing all trade barriers among its members. However, unlike the Common Market, it would allow each member nation to fix its own tariffs in trading with states outside the Free Trade Area.

The Anglo-French Dispute

The present trade dispute over the Common Market and a proposed Free Trade Area really boils itself down to a quarrel between Britain and France. France's five partners inside the Common Market are known to be not fundamentally opposed to extending to the eleven other members of O.E.E.C. many, not to say most, of the advantages of the Common Market. But France is unwilling to do this. She maintains that if Britain and the other O.E.E.C. members are not willing to become members of the Common Market, sharing its advantages and disadvantages, then they must be prepared to be discriminated against by those who are. To prevent this Anglo-French quarrel from degenerating into a trade war between the six Common Market countries and the rest of Europe, efforts are being made to find some workable arrangement satisfactory to both sides.

On the political side, it is clear that Britain's opposition to the Common Market is not merely inspired by commercial reasons. Sir David Eccles, president of the British Board of Trade, has admitted that the Common Market represents something Britain has resisted for centuries: the unification of Europe. Such uniting of the Continental bloc places Britain in the following dilemma. If she decides to throw in her lot with the six nations of the Common Market, the "uniform tariff" clause of the Rome Treaty would oblige her to cease her long-established system of "Imperial preference," that is, low tariffs in favor of the countries of the British Commonwealth. But this would cut her off from the Commonwealth, and Britain owes her position as a world power to her unique position in the Commonwealth. If, on the other hand, she opts for the Commonwealth and remains aloof from the Common Market, which now constitutes a powerful industrial complex of 160,000,000 people, she risks losing her position as America's number-one ally. A problem indeed!

Another interesting political aspect of the European trade dispute is the attitude adopted by the United States. U.S. business interests would have preferred the larger Free Trade Area. Yet in the showdown they supported the Common Market. Why? Because United States diplomacy was glad to see the Common Market tie Catholic Adenauer's Germany more closely than ever into the Western camp. Through the Common Market, the United States hopes West Germany's economy will become inextricably tied into the Western (American) bloc.

Germany itself has kept remarkably quiet during the Anglo-French rumpus over the Common Market. Yet it is a known fact that West German business interests, with their eyes on world-wide markets, are more in favor of the British Free

Trade Area plan than the more restricted Common Market. Why, then, when the showdown came between Britain and France did Germany side with the latter?

It must be remembered that World War II left Germany with a reputation of national "delinquency." The cool reception German officials still receive in various nations is a reminder that all is not yet forgiven and forgotten. Germany's remarkable recovery has made her once again an economic giant, but a giant that needs to tiptoe in diplomatic ballet pumps, at least for the time being. For years Frenchmen have warned against the creation of a "Little Europe" dominated by Germany. In these circumstances West Germany found it better to do nothing to vex France and to settle (at least for the moment) for the Common Market, which, incidentally, will provide German industries with a welcome backdoor entrance into the vast markets of French Africa.

One last point on Germany. When E.P.U. drew up its closing accounts in January, it was found that all the other sixteen member-nations, including France and Britain, owed money to Germany. No, Europe has not heard the last of Germany, by any means!

Religious Undertones

When big business and politics are involved in some affair, worldly religion is never far away. The Common Market is no exception. What are the possible religious aspects of the Common Market versus Free Trade Area dispute?

It is a well-known fact, at least on the European continent, that the Vatican is interested in European unity. On March 29, 1957, just four days after the signing of the Rome Treaty creating the Common Market and Euratom, Pope Pius XII stated to a group of German Christian Democrats: "The statesmen are about to create a united Europe. This is a great work and we have always said how much we appreciate the progress being made in that direction."—*Le Monde*, March 31–April 1, 1957.

For the Vatican a united Europe means, of course, a Catholic Europe. The so-called Christian Democrat parties in Europe are openly dedicated to uniting Europe around the Catholic Church. Well now, how does this affect the recent European trade dispute? France, West Germany, Italy and the Benelux countries are predominantly Catholic. In other words, the Common Market is an arrangement the Vatican will have no difficulty in influencing. But would it be the same of a Free Trade Area including Britain, Switzerland, Norway, Sweden and Denmark, all predominantly Protestant? Might not this be the reason why certain well-known Catholic statesmen came out in favor of the restrictive Common Market when the commercial interests of their country would probably have been better served by the wider Free Trade Area?

Some commentators in Europe feel that in any case this limited Catholic European community will be obliged to develop into the wider Free Trade Area. Be that as it may, one thing is certain. The Catholic Church will do its utmost to spread its influence. And another thing is just as certain. Each nation, large or small, will act in its own interest, regardless of its alliances.

How obvious it is that human arrangements, whether capitalistic or communistic, will never succeed in bringing lasting peace and prosperity to this earth. And how equally obvious that exclusive devotion to God and submission to his kingdom are the only hope of uniting men of good will, now and in the ages to come.

COLOMBIA
a door to South America

COLOMBIA is the northern port of entry to South America. It is located in the northwest part of the continent and borders Panama, the land-link between the South and North American continents. The country's 2,000 miles of coastline is washed partly by the Pacific Ocean and partly by the Caribbean Sea. Tourists will find this a fascinating tropical land. Its fifth-largest city, Barranquilla, is only five hours by air from the United States.

The western part of Colombia is dominated by three great chains of the famous Andes Mountains. The highest peak in the country is La Horqueta, located near Santa Marta in the Sierra Nevada mountain range. It towers to a height of 19,152 feet. On the mountain slopes and in the fertile valleys of the highland region are found, not only the economic heartland of Colombia, but also the greater part of the country's thirteen million people. The population is formed by three distinct ethnic groups—Indian, Negro and white—and mixtures of them.

About half of the country's territory is formed by the eastern plains and forests. Because the climate is not as desirable there as in the higher altitudes this area is sparsely settled. Some parts of it are arid and other parts are heavily forested.

Colombia as a whole provides an interesting variety of climate that changes according to altitude. Generally the characteristics of the country are tropical. The seasons are marked as being either wet or dry. Each lasts for about three months. The Pacific coast jungles are noted for being very wet. They receive an annual rainfall of 132 inches. This is one of the highest rainfalls in the Americas.

A Look at the Cities

Coastal cities are hot the year round, but Barranquilla is blessed with a light sea breeze in late afternoon and evening. It is a chief seaport with a population of more than 320,000 people. Visitors will find it to be a bright and modern city, near the mouth of the Magdalena River. This river is navigable for over 800 miles and is one of the great waterways of the Western Hemisphere. The city is famous for its annual Carnival, or Mardi Gras, as well as for being the commercial and industrial center of northern Colombia.

A little to the west of Barranquilla is the coastal city of Cartagena. This picturesque city of nearly 140,000 is of particular interest to the tourist because it reflects some of Colombia's past. There is an old section of the city that is bordered by a thick wall. The great Sun Gate that leads through this wall to the inner city is four centuries old. The old homes and streets of the inner city are well preserved. They stand out in sharp contrast to the beautiful modern homes in the newer sections outside the walls. An English-speaking taxi driver will take the tourist

on a complete tour of the inner city and give him an explanation of what is seen for about five dollars.

Moving south from Cartagena on a major highway, travelers pass over a road that has many trucks but few passenger cars. This is due to the fact that some parts of the road are unpaved. It winds through the scenic mountains of Antioquia. Its breath-taking curves and the marvelous scenery are two things that will not be forgotten about a trip from Cartagena to Medellin.

The city of Medellin is a sharp contrast to the hot coastal cities. Because of its altitude it has a springlike climate. Besides the climate, it is famous for its orchids and gardens. When tourists arrive here they find lodgings at reasonable rates in the Hotel Nutibara. It is one of Colombia's finest hotels.

Bogotá, the capital city of this interesting country, sits in the highland at an altitude of 8,700 feet. Nearly a week is required to reach it by boat and approximately three to four days by car. The city was founded by Gonzalo Jiménez de Quesada in 1538. It was built on the site of a Chibcha village. The Chibchas were a tribe of Indians, but they are extinct now. As you draw near the city you will be impressed with the prosperous appearance of the homes and farm land. While in Bogotá, make it a point to see the famous Tequendama Falls that are near the city. They are a natural wonder that is well worth seeing.

This chief city of Colombia is the most cosmopolitan of all Colombia's cities. There are a large number of foreign-born people here. Although the city has a lot of cloudy, overcast days, the climate is very agreeable to foreigners. Surrounding the city are beautiful mountains that provide a scenic background. A cable car ascends one of the peaks, making it possible to have a magnificent view of the city. You will see many first-class stores and a number of large engineering and construction firms. These are visible proof of the city's drive and progressiveness.

To the south of Bogotá and nearer the equator is the city of Cali. It is nestled in the rich Cauca Valley. The Cauca Valley is considered to be the widest and most productive valley in Colombia. Its population of 350,000 enjoy a pleasant climate in spite of their proximity to the equator and the low altitude of the city.

Since there is an insufficient number of good highways, it is best not to depend upon an automobile for seeing Colombia. The most practical way to travel about the country is by airplane. There are a number of airlines that serve the country; the largest and oldest in South America is Colombia's AVIANCA.

Resources

Colombia is rich in natural resources, but they need development. Within its boundaries are gold, emeralds, platinum, many minerals and oil. Not only is it the largest producer of gold in South America, but it is one of the few platinum-producing countries of the world. It is the second-largest oil-producing country on this continent. Big oil companies such as Shell, Texas and Standard are operating here.

Agriculture needs further development, as only about 6 percent of the land is cultivated. Twenty-three percent is used for grazing. Good progress is being made, however, under government encouragement. Production of the principal crops has increased about 40 percent over what it was twenty years ago. It is still necessary, however, to import some farm products such as wheat, fats, beans, eggs and powdered milk.

The significant agricultural exports are coffee and bananas. Colombia produces

about one third of the world's supply of mild blending coffee. As regards total production it stands second to Brazil, the world's biggest exporter of coffee. Coffee makes up more than 60 percent of Colombia's exports. There are some large coffee estates, but the bulk of the coffee is grown on small hillside holdings by family labor.

The bananas are grown on irrigated land near the Caribbean in the Santa Marta region. Millions of stems of bananas are shipped out yearly. Another popular crop is corn, which occupies more acreage than any other crop except coffee. Sugar cane, wheat, cotton, tobacco, potatoes and a number of fiber-yielding plants are grown in varying amounts.

Rice is such a popular food in Colombia that the tourist who imagines it to be strictly an Oriental dish will be very much surprised. Rice production is being expanded.

You will find a large variety of fresh foodstuffs available in the markets, but the vegetables may not compare in quality with what you are accustomed to back home. Meat is plentiful and inexpensive. This is especially true of beef. Stock-raising has been one of the chief industries of Colombia. Some of the meat that is butchered on the coast is flown to the highlands in refrigerated planes. Fresh fish is available in many of Colombia's cities, but in the interior cities it is bought frozen. All the large cities have pasteurized milk.

Living Conditions

There are modern conveniences in all the principal cities. These have electricity, public water, telephone service and so forth. Although many people continue to cook with the traditional fuel of charcoal, others are now using gas or electricity.

As in many cities of the world, furnished living quarters are difficult to find in Colombia. When they are located they are usually costly. However, unfurnished, medium-size homes or apartments are generally available in the cities. To a foreigner the rent would not seem expensive.

The educating of Colombia's children is cared for by public and private schools. Although public schools are plentiful, some persons prefer to send their children to private schools where, they believe, a higher educational standard exists. The Roman Catholic religion is generally taught in all of Colombia's schools.

The manner in which the people dress is typical of the section of the country from which they come. Their style of clothing is so distinctive they are easily identified with the part of the country from which they come. The clothing for men and women tends to be conservative. Businessmen on the coast are often seen in shirt sleeves, but in Bogotá, where the altitude is higher and the temperature cooler, they wear fall-weight suits. Women are never seen wearing shorts or slacks in public.

Skilled workers who have come into the country from other parts of the world have been training Colombians in their trades. The result is that more and more Colombians are able to do the work that was once done exclusively by foreigners. Some Colombian companies, however, still have as much as 20 percent of their personnel made up of foreigners. Common laborers, such as carpenters, masons, mechanics and so forth, are plentiful among the Colombian people. Their wages may seem low when compared with what such laborers receive in the United States, but it must be remembered that the cost of living is less when figured in American dollars. A family of four, for example, may live well on 1,200 pesos a month. At the present exchange rate this would be $150.

Religious Activities

Colombia is predominantly Roman Catholic, but there are some Protestant organizations that are flourishing here, especially in the coastal cities. In addition to these, Jehovah's witnesses have been active in Colombia since late 1945. During a period of thirteen years they have built up approximately thirty congregations throughout the country. Some 1,200 Colombian Witnesses show love for their fellow countrymen by preaching the good news of God's kingdom to them and by trying to build up faith in God and in his written Word, the Bible. Their zealous activity has done much to bring Scriptural enlightenment to many of the people. As Jesus' followers they have been doing what he was commissioned to do: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year."—Luke 4:18, 19.

Since a recent change that was made in the political situation in Colombia there has been greater freedom of religion than in previous years. In fact, more freedom is being enjoyed by everyone. It is guaranteed by a constitution that is similar in many respects to the Constitution of the United States.

Colombia is a republic whose president is elected by direct vote for a term of four years. There is no vice-president, but there are first and second designates to take the president's place in case of death or resignation. They are elected annually by congress. The country is divided into fifteen departments. The governors and the executive authorities in the municipal districts within these departments are appointed by the president. The department assemblies and the municipal councils are elected by the people. Public expenditures are supervised by a comptroller general, who is responsible to congress.

Colombia is a country that is well worth a visit. This door to South America stands open, and the hospitable Colombians say: *"Entre por la puerta,"* which means, "Come in." Those who accept this invitation will see a country of scenic splendor they will long remember.

READ THE NEXT ISSUE!

● Did you know that lack of logic is the hallmark of Bible critics? Learn the truth about charges that the Bible contradicts itself. Read the article "Answering the Bible Critics" in the next issue.

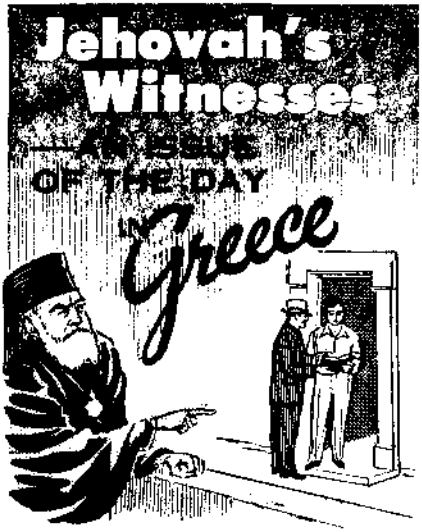
● The new science of radio-astronomy opens up new avenues for understanding the universe. Read about the giant radio telescope in England with a diameter, not of 200 inches, but 250 feet, in the article "The Radio Telescope Sees the Universe."

● Did you know that forty-nine bills for Hawaiian statehood were presented to Congress before success came this year? that Hawaii has a volcano crater so big New York city could disappear into it? Learn what makes Hawaii unique by reading "Statehood for Hawaii."

Strangest Leaf in the World

"The most curious leaf in the world—or so it has been called—is that of the telegraph-plant of India," says Vernon Quinn in *Leaves: Their Place in Life and Legend.* "Even scientists are at a loss to explain its unusual behavior, a peculiar jerky agitation of two of the leaflets that rarely ceases, day or night. This strange leaf has three leaflets, the center one long and broad, the two lateral ones small and narrow; and it is the little leaflets that are in continual motion, alternately jerking upward and downward; at rare times stopping as if for a brief rest, then beginning again their almost ceaseless motion, which continues throughout the entire life of the plant. The large leaflet moves only to fold down against the stalk when darkness comes, and lift again at dawn."

GREECE is a beautiful land and one well known for its philosophers and statesmen who gave form to high principles of freedom and democracy. Today Greece is faced with a challenge to see how many of its people still hold to those principles. The issue involves the way of worship of Jehovah's witnesses.



BY "AWAKE!" CORRESPONDENT IN GREECE

Official religious circles declared the year 1959 "Anti-Heretic Year." Of course, it is well known in Greece that when the religious leaders speak of a fight against "foreign heresies" they mean a fight against Jehovah's witnesses. This is clearly shown by a comment in the Athens daily, *Estia,* on February 24. After expressing the wish for the country to get rid of certain elements from the government, the article, which also commented on the archbishop's declaration of "Anti-Heretic Year," said: "This will probably be more important than the extermination of Jehovah's witnesses."

As part of the "Anti-Heretic Year" program a congress of the sermoners of the Greek Church assembled in Athens, from March 3 to 10. Among the objects of the congress, according to the Athens press reports, was the following: "On March 4, the Archimandrite Christophorus Paputsopulos will propose a practical means of confronting the heresy of Millennialists [as they wrongly call Jehovah's witnesses in Greece], while also analyzing their doctrine."

That "Congress of Sermoners" had such a noisy failure that even the press joined in the criticism, blaming the Greek Church leaders for the rough way in which they had organized the congress and for assigning the main speeches to professors from Athens University who were clamorously disapproved by the sermoners of the congress.—*Vradyni,* Athens, April 2, 1959.

An Important Decision

In addition to that bad start for the "anti-heretic" program, the Athens newspapers, on March 11, reported another setback. The headlines read: "Millennialism Is Equally a Known Religion"; "Millennialism Protected by Constitution"; "Acting Attorney at Supreme Court Renders Opinion for Millennialism." The news reports added that the opinion of the attorney general was rendered in response to a petition of the "Holy Synod," asking whether Jehovah's witnesses are a "known" religion and therefore entitled to enjoy the protection of the Constitution. The decision is a credit to Greek justice, and since it is one that readers of *Awake!* will find of interest, we quote it here:

Opinion No. 14 Athens, March 6, 1959

TO THE HOLY SYNOD OF THE CHURCH OF GREECE

By your communication No. 3526 of 1959 we are asked whether the "heresy of the dogma of Jehovah's Witnesses may be considered as a 'known religion' according to Article No. 2 of the Constitution, and whether the followers of its doctrines are entitled to enjoy the protection prescribed by the above provision." . . . According to Article No. 1 of the Constitution 1952 in force, "dominant religion in Greece is that of Eastern Orthodox Church of Christ; any other known religion is free, and its worship rites are performed without hindrance, under protection of the laws, proselytism and any other interference with the dominant re-

ligion being prohibited." Moreover, in Article No. 2 of the Constitution it is prescribed, among other things, that "the freedom of religious conscience is inviolable. Free performance of religious duties is not allowed to offend public order or morals." Constitution Article No. 1 comprises: (a) on dominant religion; (b) on legal status of other religions than the dominant; (c) on rituals of these religions; and (d) on prohibition of proselytism to the detriment of State's dominant religion.

Out of these points, you are concerned about the limits of freedom of the above "heresy", as you designate it, of Jehovah's Witnesses.

"*Known Religion*": A known religion, according to the standing Constitution, is not merely "tolerable", as it was prescribed by the Constitutions of 1844, 1864 and 1911, but is free. This is to say that we now have even formally a religious *freedom* in Greece, as provided for in the early Constitutions established after the Revolution (Constitution of Troezen, Article No. 1: "Everyone in Greece may freely practice his religion, enjoying equal defense of its rituals.") . . . and not merely a religious *tolerance.*

Further, 'known religion' simply means an open religion, having open doctrines, that is, not being an illicit union or a secret society or organization for unlawful intentions, it being of no further significance whether this religion is a heresy in connection with another known religion. . . .

Can the above heresy of Jehovah's Witnesses be considered as a known religion? This question has long busied both the Attorneys at the Supreme Court, and the Supreme Court itself, and also the State Council, and many of those versed in Canon Law.

Designated as "Chiliasm" ("Millennialism") is the religion admitting a peaceful and prosperous Kingdom of Christ together with the faithful people on earth, before the future judgment, of a thousand or more years' duration. This religion found an easy spreading out during the times of persecution of the Christians. . . .

It is considered as accepted at present that "Chiliasm" is a heresy. According to the Canon Law theorists of the Roman Catholic Church, it is held, in a technical sense, rather as a Christian "error" than a heresy. (See particularly: Alberto Pincherle, Professor of Christian History at the University of Rome, "Encyclopedia Italiana di Scienze Lettere ed Arti", Vol. XXIII, Year 1951, word: "Millenarismo", page 317.) . . .

"Chiliasts" ("Millennialists") appear today under the name of "Jehovah's Witnesses", are organized in congregations, and in America, according to facts recorded in encyclopedias, it appears that they keep about 3,000 congregations. In America, both the common Justice and the Supreme Federal Court, were many times kept busy over the matter of legal status, in the point of Constitutional protection of Jehovah's Witnesses. (See particularly: Robert K. Carr – Don. H. Morisson, etc.: "American Democracy In Theory and Practice", U.S.A. 1951, page 526 on.) A great legal and religious writing has been developed there in this respect . . ., and by many Court judgments, various orders of Government's Agencies were annulled as opposed to the religious freedom of Jehovah's Witnesses, who are also constitutionally safeguarded in the United States of America.

No further explanation is required on what has been accepted about this heresy here and elsewhere, inasmuch as this is not the first time that an Attorney at the Supreme Court is busied on a similar Opinion. . . .

In any acceptation, whether of "heresy" or of "error", about the doctrine, it is a known religion, and therefore, it is protected by the Constitutional provisions, as above stated.

Andr. Toussis
Attorney at Supreme Court

Reactions to Opinion

As was to be expected, this opinion of the acting attorney at the Supreme Court, made known all over Greece, gave rise to varied reactions. Many honest-hearted persons who knew of the difficulties encountered by Jehovah's witnesses in connection with their worship were glad to hear of the decision and freely expressed their satisfaction about it to Jehovah's witnesses. Lawyers, doctors, scientists, literary people, even police agents joined in expressing open approval of the impartial decision.

On the other hand, intolerant religious groups became greatly upset by the opinion. It was not the reply they expected or wanted. The very day after the decision was made public criticism was directed

against the acting attorney by fanatical individuals and groups for having passed what they considered to be an "erroneous" opinion. On March 31 the "Holy Synod" met to consider the matter and expressed its complete disagreement with the opinion. The newspaper that carried their statement added: "We are informed that the Holy Synod will apply for a revision of the opinion."—*Eleftheria*, Athens, April 1.

Not everyone is in favor of freedom of worship, as their antagonism shows. However, their counteraction and censure of the acting attorney's opinion is viewed by impartial jurists as of little importance from a legal standpoint and as being devoid of modesty, decency and respect for the officials of the country's highest judicial institution.

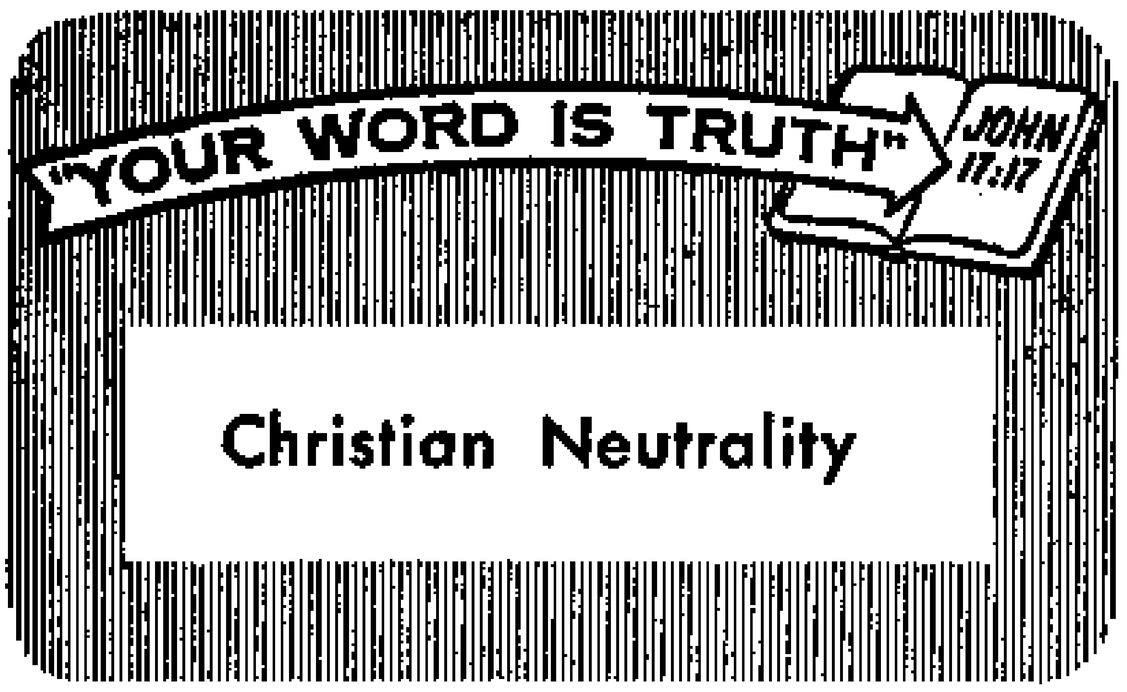
This is not the first time that the Supreme Court's attorney has handled a case involving the way of worship of Jehovah's witnesses. Away back in February of 1927, thirty-two years ago, the then acting attorney, G. P. Choidas, replied to an inquiry from the Ministry of Justice with the decision that marriages performed by the "Millennialists" were lawful and should be registered by the State. Again, in January, 1947, Ang. Buropulos, attorney at the Supreme Court, replying again to an inquiry of the Ministry of Justice, rendered the opinion that the "Millennialists" are a "known" religion and entitled to enjoy the religious tolerance provided for by the Constitution. In April of the following year he repeated that decision in response to a question from the Ministry of Public Order.

Divine Approval

Above all, Jehovah's witnesses look to Jehovah God, the Universal Sovereign, and to his supreme Lawbook, the Bible, for approval. He is the One before whom all men must stand in judgment. He views the worship of his witnesses as much more than simply a "known" religion; His Word calls it "the form of worship that is clean and undefiled from the standpoint of our God and Father." (Jas. 1:27) Their way of worship is dictated by the divine law recorded in the Bible, and they show their high regard for its Author by regularly coming together to study it in their congregational meetings. The Almighty God places his true worshipers under obligation to speak of him and of his glorious purposes when he says: " 'You are my witnesses,' is the utterance of Jehovah, 'and I am God.' "—Isa. 43:12.

Jehovah's witnesses in Greece are not surprised when their way of worship is spoken against. The same was true of the apostles of the Lord Jesus Christ in the first century. (Acts 28:22) The opposition they meet does not come as a result of any wrong conduct on their part. They are peaceful, law-abiding and principled people. The reason for the persecution is explained by Jesus, who said: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19) This opposition does not dull their appreciation of their worship and of the loving provisions of Jehovah God. So it is that, in obedience to God and out of love for their God-fearing neighbors, they continue to make known the life-giving message that God's kingdom is now ruling from the heavens and the end of this wicked world is very near.

Do not meddle with these men, . . . because, if this scheme and this work is . . . from God, . . . you may perhaps be found fighters actually against God.—Acts 5:38, 39.



BECAUSE of disputes over politics and land a man was murdered in a small village in the state of Durango, Mexico, back in December, 1958. In retaliation a band of twenty-five bandits raided the village and took fourteen men of the village captive and told them they would be shot. Among these were six witnesses of Jehovah. One of these witnesses explained that Jehovah's witnesses are always neutral as regards such matters and also testified to Jehovah's supremacy and his coming day of vengeance. Convinced that the Witnesses could not possibly have been implicated in the murder of the man, the bandits let the six Witnesses go free, killing the other eight captives.

Why do Jehovah's witnesses stay neutral as to the fights of this world, be they local, national or international, racial or political? Because that is the Scriptural position. Christianity is not only a form of worship, a religion, but it also involves allegiance to a government, God's government, the kingdom of the heavens. That is why we read not only of Jesus Christ as being an apostle, a prophet and a high priest, all religious offices, but also of his being a king and prince, involving government. He is like Melchizedek, who was "king of Salem" as well as "priest of the Most High God."—Heb. 7:1.

It is as King that Jesus will vindicate his Father's name by destroying all God's enemies and forever settle the universal issue raised by Satan the Devil, Who is Sovereign?—Ps. 45:3-7; 83:18; Rev. 19: 11-21.

Why, the theme of Jesus' entire ministry was the Kingdom rather than the salvation of human creatures, as so many mistakenly think. He began his preaching career by announcing, "The kingdom of the heavens has drawn near." He taught his followers to pray, "Let your kingdom come," and urged them to "keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." Emphasizing the importance of the Kingdom, he time and again began his parables or illustrations with the expression, "The kingdom of the heavens is like . . ."—Matt. 4:17; 6:10, 33; 13:13, 31, 33, 44, 45, 47.

That is why his followers are not only termed a priesthood of believers, a Christian congregation of worshipers, but also a "*royal* priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies of the one that called you out of darkness into his wonderful light." Emphasizing this fact are Paul's words: "He [God] delivered us from the authority of the darkness and transplanted us into the kingdom of the Son of his love." "As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ."—1 Pet. 2: 9; Col. 1:13; Phil. 3:20.

A Christian cannot give his allegiance and devotion to two nations or kingdoms, and especially not if they are opposed to each other. Because of this Jesus said: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." And regarding his followers he said in his prayer: "They are no part of

the world just as I am no part of the world."—John 18:36; 17:16.

In full agreement with Jesus' words are those of the disciple James: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: . . . to keep oneself without spot from the world." Yes, whoever "wants to be a friend of the world is constituting himself an enemy of God." What does the world that is here mentioned consist of? Not the world God loved so much as to send his Son to die for it, but the wicked oppressive ruling factors of the world, beastly and corrupt governments, greedy and corrupt commercialism and hypocritical organized religion.—Jas. 1:27; 4:4.

But perhaps someone will ask at this point, Did not Jesus command that we give Caesar's things to Caesar? True, but note in the first place that what was under consideration was not allegiance, devotion or obedience, but taxes. Hypocritically his enemies had flattered him, hoping to throw him off guard, and then posed their question: "Is it lawful to pay tribute to Caesar or not?" However, in answering, note that Jesus not only said, "Pay back Caesar's things to Caesar," but also said, "but God's things to God."—Mark 12:14-17.

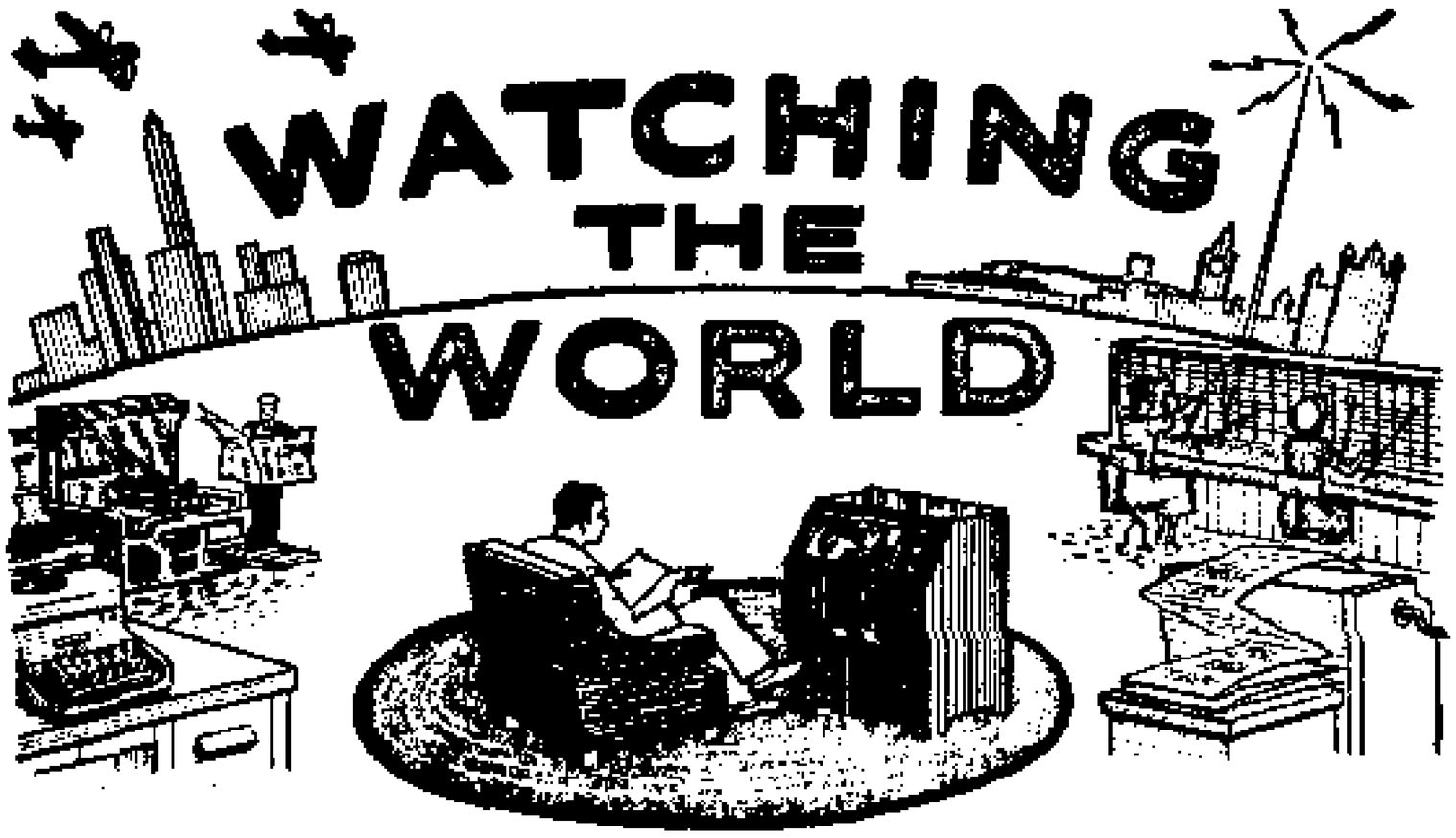
More than that, very revealing is his saying that we are to pay "back" Caesar's things to Caesar and God's things to God. Since Caesar has minted coins, he has a right to ask *back* some of them. But has Caesar the right to ask of us dedication, devotion and our lives? No, for he did not give us our hearts and lives, so we simply could not give them *back* to him. We can give these *back* only to God, for he alone gave them to us in the first place. What he requires of us is exclusive devotion.

Nor is that all. In a conflict of authority, does not the higher take precedence, and is not Jehovah God the Most High? Therefore we may yield to Caesar only that on which God does not have a lien. The Christian principle ever holds true: "We must obey God as ruler rather than men."—Acts 5:29.

Christian neutrality therefore demands that Christ's followers keep separate from all politics, not being involved in any government other than God's kingdom. They cannot accede to the demands of worldly governments for their devotion, their time and their lives. These they have dedicated to God. If Jesus Christ were a man on earth today, which flag would he salute? For which government would he shoulder arms? Would he be in accord with the sentiments expressed by national anthems praying God to bless such nations? Would he follow the customs of the nations when such anthems are played, or would he follow the example set by the three Hebrews in Daniel's day who refused to bow before Nebuchadnezzar's image when the music began to play?—Dan. 3:1-30.

Religious enemies of those who practice Christian neutrality often maliciously charge them with sedition. Thus Christ was accused: "Every man making himself a king speaks against Caesar." Likewise Paul's adversaries said: "We have found this man a pestilent fellow and stirring up seditions among all the Jews throughout the inhabited earth."—John 19:12; Acts 24:5.

But regardless of how their position may be misunderstood or maliciously misconstrued, or what difficulties it might pose for them, Christians have no alternative. They must be wholly and solely for Jehovah God's kingdom, manifesting loyalty to it, not only by not compromising, but also by leading clean lives and by publishing its good news as they have opportunity. They must avoid friendship with and being spotted by the world by keeping strict neutrality in respect to all worldly strife.



Peiping's New Chief of State

◈ On April 27 Liu Shao-chi was elected chairman of the Chinese People's Republic. He succeeded Mao Tse-tung, who had announced last December that he would drop this post as Peiping's chief of state. Liu had formerly been chairman of the Standing Committee of the People's Congress and was replaced by Marshal Chu Teh. Chou En-lai was re-elected to the Peiping premiership, which he has held since the beginning of the Chinese Communist regime in 1949. While no longer acting as state head, Mao Tse-tung still wields control as chairman of the Chinese Communist party.

Seven Picked for Space Try

◈ On April 9 the National Aeronautics and Space Administration announced the selection of seven U.S. test pilots, one of whom will be chosen for the first manned space flight. All seven are volunteers, are married and have families. They have undergone rigid mental and physical tests, in some cases under simulated space flight conditions. The Project Mercury Astronauts, as they are known, will yet receive extensive training. The manned space flight is to be attempted in 1961. Traveling in a one-ton space capsule, the selected astronaut would circle the earth two or three times at an altitude of about 125 miles, then make a safe descent into the Atlantic.

Intrigue in Panama

◈ British ballerina Margot Fonteyn was arrested by Panamanian officials on April 20. Held for thirty hours, she was questioned regarding her husband's alleged revolutionary activities. She was later released and expelled from Panama, returning to Britain. Dame Fonteyn is the wife of one-time Panamanian ambassador to Britain, Dr. Roberto Arias. Arias has been accused of plotting an attack on a National Guard garrison near Panama's capital city. He received asylum in the Brazilian Embassy on April 24.

Tibet, India and Peiping

◈ Countering charges made by Peiping that the Dalai Lama was being held in India against his free will, on April 18 it was stated by him that he was in that country voluntarily and that he was "not under duress." The 23-year-old god-king of a million Tibetans charged the Chinese Communists with violation of an agreement signed in 1951 giving them authority over Tibet's external affairs and defense. Under provisions of the treaty Peiping was to permit the country to exercise internal autonomy. On April 23 it was reported that Communist troops had dispersed rebel forces in Tibet and had closed the Indian border. Nearly 2,000 rebels were said to have been killed, wounded or imprisoned.

New French Senate

◈ The first Senate of the Fifth French Republic was selected on April 26. France's 108,374 "grand electors" chose 255 senators. Of these, 170 had been members of the Fourth Republic's Council of the Republic and 30 had been Deputies. Moderates won and Communists declined in the elections. In make-up the new Senate closely resembled the old Council of the Republic.

Capsule Search

◈ The U.S. Air Force sent a 1,600-pound satellite into a polar orbit on April 13. As the vehicle circled the earth at altitudes ranging from 152 to 220 miles, it ejected a 160-pound instrument capsule. The capsule was borne earthward by parachute. Though the Air Force had intended to recover the instrument package as it descended by snagging it in a rig dragged along by planes, improper timing caused them to abandon the plan. The capsule fell in the Arctic, somewhere in the Spitzbergen archipelago. U.S. and Norwegian teams began an intensified search for it immediately, but more than a week later the hunt had still proved fruitless.

Cuba and Castro

◈ Cuban Premier Fidel Castro began an 11-day visit to the U.S. on April 15. Among other things, the 32-year-old revolt leader stressed his new land reform program. He stated that his regime would "expropriate legally" uncultivated or unproductive land. This would be not by nationalization or confiscation, but

through proper payment. These lands would be organized into co-operatives, which would give work to many of Cuba's 700,000 unemployed persons. A few days before the Castro visit, Alan Robert Nye, a native of Chicago, was convicted by a Cuban military court of plotting to kill the rebel leader. Nye received the death sentence, but this was suspended and he was permitted to leave Cuba and to return to the U.S.

Ivory Coast Vote

◈ Elections held in the Ivory Coast on April 12 resulted in a thorough victory for the African Democratic Rally. Every one of the hundred seats in the Assembly went without opposition to the party, headed by Félix Houphouet-Boigny. The Ivory Coast is an autonomous republic within the French Community.

SEATO Meeting

◈ On April 10, representatives of Britain, France, Australia, New Zealand, Pakistan, Thailand, the Philippines and the U.S. concluded a meeting of the Southeast Asia Treaty Organization Council of Ministers. A closing communiqué revealed that the three-day parley had given considerable attention to economic development of the Asian member nations, with a view toward coping with "Communist economic subversion." The Council was formed in September, 1955.

U.S.: New Secretary of State

◈ U.S. Secretary of State John Foster Dulles handed in his resignation on April 15. The ailing 71-year-old secretary had been undergoing treatment for cancer. Dulles was replaced by Christian A. Herter, who was named to the post on April 18 by U.S. President Dwight D. Eisenhower. His appointment was confirmed on April 21 by a Senate vote of 93-0 and he was sworn in by Eisenhower on April 22. On the following day Eisenhower commissioned ex-Secretary Dulles as special Consultant to the President.

Bolivia: Short-lived Revolt

◈ Insurgents attempted to overthrow the Bolivian government on April 19. Heavy firing began in La Paz, the capital, shortly before noon, but by 5 p.m. all was quiet. Quick action by the Bolivian militia foiled the revolt. Far-reaching dissatisfaction over high prices and inflation were thought to be factors contributing to the uprising. On April 20 it was reported that revolt leader Oscar Unzaga de la Vega, head of Bolivia's Socialist Falange party, had committed suicide.

St. Lawrence Seaway Opens

◈ The St. Lawrence Seaway was opened to ship traffic on April 25. Canadian icebreakers, d'Iberville and Montcalm, were the first to enter the series of locks that ultimately lift vessels 602 feet above sea level. Before day's end nearly a score of salt water craft had passed through the locks, 2,342 miles within continental North America. Hundreds of vessels were expected to traverse the Seaway before its official opening ceremonies, to be attended by U.S. President Eisenhower and Britain's Queen Elizabeth on June 26.

Pacific Ash Deposit

◈ A deposit of fine white ash has been discovered in a vast area of the tropical Pacific several hundred miles west of Central and South America. The ash layer, extending from about 750 miles north to approximately 825 miles south of the Equator, ranges from one inch to one foot in thickness. Its existence was reported by a scientific research team aboard Columbia University's vessel Vema. Though it is held that the layer records some notable occurrence in history, scientists cannot determine its origin. Some speculate that a collision of heavenly bodies in outer space may have sent debris falling to earth in that area. Others attribute its existence to widespread volcanic action.

Mau Mau Leader "Freed"

◈ Jomo Kenyatta, leader of the 1952 Mau Mau rebellion in Kenya, was released from prison on April 14. He had served five years of a seven-year term. Kenyatta had been imprisoned in January, 1954, in the wake of Mau Mau terrorism, which had as its aim the ouster of the Colony's white settlers. Kenyatta and four accomplices were released at the same time and all of them were sent to remote Lodwar in North Kenya, where they are to be kept under government surveillance.

Refugee Flight

◈ Many refugees are continually fleeing from behind the Iron Curtain. On April 15 it was reported that a total of 33,605 persons had fled from East Germany and East Berlin in the first three months of 1959. This tally of refugee movements into West Berlin and West Germany was based on data supplied by the West German Information Office.

Pope and Politics

◈ Roman Catholics throughout the world were forbidden, on April 13, to vote for Communist "fellow travelers." The decree issued by Pope John XXIII was published on that date in *L'Osservatore Romano*, the Vatican newspaper. Pope Pius XII had, in July, 1949, excommunicated all militant Communists. The current papal decree forbids Catholics to vote for persons or parties supporting or sympathizing with communism. It was assumed by some sources that Catholic church leaders in each country would indicate

before each election the candidates and parties coming under the new papal ban.

Bolshoi Troupe in U.S.

◈ The Soviet Union's celebrated Bolshoi Ballet opened a nine-week U.S. tour on April 16. The troupe presented Prokofieff's "Romeo and Juliet" to an audience of 3,816 packing out New York city's Metropolitan Opera House. Seats sold for as high as $50 each and some who bought standing-room tickets had waited in line as long as 39 hours. The Russian entertainers received a standing ovation at the conclusion of the 3½-hour performance and they, in turn, applauded the audience. Part of the cast of 110, selected from a total company of 250, were Galina Ulanova as Juliet and Yuri Zhdanov as Romeo.

Anti-Siesta Campaign

◈ The traditional Roman siesta may be on its way out. Organized labor and particularly the womenfolk have launched a campaign calling for banks and offices to schedule work from 8 or 9 a.m. to 3 p.m. each working day. Usually Romans take a break between 2 and 4 p.m., rush home, eat a meal and, if time permits, take a mid-afternoon nap. The new anti-siesta moves, if successful, will end Rome's severe pre- and post-siesta traffic problems.

Prince Weds Commoner

◈ More than 2,600 years of tradition were broken in Japan on April 10. In Tokyo Crown Prince Akihito married commoner Michiko Shoda. Both the prince and Miss Shoda were dressed in traditional court robes. The ceremony was colorful though brief, lasting only eleven minutes. It was the first time in the history of the Japanese throne that a commoner had wed into the royal family.

To Bore Earth's Crust

◈ What lies immediately beneath earth's crust? A U.S. research team intends to find out. It was announced on April 20 that sometime in May U.S. ships would select a spot north of Puerto Rico and then begin drilling through the crust of the earth. The underwater hole is to be made through about a half mile of sediment until what is called the "Moho" is reached. "Moho" stands for Mohorovicic Discontinuity, named for a Yugoslav who identified the layer. It is the lower part of the very crust of the earth, below which is the "mantle," comprising about 80 percent of earth's mass. Within the mantle is the core, and both of these vary considerably in composition from the crust of the globe. It is believed that the sediment brought up as drilling takes place will be rich in fossil finds.

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Awake!

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Hurricanes in Martinique

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JUNE 22, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — 4d a copy

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
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Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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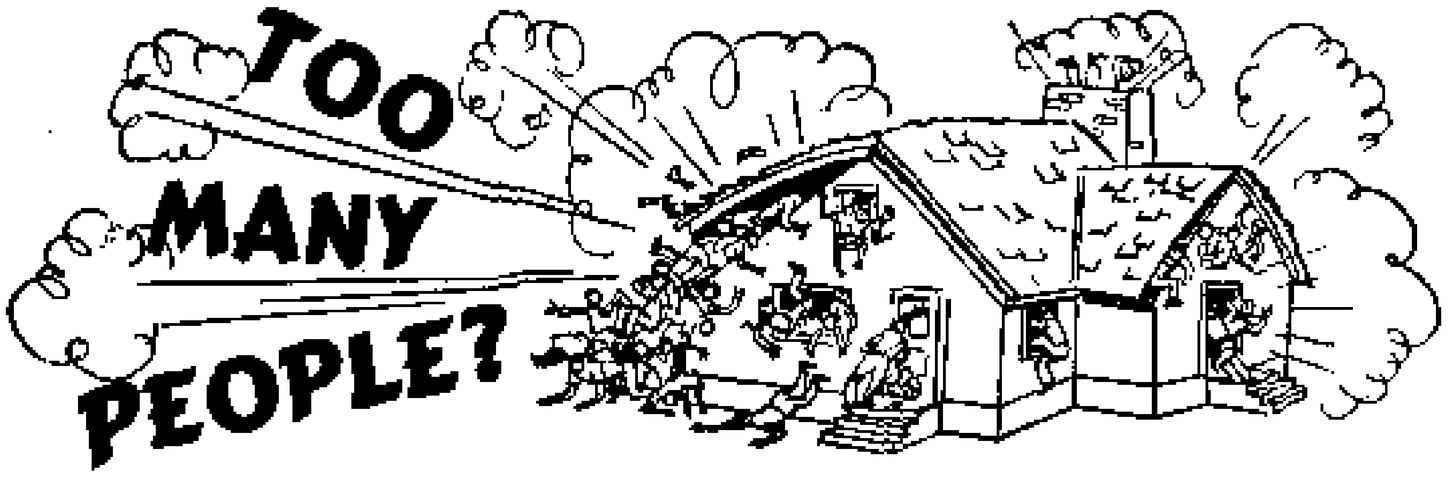
Awake!

"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, June 22, 1959 | Number 12



DURING the past three centuries the human population has increased from about 500 million to more than 2,800,000,000. Its rate of growth has not leveled off but is increasing. Some authorities predict a population of more than six billion in about forty years, with an annual addition, at that time, of some 126 million. The big question in their minds is how to slow this growth before the population reaches the point where there is not enough room and food.

India is keenly aware of this problem. She has a population of 406 million, with seven million being added to it every year. This does not help her economic problems. *Science News Letter* of December 27, 1958, stated: "If the present high rate continues and the death rate continues to decline, her population will almost double by 1986. Nearly 800,000,000 people would then live in an area about two-fifths the size of the United States. Such a great increase would more than wipe out any economic gains made under India's present or future five-year plans."

China is the foremost nation confronted with the problem of too many people. She has 650 million today, but experts estimate that she will have about one and a half billion some forty years from now. The annual addition to her population now is about fifteen million. World leaders are fearful of what will happen when China's population compels her to look for more room.

Experts in world affairs can see nothing but trouble if the world's population continues to grow at the present rate. The magazine *Newsweek* pointed out: "Two-thirds of the world's population is underfed, and world agricultural production is not increasing. If the population curve continues to mount unchecked, deteriorating living conditions in India and elsewhere can only lead to explosions such as the world has never dreamed of."

It seems ironic that there should be a population crisis when there are vast uninhabited areas of the earth. If the billions spent on war weapons were used to develop these areas and to improve methods of food production and distribution there would be no reason to worry about several more billion people being added to the world's population. But there are fears as well as national and racial barriers that stand in the way.

Colonization, however, would be only a temporary solution. An article in *Harper's*

Magazine pointed out: "Colonization never helps for more than a few generations, because the colonists breed more rapidly than the folk at home and soon fill up all the empty spaces—as the classic example of the United States amply demonstrates." Eventually there would not be enough room for everyone if the present rate of growth were to continue. The persons who advocate birth control as a solution to the problem are faced with vigorous religious objections.

The persons who fear that the earth will eventually have too many people, despite the fact that death continues to take its yearly toll, are horrified when told that the time is coming when humans will not die. They envision the earth jammed with people. In spite of their fears eternal life is certain. Man's Creator promised it, and he never goes back on a promise. "The gift God gives is everlasting life by Christ Jesus our Lord." "The righteous themselves will possess the earth, and they will reside forever upon it."—Rom. 6:23; Ps. 37:29.

The problems created today by an exploding population will not exist when God fulfills his promise. Earth's inhabitants will not be divided into nationalistic groups that cause heavy concentrations of people in certain areas. They will be one people under one government and will be free to spread over the earth. No racial or national barriers will stand in their way.

Since that righteous government will be the kingdom over which Christ was made King, the people will not suffer because of selfish human rulers. None will be starving while others have a great surplus of food stored away. There will no longer be any wasting of the earth's resources. Under the wise leadership of that heavenly government man will make good use of the earth. It will produce an abundance for him. "The earth itself will certainly give its produce; God, our God, will bless us."—Ps. 67:6.

Before those blessings are extended to all mankind God will destroy the present wicked system of things. This execution of divine judgment will cause a change in earth's present population. The wicked will cease to be. "For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth." (Ps. 37:9) That will mean a marked reduction in the number of earth's inhabitants, just as the flood of Noah's day brought a marked reduction in the population of that time.

Those whom God preserves to be earthly subjects of his kingdom will proceed to fulfill the divine procreation mandate: "Be fruitful and become many and fill the earth." (Gen. 1:28) It was for this purpose that God gave mankind the power of procreation in the first place. Because no one will be dying, that mandate will be carried to completion well within a period of one thousand years.

Filling or populating the earth does not mean to overcrowd it. When mankind will have increased to the point of making a token fulfillment of that mandate, leaving room for those yet to be raised from the memorial tombs, it is reasonable to conclude that man will cease to multiply. God's purpose will have been fulfilled. He is just as capable of removing mankind's fertility as he was of giving man the power of procreation in the beginning. The undying inhabitants of God's new world will, therefore, never create a dilemma of too many people.

The meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace.—Ps. 37:11.

answers to THE BIBLE CRITICS

THE Bible claims to be the revealed word of the Creator, Jehovah God. Not so, reply its critics, such as the atheist, the agnostic, the humanist and the deist. Logic and reason, say they, prove the Bible to be just another man-made book. However, as we note the arguments used by these Bible critics, from eighteenth-century Thomas Paine to Bertrand Russell of our day, their own lack of logic becomes very evident. In their eagerness to prove the Bible false they do violence to the very reason and logic by which they would achieve their goal.

Thus a favorite charge is that the Bible cannot be of divine origin because of the sins of Christendom. But is it logic to blame the Bible for Christendom's failure to live up to the principles of the Bible? The fact that there is racial intolerance in the southern part—and elsewhere too, for that matter—of the United States cannot be blamed on the Constitution. It merely shows that some people ignore the Constitution although claiming to be good Americans. The fact is that Christendom pays as much attention to the Bible as Governor Faubus of Arkansas does to the U.S. Constitution. It is not reasonable to accuse the Bible of weakness because its professed friends do not live up to its principles. The Bible plainly states that following its principles is not easy and that few would do so. (Matt. 7:13, 14) Neither can it be argued that Bible principles are out of date, for the New World society of Jehovah's witnesses, some three fourths of a million strong, and active in 175 different lands, proves that Bible principles are both timeless and earth-wide in their application.

Another charge these critics frequently make is that the Bible is not historically accurate, because in certain instances secular historians either contradict or fail to corroborate its testimony. Here again it might be asked, What logic is it that insists that secular historians recorded all the facts, accurately and honestly, and that the Bible writers did not? Mere disagreement proves nothing.

What does prove something is the evidence archaeologists have uncovered, and that repeatedly verifies the Bible's accuracy. For example, Bible critics long challenged the historicity of the Hittite nation and of the kings Chedorlaomer and Belshazzar because secular historians had nothing to say about them. Archaeology proved the Bible right and the critics mistaken regarding each of these.

Thus also the Greek historian Herodotus wrote that the ancient Egyptians grew no grapes and drank no wine, whereas the Bible indicates they did. The secular historian Diodorus wrote that strangers were not permitted to enter Egypt before the seventh century B.C., whereas the Bible tells of Abraham's entering it about 2,000 B.C., together with his household, flocks

and camels. Critics also held that camels were unknown to Egypt until long after Abraham's time. In each of these instances archaeology has proved secular historians and Bible critics unreliable and the Bible according to fact.[1] Many more such examples could be given.

No wonder that America's leading archaeologist, W. F. Albright (who in 1919 was a radical Bible critic),[2] in the 1953 edition of his book *Archaeology and the Religion of Israel,* comes to this conclusion: "Underlying any serious investigation of the religion of Israel is full recognition of its historical character. The Judaeo-Christian tradition is unique in this respect. No other great religion of the past can compete with Judaeo-Christianity as a phenomenon of historical order. The outstanding polytheistic systems of antiquity, together with their modern analogues, . . . are almost totally lacking in historical orientation. . . . There can be no doubt that archaeology has confirmed the historicity of Old Testament tradition. . . . Israel saw a vision of God at its coming of age—a vision through which man can alone be saved from the tyranny of nature and history."

Contradictory? Unscientific?

Then again, Bible critics claim that the Bible contradicts itself. Typical is the following instance. Bertrand Russell claims that the law of Moses contradicted itself when it forbade a man's taking his brother's wife and in another place commanded him to marry his brother's widow. (Lev. 20:21; Deut. 25:5) Only a deep-seated bias could have blinded the brilliant British philosopher's mind to the simple fact, apparent from the context, that what was forbidden was adultery, whereas what was commanded was levirate marriage. Apparent contradictions can always be found if that is what one is looking for, but will they stand the test of logic?

Perhaps the most frequent charge leveled against the Bible in these days is that it is unscientific. This charge, however, fails to differentiate between the theories and the discoveries of scientists. The fact is that the Bible is amazingly free from the popular scientific errors that were held at the time of its being written; it neither states that the earth is flat nor that it is the center of the universe. Remarkably it does speak of the earth as being round and hung upon nothing. (Job 26:7; Isa. 40:22) Pertinent in this regard are the words of astronomer P. W. Stoner: "Although Genesis was written thousands of years ago, every reference to astronomy in this first chapter is corroborated by the best of our scientific information. And yet we note that books of astronomy, written twenty-five years ago or more, are full of serious errors."[3]

The Bible is also found to be in line with the sciences of geology and paleontology. Its order of creation—light, atmosphere, land, vegetation, marine life, birds, mammals and finally man—is fully scientific. Its statement that the basic kinds or species were created separately is also in harmony with science. Says Austin H. Clark, a leading evolutionist: "If we are willing to accept the facts at their face value, we must believe that there were never any such intermediates, or, in other words, that these major groups from the very first bore the same relation to each other that they do at the present day."[4] That leaves no room whatever for the evolution theory and no need to try to reconcile the Bible to it.

Other Factors

There is a candor and frankness about Bible writers that stamps their testimony as truth. Why should Moses record the drunkenness of Noah, who walked with

God? Why should he tell of all the shortcomings of the various family heads of the nation of Israel as well as his own shortcomings? Neither the kings of Israel nor the apostles of Jesus are spared. These facts, together with the Bible's archaeologically demonstrated historical accuracy, argue that Bible writers told the truth when they claimed that the word of Jehovah came to them. Supporting this position is the fact that more often than not such claims brought on persecution.—Heb. 11:36-38.

Logic also demands an explanation for the preservation of the Bible and its widespread publication. Antiochus Epiphanes, Seleucid ruler of Palestine in the second century B.C., and Diocletian, pagan Roman ruler of the late third and early fourth centuries after Christ, both were bitter enemies of the Bible. They both decreed the destruction of all copies of the Bible and death for all Bible lovers; a history which repeated itself in the Dark Ages. Still the Bible survived.

Worldly-wise men have attacked the testimony of the Bible from the time of the Greek philosophers of Paul's day down to ours. Men such as Spinoza, Voltaire, Paine, Ingersoll and Bertrand Russell have sneered at, mocked and ridiculed the Bible. Ingersoll for years went up and down the length and breadth of the United States preaching about the supposed "mistakes of Moses." While the critics and their arguments keep sinking into oblivion, the Bible keeps on enjoying an ever greater circulation. It is the most widely translated and distributed book; which is what logic indicates should be true of God's gift to all mankind.

The Bible further meets the test of logic by its harmony. Though written by some forty writers over some 1,600 years, its various parts harmoniously fit together like the parts of a fine watch. More than that, there is a unity in the Bible that is not found in any other books that form the basis of the great religions. It alone follows logically through from introduction to body to conclusion, tracing the vicissitudes of man from his primal perfection and his fall down to the present time and on into the glorious future when all things will again be as they originally were. Its first chapter says "God saw everything he had made and, look! it was very good." And its last book looks to the time when "death will be no more, neither will mourning nor outcry nor pain be any more." —Gen. 1:31; Rev. 21:4.

Logically the Bible contains the world's greatest storehouse of wisdom, particularly in its Proverbs and sayings of Jesus. It is the torch of liberty, the light of civilization. It has by far the highest moral tone found in any book; its principles and laws have never been equaled, let alone surpassed. Testifying to the value of its laws, the American jurist Bowman once stated: "All the massive bulk of our English and American law may be reduced to a very few grand principles underlying the whole and which were communicated by Moses."[6]

The Bible exalts justice and righteousness. It alone gives us the "golden rule" in a positive form: "All things, therefore, that you want men to do to you, you also must likewise do to them." And, above all, it shows the pre-eminence of love—"God is love"—by summing up the duties of man in the two great commandments: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength. . . . You must love your neighbor as yourself." It shows that "there is more happiness in giving than there is in receiving."—Matt. 7:12; 1 John 4:8; Mark 12:30, 31; Acts 20:35.

Reveals the Creator

Reason tells us that every effect must have a competent cause. Since that is so, it follows that the vast, orderly, mighty universe, including the earth and all the creatures upon it, must have an intelligent powerful cause. That cause could be none other than the Supreme Being. Since he endowed us with moral qualities, it is but reasonable to conclude that he has them, and this in keeping with his great power and wisdom.

The material universe, as a "Book of Nature," can tell us some things about the Creator, but it cannot tell us his name, why he created the earth and man, why he permitted evil and whether it will always exist or not. Since the Creator gave man an inquiring mind, it is reasonable to conclude that He would make provision for satisfying that hunger even as He has provided for the satisfying of man's hunger for food, drink, beauty, sex, and suchlike. Our hunger for truth is satisfied by the Bible.

It reveals to us the record of creation, the reason God created man, how evil came into the world and why God has permitted it to exist until now. In brief, God has permitted it because of a challenge made by Satan that God could not have men upon earth that would be true to him regardless of suffering; this truth being brought home to us in the book of Job. It also foretells the outcome and that the earth and man will at last realize God's purpose for them.

This characteristic or feature of the Scriptures may be said to be the most striking proof that the Bible is God's Word, for only the Creator can foretell what the future will bring. Note, for example, how literally the prophecies of Moses, as recorded at Leviticus 26 and Deuteronomy 28 were fulfilled upon unfaithful Israel; particularly in their desolations of 607 B.C. and A.D. 66-70. Detailed Bible prophecies regarding the destruction of the cities of Babylon, Nineveh and Tyre were literally fulfilled, even as was Daniel's prophecy regarding the succession of world empires: Babylon, Medo-Persia and Greece.—Jer. 29:10; 51:30, 37; Ezek. 26:1-14; Dan. 8: 1-22; Nah. 1:8; 2:6, 8; 3:13.

Further proof of the Bible's inspiration is given by the fulfillment of the many prophecies regarding Jesus Christ: the time of his coming as Messiah and the place of his birth, his ministry and suffering, his death and resurrection. (Ps. 16:10; Isa. 53:1-12; Dan. 9:24-27; Mic. 5:2) To which must be added Jesus' own great prophecy that is being fulfilled in our day as recorded at Matthew 24, Mark 13 and Luke 21.

Truly, the evidence is abundant that the Bible stands the test of logic that its critics apply to it. Logic, together with the facts, successfully refutes all the charges and complaints directed against it, proving that the Bible is what it claims to be, the inspired Word of the Creator, Jehovah God. —2 Tim. 3:16; 2 Pet. 1:21.

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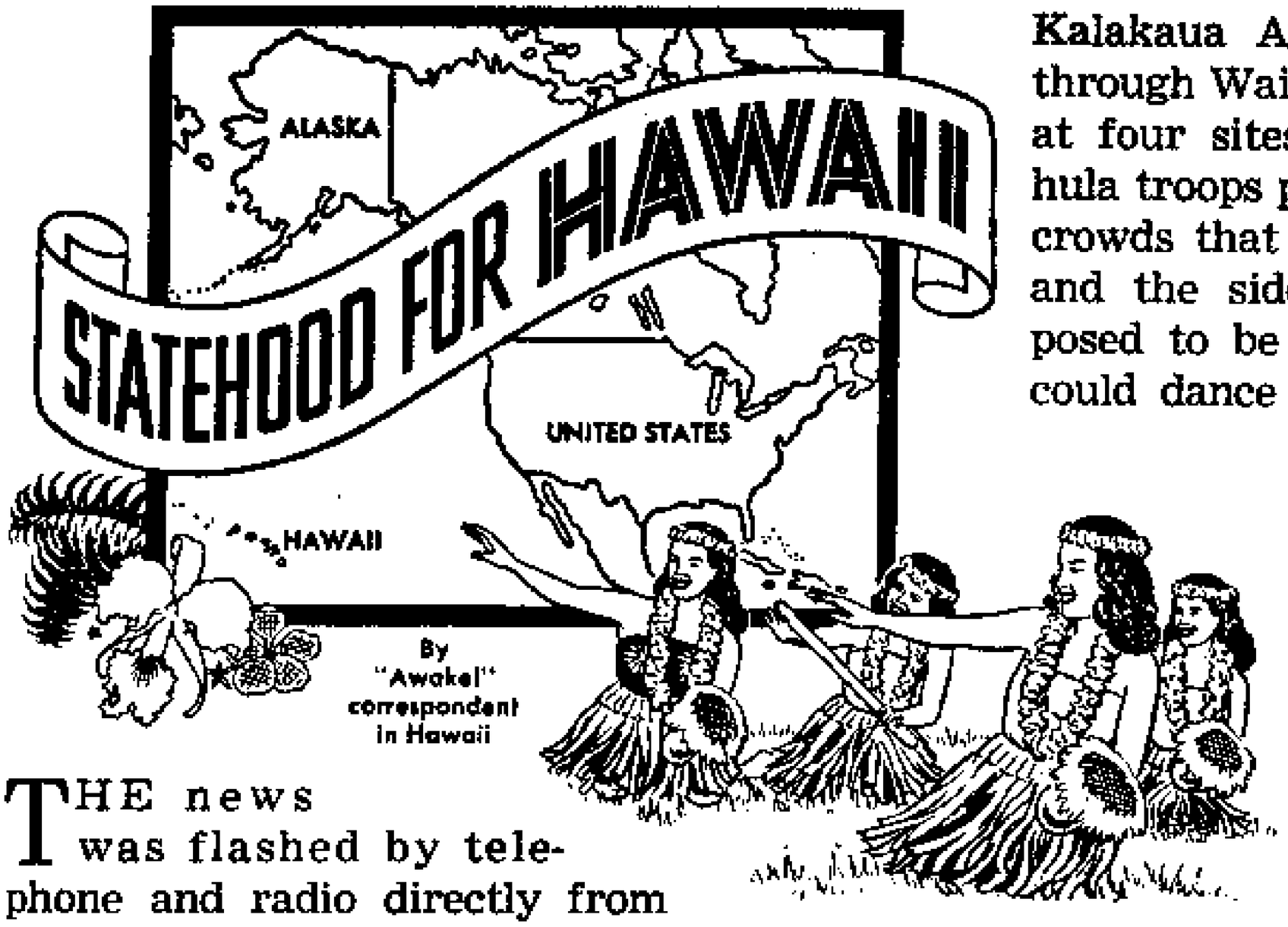
1 *Archaeology and Bible History*, Free, pp. 54, 55.
2 *Ibid.*, p. 133.
3 *Modern Science and Christian Faith*, p. 22.
4 *The New Evolution*, A. H. Clark, pp. 189ff.
5 *Biblical Law*, Clark, p. 48.

THE EARTH: A PERPETUAL SHOW

"This grand show is eternal," says the volume *The Wilderness World of John Muir*. "It is always sunrise somewhere; the dew is never all dried at once; a shower is forever falling; vapor is ever rising. Eternal sunrise, eternal sunset, eternal dawn and gloaming, on sea and continents and islands, each in its turn, as the round earth rolls."



By "Awakel" correspondent in Hawaii

THE news was flashed by telephone and radio directly from the halls of Congress as the final vote of approval was given. "Statehood!" It was about ten o'clock Thursday morning, March 12, when the news was received in Hawaii. Schools, offices and stores closed down as a holiday spirit swept the islands. Clanging church bells, shrieking sirens and honking automobile horns confirmed the fact that the United States Congress had indeed voted overwhelmingly to admit Hawaii as the fiftieth state of the Union.

The Hawaii Statehood Commission, set up by the Territorial Legislature in 1947, promptly sported a sign, "Out of Business," to which the secretary added a note, "Out of a Job."

At the City Hall the mayor opened a program of music, hula and singing that lasted for over three hours as a constant stream of happy celebrators joined in. At the University of Hawaii students had just finished sewing a giant fifty-star flag when the statehood announcement came. Excitedly they burst out of the classrooms to raise the first fifty-star flag in the islands. Then they disappeared, completely disrupting the school exam schedule.

By six o'clock that evening a section of Kalakaua Avenue, the main artery through Waikiki, was blocked off and at four sites local dance bands and hula troops performed for the milling crowds that filled the six-lane street and the sidewalks. There was supposed to be street dancing, but few could dance due to the press of the crowds.

Hundreds more stood along the famous Waikiki beach and watched two naval vessels shoot off flares for an hour and a half. They could also see the flames of the statehood bonfire built on Sand Island, several miles away. Meanwhile, airplanes flew overhead dropping brightly colored flares to add to the gaiety. That night there was standing room only in all the bars and night clubs.

Religious leaders were quick to join in the political celebrations. Church bells rang and special services were held. Friday morning a solemn procession left Iolani Palace, where the government offices are located, to go to Kawaiahao church. Led by eight prominent clergymen, government officials and members of other Hawaiian societies, along with about 1,600 spectators, filled the church. The services began with the entire group singing "America" and the Hawaiian anthem, "Hawaii Ponoi." The same morning at mass, announcement was made that the Roman Catholic bishop of Honolulu had lifted from all Catholics lenten obligations of fasting and abstinence, due to the statehood celebrations.

Friday afternoon clear skies and a warm sun helped to encourage the largest crowd in Hawaii's history, about 30,000 celebrators, to gather for a five-hour free show in open-air Honolulu Stadium. It began with

a prayer of thanksgiving, ringing of a replica of the liberty bell and a fifty-gun salute, followed by ninety-eight hula dancers performing on the stadium's grassy field. The program continued with songs and dances from all the ethnic groups represented in the islands, along with a generous portion of rock and roll.

That evening there were more ceremonies at the Iolani Palace. The program began as a Hawaiian woman appeared on the palace roof to give an ancient chant for a blessing. As she began a sprinkle of rain fell, and then it came down heavier and heavier. Finally a Hawaiian boy standing near me softly called out: "Hey, lady, cut out the chant before the gods drown us." Speeches and a dramatization of Hawaii's history rounded out the evening.

Working Toward Statehood

When the Polynesians in their outrigger double canoes braved over two thousand miles of ocean to settle in the Hawaiian Islands about a thousand years ago, America was then unknown to either the Hawaiians or the Europeans. However, when Captain James Cook accidentally rediscovered the islands in 1778 and named them the "Sandwich Islands" for his patron the Earl of Sandwich, both Europe and America took interest in this beautiful cluster of islands.

A few years later, in 1795, Kamehameha I, a great warrior, succeeded in uniting the independent island kingdoms under himself as the first king of the Hawaiian Kingdom. With the arrival of New England missionaries in 1820 the first permanent ties with mainland America developed. It was at this time that the twelve-letter alphabet for writing the Hawaiian language was devised.

Ties with the United States gradually developed. In 1841 California settlers began sending their children to the islands by clipper ship for an education. The next year President Tyler extended the Monroe Doctrine to include the Sandwich Islands, because of their strategic importance to the United States. By 1849 a New York State newspaper published by the Whig party was urging annexation and statehood for the Hawaiian Islands. A California congressman urged annexation before Congress in 1852, and in the same year newly elected President Pierce joined in a toast to 'the Sandwich Islands—may they soon be added to the galaxy of States.'

Progressive King Kamehameha III introduced an orderly constitutional government in 1840, and ten years later he moved the capital from Lahaina on the island of Maui to Honolulu, Oahu. Because of political unrest the king sought annexation to the United States, resulting in the treaty of 1854, which provided for the admission of Hawaii as one of the states of the Union. However, negotiations ended that year when the king died. Although not ratified, that treaty served as a basis for the ultimate goal of statehood.

President Grant's minister at Honolulu in 1871 suggested that it would be wise to consider again the matter of annexation. Congress made no move, but three years later King Kalakaua personally appeared before Congress to negotiate the duty-free exchange of products between the United States and his country. The monarchy ended in 1893 when a revolt resulted in the dethronement of Queen Liliuokalani. The Republic of Hawaii was formed the next year, and overtures were made for annexation to the United States, but to no avail.

Finally, in 1898, the islands were formally annexed as an incorporated territory of the United States, with the implication that statehood would soon be granted. The Island Legislature petitioned Congress for this statehood status in 1903,

followed by at least sixteen more bids and forty-nine bills introduced before success came this year. In 1940 a plebiscite showed a two to one vote in favor of statehood, and in 1950 a modern state constitution was adopted pending congressional action. One of the largest petitions ever sent to Congress, a roll of newsprint six feet wide and a mile long, containing 116,000 signatures asking for immediate statehood, was prepared in 1954. It was not acted on.

Why the Delay?

Why has Congress dragged its feet so long to avoid statehood for Hawaii? As the secretary in the Statehood Commission office said: "It's something you won't find much about in print." But opponents have used three major excuses: noncontiguity, loyalty (communism) and dilution of representation in Congress.

Do the facts support them? Although the islands lie some 2,100 miles from the California coast, these days of rapid transportation and communication make the first excuse outdated. Now jet airliners can make the Hawaii-mainland run in four and a half hours! A new telephone cable makes a direct link across the expanse of the ocean. As for loyalty, it has been overwhelmingly demonstrated time and again both in peace and in war. Congressional investigations since 1935 have failed to turn up any sound reasons for refusing statehood. The fact that the islands outrank several states already in the Union both in population and size eliminates the third excuse.

There is another factor that may bear on the situation, however. Since 1850 the population has been augmented by a racial mixture of Chinese, Japanese, Filipinos, Portuguese, Spanish, Koreans, Russians and others. Thus one Southern committeeman opposing the statehood bill in Congress said: "When that historic roll call was heard in Philadelphia proclaiming the great United States of America, do you think our forefathers were contemplating a United States of Asia?" Replied Representative John Saylor of Pennsylvania: "I can't find a word in the Constitution that refers to the color of a man's skin determining his right to citizenship in this free country."

Added to this, there is the prospect that liberal representatives from the islands may upset the conservative strangle hold on such legislation as civil rights, fair employment practices, etc. Undoubtedly selfish political interests and prejudices have been the main obstacles in the fight for statehood.

Of course, Hawaii did not immediately become a state. True, Congress passed the bill and President Eisenhower signed it on March 18. The next step was for the people of Hawaii to vote on it, and elections must be held. When the results are presented to the President, he is the one who issues the formal proclamation making Hawaii a state. If all goes well, it is possible that Hawaii will be admitted into the Union this year. That would make the second new state for the year, since Alaska was admitted on January 3.

Facts About the Islands

The Hawaiian Islands are unique in many ways. They are actually a range of volcanic mountains stretched out for more than 1,600 miles. The highest point is about 14,000 feet above sea level, but the mountains extend down below about 18,000 feet to the ocean floor. The main islands, in order of size, are: Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihau and uninhabited Kahoolawe. All the other shoals and reefs are uninhabited. The total land area of 6,434 square miles makes it as large as Connecticut and Rhode Island together.

The climate is ideal. Average temperatures range from 70 to 78 degrees, with extremes of 55 to 90 recorded in Honolulu. The windward sides of the islands are rich with tropical forests and vines. Hawaii is famous for its ferns. The leeward sides of the islands are generally dry, some containing plains that are complete with cactus clumps. Hilo is called the orchid capital of the world. The showy hibiscus and many other tropical trees and fruits add to the beauty of the islands.

Two active volcanoes provide periodic natural fireworks. One may drive to Kilauea crater and watch from a parking lot at a safe distance from the fire pit. Mauna Loa is said to have produced more lava than any other volcano in modern times. On Maui is the huge dormant volcano Haleakala. So large is it that New York city could disappear in its crater.

Most people have heard of the beautiful beach of Waikiki and realize that there are other beautiful beaches. But few have heard about Hawaii's two jet-black sand beaches or the remote section that actually has olive-green sand. Unique, too, is the fact that Hawaii's public roads are billboard free.

Of course, Hawaii, along with the rest of the world, has its problems. The cost of living is high. While Honolulu is expanding with many large housing developments complete with shopping centers, this is not the case on other islands where cutbacks on plantation labor, a slump in coffee prices and other problems have forced many families to move to Honolulu or to the mainland to obtain employment.

Sugar, pineapple and tourists are the three top industries, in that order. During 1957 sugar production exceeded a million tons, and the pineapple industry canned 75 percent of the world's total. There are numerous other products: coffee, fruit, flowers, nuts, vegetables, poultry, beef, fish, and many others.

In some respects the people of the islands are much like other Americans. Many have modern homes, drive new cars, watch TV and follow the World Series as avidly as mainland fans. While it is true that many languages are spoken, the majority of the people use English.

Hawaii has a complexity of religions, with Roman Catholic, Buddhist and Protestant numerically in the lead. Old Hawaiian gods are remembered only in folklore. In contrast with the traditional churches, Jehovah's witnesses, 1,300 strong and meeting in twenty-one congregations, are all active in preaching to others the good news of the Kingdom of God.

Showcase of American Democracy

Those who have fought for statehood are elated with their triumph. Statehood means that taxation without representation will come to an end. There will continue to be taxes to pay, but the people will have the right to elect their own governmental representatives.

For the United States the fiftieth state may become a prominent factor in the "cold war." Said Hawaii's Governor Quinn in 1957: "How long will the people of Asia believe our ideals when they know we are colonials—the very status many of them have thrown off? . . . What more dramatic reaffirmation of our noble democratic ideals could be made than to grant statehood to the multi-racial people of Hawaii! How quickly our prestige would be restored among the awakening millions of Asia and Africa." So Hawaii, as a predominantly Oriental state, may become a showcase of American democracy upon which the eyes of all Asia will be focused. Hawaiians feel confident they can play the role well.

LIFE IN THE CHICLE CAMPS

BY "AWAKE!" CORRESPONDENT IN GUATEMALA

DO YOU know where the basic raw material for your chewing gum comes from? In the remote jungles of Guatemala's state of Petén, during six months of the year, September to February, thousands of *chicleros* work hard to provide American companies with chicle for making chewing gum. The sapodilla tree, from which the first-class chicle is gathered, is principally found in this part of the world. Mexico also shares in the harvest, because the tree producing this article of international consumption is peculiar to the Yucatan peninsula.

About forty years ago the chicle industry began to be developed on a real commercial basis. In more recent times the Guatemalan government has undertaken to control and dominate the industry. The institution known as InFop was formed to develop not only this, but many other national resources and industries. InFop deals with individual contractors, who receive an advance or loan of money, on agreement to deliver to InFop a specified amount of chicle.

Now the contractor must look for his workers or *chicleros*. Expecting each *chiclero* to produce from 1,000 to 1,500 pounds during the season, he will employ the help of men to conform with the amount of chicle he has contracted to deliver. The law requires the contractor to advance a specified amount of money to the *chiclero*, but a contractor may make a better offer to encourage a good *chiclero* to accept employment, just as the less desirable worker may receive in advance less pay than the law prescribes.

Undoubtedly peculiar to the industry is this provision for the worker to receive a good part of his pay before he begins to work. The contractor must also provide for the *chiclero's* needs while in the jungles, seeing to it that food, clothing and medicine are brought from the capital. The money the worker receives in advance is really like the loan the contractor received in advance from InFop. So the contractor keeps a record of accounts and presents each worker with a statement each month as he delivers chicle, to show the worker where he stands. Since the contractor also agrees to provide the *chiclero's* family left back home with an allowance each month, at times the *chiclero* owes the contractor money at the end of the season, but, according to law, the contractor may not collect this debt.

To the Jungle

Each year around four thousand workers trek off into the jungles at the beginning of the harvest. Only about a thousand of these men actually live in the state of Petén. Although this state represents one third of the area of all Guatemala, it is very sparsely populated, its slightly more than 15,000 inhabitants representing

only one two-hundredths of the country's total population. So the majority of the *chicleros* are from other parts of the country.

With the first of the harvest the workers begin converging on the picturesque island-capital of Petén. As there are no roads reaching the capital, all workers arrive at Flores by plane. Said to be the oldest inhabited island in the Western Hemisphere, Flores, with its dwelling places compactly covering what amounts to one hill rising out of a tropical lagoon, presents no common view to the first-time visitor.

Arriving at Flores, the captain of the *chicleros,* selected by the contractor, will gather his supplies and men. Using mules to carry their supplies, they start out into the jungles in search of a good place to set up camp. A camp may comprise from ten to twenty workers, and if the contractor has a big enough contract he may have several camps. The captain will look for a camp near water and, of course, where the sapodilla trees are to be found. These camps may be established as far as sixty miles from the nearest air strip, where the chicle can be picked up by plane to be taken to Guatemala City. Finding a place that the captain likes, camp will be set up, which means each man or pair of men will build a shelter called a *champa.* It has no sides or walls, just four poles to support the roof made of palm leaves. Another *champa* is made for storing the first month's supplies. The *champa* becomes the *chiclero's* home, where he sleeps on the ground or on just a straw mat. In two or three days camp is all set up, or, if fortunate, they may find a camp from a former year with *champas* already built.

Gathering Chicle

Now the work really begins for the *chicleros.* Up at five or six in the morning, their breakfast over, they are on their way through the jungle by sunup. Generally the contractor has a woman cook who prepares breakfast and supper, as well as the lunch the worker will carry with him. The *chiclero* works alone, his only tools being his machete, a rope and spurs for his feet. On selecting a tree for harvesting, he will cut trenches in the bark, starting at the bottom, to cause the fluid to "bleed" from the tree. With the rope around his waist and the tree trunk, and the spurs on his feet, he keeps climbing the tree and cutting the bark until he reaches the very top branches. The trenches are cut in such a manner that the liquid will flow into a canvas bag placed at the bottom.

Each *chiclero* will try to cut from ten to twelve trees every day. Interesting is the fact that a tree will only produce once in about four to seven years. After being cut, the tree will "bleed" out about five or six pounds of chicle into the canvas bag by the next morning. In just a few hours the tree has given its all and is rendered useless so far as chicle is concerned for a period of years. This cutting of the bark in no way harms the tree, and after a period of years the tree may be cut again to produce once more.

Each day the *chiclero* visits the trees cut the day before to gather his harvest and then cuts new trees for the next day's yield. As the days pass the *chiclero,* hunting for more trees to cut, finds himself farther and farther from his camp. After about a month it becomes necessary to move the camp. Thus in search of new trees to cut, they will move the camp several times during the harvest season.

In all his walking the *chiclero* does not mark his path, nor does he carry a compass. He does not take the same path any two days, as each day he hunts new trees to harvest. Among themselves they have the saying, "The *chiclero* never gets lost." Even if he must spend a night in the jungle, not returning to the camp until the

next morning, never will the *chiclero* admit he was lost.

Living in the jungles certainly presents its hazards. There are always wild animals and snakes. The camps generally have a rifle or two, which the men use to hunt wild game. In such isolated places the meat of wild pig or deer tastes especially good. Some have been known to get used to eating monkeys and, at times, even tiger meat.

The code of the jungles is that, passing any camp, the stranger may enter and eat what he finds. Stealing is almost unheard of although many camps are left abandoned all day long. Happening upon a tree that he did not cut, with its bag full of liquid, the *chiclero* will not touch it.

Processing the Latex

Sundays are spent at the camp, boiling down the latex or thick milky liquid taken from the trees. The five or six pounds harvested from each tree will produce about three or four pounds of solidified gum. All week the *chiclero* has been storing each day's yield in a large canvas bag at camp. So now two fires are built and, using big iron kettles provided by the contractor, each takes his turn boiling down the liquid he has accumulated. It takes about three hours of boiling until it is ready to be poured into molds. In a few minutes after pouring it starts to cool and solidify. Each mold holds twenty-five pounds by weight and is called a *marqueta*.

Perhaps once or twice during the season the *chiclero* will return to one of the air strips where the *marquetas* are picked up by plane. Here he may cater to his desire for the cheap rum liquor produced in the country. Many of them, on arriving at Flores at the end of the season, spend what money they have coming on alcohol and a "good time," thus returning to their families just as poor as when they left.

But not all *chicleros* are of this kind. Others have used to good advantage the lonely hours spent in jungle camps. The preaching work of Jehovah's witnesses is well known to the *chicleros*, more than one Guatemalan having heard about the good news of the Kingdom for the first time while working in Petén. At one air strip a congregation of Jehovah's witnesses with regular meetings is the main religion, their Kingdom Hall being one of the nicest buildings in the village. The Society's films have been shown there on the landing strip.

Each year the InFop harvests about 20,000 hundredweight of first-class chicle. While the contractors cannot deny the advantages of this government agency, complaints are also heard about the red tape and long delays in getting contracts approved. At times a month to six weeks of the harvest is lost because of these delays in negotiating. Because of this, they say, the production is limited.

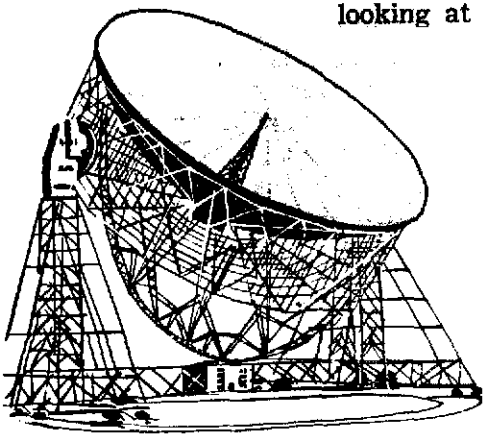
The hope of the present government is to further develop the resources of Petén. Much fine wood could be cut there, but with no road it is little exploited. At present many oil companies are exploring the possibilities of oil in the region. Truly it is an extraordinary place to visit, rich in natural resources, as well as antiquities of the Mayan civilization. It is an exciting place to live. Perhaps that is why every year these hardy *chicleros* will leave behind families, comforts and civilization, and board planes for another six months in the jungles.

The RADIO TELESCOPE SEES THE UNIVERSE

By "Awake!" correspondent in the British Isles

AWAKE! readers have read about the huge 200-inch telescope situated at Mount Palomar in the United States. For many years it was the largest astronomical eye in the world. Recently, however, an even larger instrument has been making news headlines, especially in connection with the earth satellite program pursued as part of the geophysical year. This is the giant radio telescope at Jodrell Bank, Cheshire, England. Why "giant"? Because the diameter of this telescope is not 200 *inches* but 250 *feet!* There are no glass lenses or polished aluminum reflecting mirrors in this telescope either, for the techniques involved in using the instrument are far removed from those employed when examining the universe with the normal optical telescope.

During recent years scientists have been developing an entirely new method of looking into space, the term radio-astronomy being used to describe the new science. So penetrating is this method that one scientific correspondent said that looking through an optical telescope could be compared to a person's looking at life through a pair of spectacles fitted with frosted glass, while using a radio telescope enables one to obtain a beautifully clear view of the sky. Why should this be?



For centuries astronomers have been handicapped by the fact that the atmosphere is between them and the stars they want to view. It may be difficult for us to realize, as we gaze at the Creator's handiwork through an apparently sparkling, clear atmosphere, that this layer of air is by no means perfectly transparent. It is translucent, certainly, but in many cases it gives astronomers a distorted view and in some instances it hides important features of the universe from view altogether.

Another factor that impedes the scientists in their search for more knowledge about the universe is the presence of large quantities of cosmic dust that are situated between us and some of the stars. This dust is so thick that if there were some means of clearing it away the sky would appear to be filled with a great sheet of light. Much of the darkness that fills the sky would disappear if this obstruction could be removed, the astronomers believe. No doubt the darkness surrounding the earth before Jehovah God caused his command, "Let light come to be," to be fulfilled was due to the presence of cosmic dust in the vicinity of the earth. ("Who barricaded the sea with doors . . . when I put the cloud as its garment and thick gloom as its swaddling band?") However, its presence in the universe is no hindrance to the radio-astronomer. Radio waves are able to penetrate this cosmic dust.—Gen. 1:3; Job 38:8, 9.

Perhaps you are wondering just what radio waves have to do with astronomy. If there is no radio transmitter on any of the distant stars, what does it matter if radio waves are able to penetrate dense interstellar clouds of cosmic dust? Amazingly, due to the work of a little-known scientist named Jansky, it has been established that there are many "radio transmitters" situated in different parts of the known universe, all of them emitting radio signals that can be detected on earth with the aid of a powerful radio receiving set with a huge aerial. Hence the science of radio-astronomy, which consists of detecting these radio signals coming in from outer space and evaluating their significance.

When a scientist speaks of radio waves or signals emanating from space he does not mean that there are manned radio transmitters in space. What he believes is that something is happening in the so-called "radio regions"—collisions between great clouds of gases, maybe—causing waves that can be detected on radio receiving sets. This astounding fact, like many others, was discovered quite by accident.

Signals from Outer Space

In 1931, the Bell Telephone Laboratories were interested in discovering as much as possible about what is known as "interference," with the aim of minimizing this in their telecommunication setups. A young engineer, Jansky, was engaged by the Laboratories to investigate the problem, and as a result of his studies he became very interested in the noise entering his receiving aerial from the sky. When he worked out his results he found that most of the noise could be accounted for by atmospheric thunderstorms, by global magnetic storms or by other geophysical phenomena. However, there was a small fraction of the noise that was more difficult to explain. Jansky found that its intensity varied with the position of his aerial in relation to the fixed stars. Even more strange, he discovered that this static noise appeared at regular intervals, each day four minutes earlier than on the day before, just as the visible stars rise above the horizon four minutes earlier each day. As might be expected, Jansky's theory that the signals were coming from outer space was ridiculed at first, but in the early 1940's Reber, an amateur investigator, confirmed Jansky's results and found that the strongest signals appeared to come from the center of our Milky Way galaxy. As he could observe no visible source of the waves, he concluded that they came from the rarefied hydrogen gas that, it is believed, fills outer space.

In 1948, astronomers using improved equipment developed as a result of the radar research during the war discovered certain regions in space that emitted radio waves. These became known as radio stars. Some are invisible, while others seem to be closely associated with visible stars, but it is now thought that the radio signals are emitted as a result of "collisions" between vast clouds of interstellar gas. The exact mechanism of the process is unknown. One of the radio stars that is also a bright optical object is the so-called Crab Nebula. This is the remains of a star that was seen to explode by Chinese astronomers A.D. 1054 and now fills a patch in the sky tens of light-years across.

Fixed radio telescopes, consisting of networks of wire stretched over an area of ground, have been used for some years now, but their value is limited owing to the fact that they can observe only a fixed portion of the sky. However, the important results obtained with these, notably the 218-foot-diameter fixed reflector at Cambridge, England, spurred the scien-

tists on toward building a huge completely *steerable* radio telescope.

The Giant Telescope

Professor A. C. B. Lovell, professor of radio-astronomy at the University of Manchester and director of the Jodrell Bank Experimental Station, was the man behind the designing and construction of the giant telescope at Jodrell Bank. He has said that for ten years he dreamed of building a research instrument such as this, but the difficulties at one time seemed insurmountable. A description of the structure and how it works will help one to appreciate why this should have been so.

The main drawback of designing a telescope of this kind is the tremendous size needed to obtain results comparable to the accuracy attainable with the large optical telescopes. This is because radio waves are relatively large whereas light waves are extremely small. (The 200-inch diameter of Mount Palomar's telescope is equal to about ten million times the wave length of light.) Even with a receiver 250 feet in diameter, this is only about a thousand times the wave length of the shortest radiation that will be detected. The greater the diameter of the telescope relative to the wave lengths of radiation being measured the greater the accuracy and definition will be. After a great deal of experimental work the instrument was completed toward the close of 1957 and today it looks like the illustration.

The essential component of the structure is the huge reflecting bowl, 250 feet in diameter. This is a paraboloid reflector, meaning, in this instance, that it receives nearly parallel beams of radio waves, reflecting them to a focal point fifty-five feet above the center of the bowl. At this point there is an aerial built onto a tower. The bowl, then, is a means of concentrating the waves to the small aerial.

The bowl is itself cradled in a steel framework eleven feet deep at the center of the bowl and seventy-three feet at its outer rim. This bowl weighs 800 tons and is pivoted between two steel lattice towers 180 feet high. The towers themselves rise from a system of deep trussed girders not unlike railway bridges, and the whole structure rests on bogies traveling on a circular railway track 332 feet in diameter. The telescope is, therefore, fully steerable in that the whole structure, which weighs 1,800 tons, can rotate slowly on the track while the 800-ton bowl can be rocked between the towers and trained on any point in the sky. The bowl can even be completely inverted, for maintenance purposes! Incidentally, when it is thus inverted, it forms the largest domed roof in the world! The "bicycle wheel" seen to hang from underneath the bowl structure gives additional stability to the framework.

One of the problems that had to be overcome was the way in which the foundations could be made to support all the varying weights and strains due to wind pressures, rotation, etc. This was done in an interesting way. First of all, many test borings had to be made to determine the character of the ground under the telescope. So much variation was discovered over the site that there are now 152 concrete piles in the foundations, varying in depth from thirty-seven feet to ninety feet. These support a ring of concrete over which the rails are laid. In addition to all this there is a huge central foundation pillar of concrete immediately under the point at which the "bicycle wheel" contacts the base of the structure.

The bowl is so large that the wind pressures encountered during the operation of the telescope are a major factor affecting the stability of the structure. Before anything was constructed, exhaustive wind tunnel tests were carried out to discover

the effect of strong winds on a sphere 250 feet in diameter. Allowance had to be made for this.

The movement of the bowl (tilting) and the rotation of the bogies upon which the whole is supported are effected by electric motors housed at the top of the towers and inside the bogies respectively. The infinitely variable movements of the telescopes are controlled by two motor generator sets housed in a substation that rotates with the telescope directly over its center pivot. These generators supply varying amounts of electric current to the motors and are themselves controlled by the electronic control system.

One of the most amazing features of the telescope is the fact that all the complicated movements of the bowl and towers are controlled by one operator seated at a control desk in a room some distance from the telescope itself. Through his window he can see the whole telescope and watch the effect of the controls he operates. Another small laboratory is suspended beneath the bowl itself, yet no matter what angle the telescope points the laboratory hangs upright. Even when the bowl is inverted the laboratory is still suspended the right way up so that scientists can work in it. Access to this laboratory is by electric lifts in the towers.

The exciting possibilities opened up by the construction of this great telescope are practically endless, as the scientists operating it expect to discover a great deal of information about the structure and origin of the universe. The control system is so elaborate that the huge structure can be set to follow any star as the earth rotates or, as already proved, to follow any earth satellite or moon probe. This is of value in our space age.

To date several outstanding features of our own galaxy, the Milky Way, have been confirmed. The nucleus or central ball of stars in our galaxy has been clearly defined to be in the direction of the Centaurus and Scorpius constellations, as previously believed. Another feature is that several spiraling arms of stars have been traced partly around this nucleus, proving that ours is a spiral galaxy. And, further, it has been confirmed that the direction of rotation of our galaxy is with the star arms trailing, as if the spiral were winding up.

One thing is certain, although even the scientists engaged in research with the new telescope cannot say what other things will be discovered about the universe, and that is: "The heavens are declaring the glory of God, and of the work of his hands the expanse is telling."—Ps. 19:1.

Every new discovery contributing to our store of knowledge of the universe, looking farther into God's creation than ever before, serves to prove the existence of a purposeful Creator with an intelligence surpassing human comprehension. —Isa. 40:26.

READ THE NEXT ISSUE

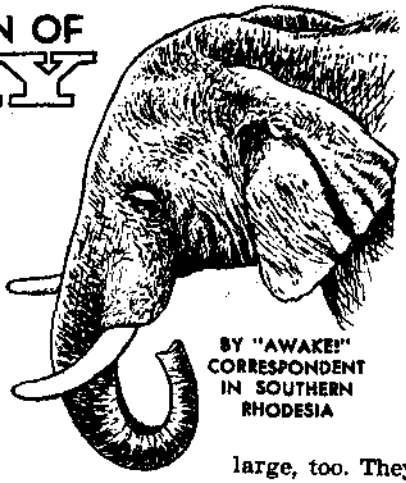
● How can you enjoy the happiness and stability that true religion can bring to family life? Do you know that every parent teaches his child about God whether he is aware of it or not? Don't miss "The Importance of Religion in Family Life."

● The atom has made this an interesting time to be alive. Read how atoms work to affect your way of life in beneficial ways in the article "The Versatile Atom and You."

● What safety tips may save your life? "Safety First, Last and Always When Driving" is an article every person who rides in or drives an automobile cannot afford to miss.

● Did you know that Ecuador has all climates of the earth within a few hours' journey? A world traveler claims he has found in Ecuador replicas of all that he has seen on five continents. Learn why he said this. Read "Introducing Ecuador—the World in a Nutshell."

AN APPRECIATION OF IVORY



BY "AWAKE!" CORRESPONDENT IN SOUTHERN RHODESIA

WHY is it that ivory holds a strong appeal to the lover of beauty? It must be that no plastics manufacturer can quite duplicate the subtle tones and graduations found in ivory. Modern plastics are clever man-made substitutes, but the discerning eye appreciates the real thing—natural ivory.

In ivory we have a substance that combines beauty and usefulness. Highly elastic and finely grained, ivory is composed of layers of dentine, alternating in shade, which intersect one another. The captive elephant pulling at a rope takes it between his molar teeth and passes it over one of his tusks to get a good purchase. The strains thus imposed could be withstood only by an extremely strong and elastic material like ivory.

Poets and writers have admired it so much that they have used it to describe the beauties of men and women. In the Bible book The Song of Solomon we read: "His abdomen is an ivory plate covered with sapphires," and, "Your neck is like an ivory tower." (Cant. 5:14; 7:4) Yes, this wonderful substance has been used and appreciated right down through the ages.

When we speak of ivory we usually mean ivory taken from the elephant's upper incisor teeth or tusks. Not all elephants, though, have tusks. In Ceylon hardly more than 1 percent of the elephants have them. In Africa both sexes have them. Is it true that there are elephants with four tusks? "Four-tusked elephants are not a myth," says George G. Goodwin, associate curator of the Department of Mammals of the American Museum of Natural History. "Every twenty years or so, one is either shot or found dead. There is a splendid example of an elephant skull with four tusks in the Congo Museum in Belgium and another in the Explorers Club in New York."

In the African elephant tusks are sometimes as long as ten feet. A pair of East African elephant tusks recently found weighed 312 pounds and was valued at $1,700. In 1898 a pair weighing 450 pounds was brought to Zanzibar.

Elephant ivory is preferred, not only for its size, but also because it is strong and possesses high elasticity. The best ivory both for size and ease of working, comes from Africa.

Other animals have provided less popular sources of ivory. In Siberia vast quantities of mammoth or fossil ivory have been unearthed. These tusks are large, too. They sometimes reach a length of twelve feet or more but are very curved and relatively narrow. It is not favored greatly by ivory workers because it is too hard and brittle.

Hippopotamus canine teeth and tusks are sometimes used, but the pieces are quite small and do not have eye-pleasing patterns. Other sources are walrus tusks and the spirally twisted tusk of the narwhal.

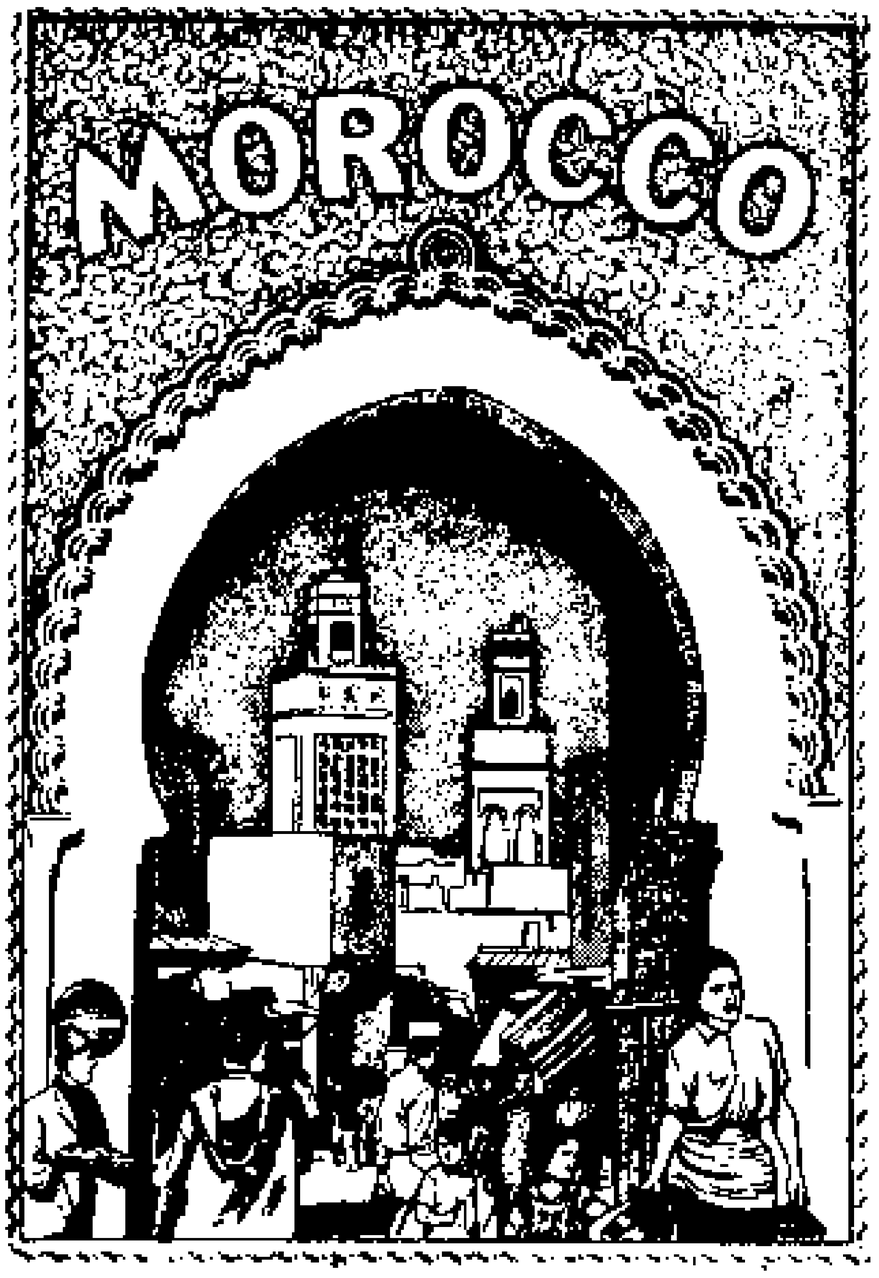
In the Far East ivory has been used and appreciated for many centuries. Indian ivory is world-famous, and as early as the third century B.C. there were guilds of ivory workers in India. They particularly liked to inlay their exquisitely carved wooden furniture with ivory decorations. In China extremely delicate ivory carvings have been made. Lace patterns in ivory have amazed world travelers browsing around the poky stores in Hong Kong.

Until the advent of modern plastics ivory was used extensively for handles of knives and forks and walking sticks. Many a woman, while brushing her hair, has paused to admire the ivory backing of her hairbrush. Chess players have momentarily taken their minds off the interplay of moves to give a thought to the delicately carved ivory chessmen. Piano players "tickle the ivories." Many fine pianos still have bleached ivory for the white keys.

Many persons possess an ivory work or carving of some kind. Those who do should remember that ivory likes the light and hates extremes of temperature. Look after it well; and as you enjoy its lovely gloss and admire its beautiful grain, give credit to its inimitable Designer, Jehovah God.

A LOOK AT MOROCCO

By "Awakel" correspondent in Morocco



THE person who looks for turbaned Arabs and veiled women in the city of Tangier will not be disappointed, but he will not likely find them riding on the back of a camel. More than likely they will zip by on a motorcycle. Tangier is a modern city where the modern world meets customs and practices that are centuries old. It reflects the unique nature of Morocco. This nature was pointed out by the country's king, Mohammed V, when he said that Morocco is "the bridge between the East and West."

It is a fascinating land that is located in the northwest corner of the African continent, opposite the famous Rock of Gibraltar. It has a coast that is washed by the Atlantic Ocean and the Mediterranean Sea. Its inland boundary is bordered almost entirely by Algeria. Four mountain ranges form a huge arc in the country. These are the Riff, Middle Atlas, High Atlas and Anti-Atlas Mountains. When ancient Greek sailors first saw these high mountains with their peaks in the clouds they felt that it was here that Atlas was holding the heavens on his shoulders, and thus we have the name Atlas Mountains. The country has an area that is little less than that of Spain, and about one third of it is 3,000 feet above sea level.

The climate is typically north African. It is a Mediterranean climate that varies with altitude and nearness to the coast. The summer is warm and dry, with the temperature in some places becoming like that of a furnace. Winters are mild along the coast but cold in the mountains and on the plateaus. The cold season is the rainy season. The rains are often short, heavy downpours that cause severe soil erosion. Generally throughout the country they are very irregular and uncertain, but along the Atlantic side of the mountains there is an abundant fall of rain and snow.

The village of Ifrane is nestled among the Atlas Mountains at an altitude of 5,000 feet. It usually receives a snowfall of about three feet, with the snow staying on the ground for approximately five months. A short distance from here and a thousand feet higher is the Michliffen, which is becoming popular as a winter sports center. The mountains around Ifrane are heavily wooded and filled with wildlife. The many lakes and streams abound with fish. It is small wonder, therefore, that the village is a popular resort. During the summer months its population swells from 1,100 to more than 10,000.

Fascinating People

The family or tribal unit continues to hold an important place in the lives of the greater part of the Moroccan people. According to official figures in 1952, the native inhabitants who live outside population centers of more than 2,000 make up 77.5 percent of the country's total population. Sixty percent of the man power is devoted to agricultural pursuits.

The people can be divided into five fairly well-defined groups: (1) the farmers of the Atlantic plains; (2) the mountain peasants who farm the fertile valleys; (3) the seminomad mountain peasants who leave their homes for a large part of the year to seek better grazing for their flocks; (4) the nomads, seminomads and settlers of the arid lands in eastern and southern Morocco, and (5) the city dwellers.

Arabs and Berbers form the bulk of Morocco's population. Although the Berbers constitute the majority of the people, their dialects are spoken chiefly in the mountain districts. Arabic is the language that is most widely spoken in the country. The Berbers are not newcomers to Morocco. They were there when the Arabs arrived in the seventh century. In spite of the fact that they were converted to the Islamic religion, their customs continue to be distinctly different from those of the Arabs.

The Tuareg are an interesting people who are offshoots of the Berbers. In their society the men are the ones who veil their faces, not the women. In times past their fierce, blue-robed warriors terrorized the central Sahara by tribal wars and raids on caravans. Around the first part of the twentieth century the French succeeded in subduing them. Their women have much more freedom than do Arab women. Instead of leading a secluded life, they are free to move about, own property, marry according to their own will, be heard in councils and even hold positions as heads of encampments.

Morocco has a large Jewish population, the major portion of which lives in the towns. Most of the Jews trace their ancestry back to refugees who fled from Spain and Italy during the Inquisition.

The foreign population in the country reached a peak of 400,000 in 1952. Of these, 10 percent were north Africans and 70 percent French. The remaining 20 percent consisted of a mixture from many lands. Since the independence of Morocco in 1956 the foreign population has steadily decreased. It has been the government's policy to replace foreign personnel with Moroccan nationals.

When the work contract of a foreigner expires he cannot get government permission to continue working in the country unless he can obtain a contract that shows him to be a specialist in a branch of industry where there is a shortage of trained men. On the other hand, anyone who wants to bring capital into the country to start a business that will employ Moroccans is welcomed.

Industries

Although Morocco is chiefly an agricultural state, it has a number of successful industries. The cloth cap called a fez is manufactured in large quantities. The city of Fez is the center of this industry. Moroccan leather and carpets have gained a good reputation in other lands.

Since tuna, sardines, anchovies and shellfish abound in Moroccan coastal waters, the country has a flourishing fishing industry. It is among the world's foremost fish canners.

In 1952 mining produced one third of the country's exports and represented one of the fundamental activities of French colonialism. At that time the mines employed 35,000 Moroccans and 3,000 Europeans.

Government and Education

King Mohammed V is the source of Morocco's political power. He appoints the National Consultative Assembly of seventy-six members. The assembly acts as adviser to the king. He also appoints a cabinet and a premier to help him in exercising executive power.

In response to demands for elections and for a representative assembly the king has promised that elections will be held. Morocco's first elections are due to take place in October, 1959. Since there is no civil register of the people, it will not be easy to stage elections. Before they are held an electoral law will have to be formed that will meet the needs of the country.

Before Morocco attained independence in 1956 it was divided into three sections. There was the French Zone, the Spanish Zone, and the Tangier area. The French and Spanish held their zones as protectorates. Tangier was an international city under international administration. It lost its international status when Morocco became an independent nation. The Charter of Tangier, however, gives Tangier the right to continue as a free money market.

Illiteracy is widespread, especially in the rural sections of the country. All told, about one third of Morocco's children attend school. But good progress toward increasing school attendance is being made. One of the great problems is the shortage of schoolteachers.

The educational system follows French lines. A child enters school at six years of age and when he is twelve he is expected to be able to take his *Certificat d'Études primaires musulmanes*. This includes questions in Arabic on the history and geography of Morocco and on the Koran. Those who are within the age limit and who show good aptitude can then take the entry examination for the secondary school or the French Lycée. There they continue their studies for another seven years. Although the lessons they receive are in French, they study classical Arabic. In the third year another language can be chosen for study and that is frequently English. There are some secondary schools that are open to Moroccans only, while others are open to Europeans as well as Moroccans.

Religion

The predominant religion is that of Islam. But its predominance has not curtailed freedom of worship. The Bible educational work of Jehovah's witnesses is making good progress here. There were 179 persons sharing in the Kingdom ministry as Jehovah's witnesses in March, 1959, whereas a year previous there were only 102. A small but enthusiastic assembly was held in Tangier last September. This was the first experience of a theocratic assembly for the majority of Jehovah's witnesses in this country.

Among the large Hebrew population there can be found persons who are interested in the study of the Bible. These listen to Jehovah's witnesses. One day when two Witnesses were preaching from house to house a young man detached himself from a group of Jewish youths and approached them. He asked if they were missionaries. They replied in the affirmative and told him about God's kingdom and how Bible prophecies foretell a righteous world. Before leaving he took some Bible literature and made a note of the local meeting place. Later that month he appeared at one of the public Bible studies at this place. Arrangements were made for a home Bible study with him. After that he attended meetings regularly. Now he goes with the missionaries from house to house and helps them in proclaiming the good news of God's kingdom.

Like many other countries Morocco has persons of good will toward God who appreciate the upbuilding work of Jehovah's witnesses. Whether a person has close contact with the Moroccan people as the Witnesses do or looks at the country as a tourist, he will find it to be interesting. It is a country of many contrasts.

HURRICANES in Martinique

BY "AWAKE!" CORRESPONDENT IN MARTINIQUE

EVERY year the area around the West Indian island of Martinique has to face the danger of hurricanes. This menace occurs mostly during the season of tropical rains, from July to October.

Just what are hurricanes and, when one approaches, what can you do to reduce damage to property and to avoid loss of human life?

How Hurricanes Come About

To start with, a few details about meteorology, or the study of weather, will not be amiss. If you draw a line on a map connecting the points where the same atmospheric pressure exists, that line is called an isobar. If you draw several isobars, according to the different atmospheric pressures occurring in a particular region, you will notice they often form closed curves having a common center. If the lowest pressure is to be found in the center, the meteorologist would call this condition a depression, whereas if the highest pressure is located in the center, he would call it an anticyclone.

Meteorologists have observed that isobaric formations move about, but that it is difficult to predict their movements. They have also noticed that depressions bring bad weather, with rain, wind and storms, whereas anticyclones mean fine weather.

Another phenomenon the weathermen have discovered is that there is wind between two isobars and that the strength of this wind depends upon the difference of atmospheric pressure between the two isobars. They have noticed that this results in a whirlwind movement around the center of a depression and that these rotating winds turn in a clockwise direction in the Southern Hemisphere and in a counterclockwise movement in the Northern Hemisphere.

Hurricanes in the West Indies have been found to follow a general pattern that can be summed up as follows: The winds turn around a vertical axis in a counterclockwise motion that increases in intensity toward the center. The whole rotating cyclone or hurricane moves in a more or less straight line at a speed of about twenty miles an hour. Barometer readings drop progressively from the edge toward the center of the hurricane.

As soon as a hurricane warning is given, the inhabitant of Martinique can tell from the wind approximately where the center of the storm will pass. If the wind rotates in a clockwise direction, he knows the eye of the cyclone will pass to the south, if counterclockwise, to the north.

Between five and ten hurricanes hit the West Indies every year. Statistics show that most of these occur between July 10 and October 31, with the worst hurricanes coming during the first two weeks in September.

Notable West Indian Hurricanes

Since 1903 Martinique has been spared from hurricane disasters, the worst hurricanes since then hitting the island in 1916, 1926 and 1928, without causing too much damage. However, our neighboring island of Guadeloupe suffered terribly during the 1928 hurricane. The havoc wrought by the winds was worsened by an earthquake and a great tidal wave. Many of the bodies dragged out from beneath the debris had to be burned on the spot, for they

were already decomposing. About three thousand persons perished in that hurricane on the island of Guadeloupe.

At the time of the conquest of Guadeloupe, in the seventeenth century, the waters around the island became the theater of one of the most extraordinary exploits in hurricane history. Eighteen English vessels had seized the Saintes Islands, to the south of Guadeloupe. Suddenly, on July 4, 1666, a hurricane arrived and wiped out the whole of the British fleet, including the 8,000 men aboard.

Coming back to Martinique, these are some of the most noteworthy hurricanes that have hit the island:

1695: October of that year was disastrous for Martinique. The countryside was ravaged by a violent tornado that destroyed all the crops. The coast was hit by a tidal wave. Two hundred houses were demolished in the La Galère area.

1753: During a three-month period, the island was desolated by no less than thirty-three earthquakes and then, to add to the distress, a hurricane swept across the island.

1766: During the night of August 13-14 of this year, a hurricane devastated the island, flattening the crops and sinking eighty ships in the surrounding waters. Four hundred and forty people lost their lives and 580 were injured.

1780: On October 12, a hurricane blasted not only Martinique but the other West Indian islands of Barbados, Saint Vincent, Saint Lucia, Guadeloupe, Saint Eustatius, Saint Kitts, Puerto Rico and Jamaica. Martinique suffered severely. Her plantations were ruined. A tidal wave threw many ships up onto the land. In the town of Saint Pierre 155 houses were destroyed, while at Fort Royal over 1,500 patients were buried beneath the ruins of the hospital. In all, more than 7,000 people lost their lives. That hurricane has gone down as the most destructive one in Martinique's history.

1903: This was the last year in which a hurricane caused loss of human life in Martinique. It hit the island on August 8 and 9, causing much damage to property and killing thirty-one persons.

What to Do When a Hurricane Approaches

Hurricanes are truly a destructive force that needs to be feared. The wind can reach a velocity of one hundred miles an hour, which, for a vertical wall, means a pressure of between seven and eight hundred pounds a square yard. How can one protect himself from such unleashed forces? Sailors, warned in advance, can move out of the path of the tempest, but the inhabitants of the islands cannot do that.

One elementary precaution is to barricade all doors and windows, starting with those facing the wind. If the wind suddenly subsides, it is most important to wait about half an hour before unbarricading the doors and windows, for this sudden calm often indicates that the center of the cyclone is now passing over the island. When once it has passed, the hurricane will start blowing again.

Another wise precaution is for those living in the low-lying areas along the coast to move up onto higher ground, to avoid being swept away by a possible tidal wave. Those living in fragile homes, as many people do in our islands, would do well to seek shelter in some stronger building. Structures built of reinforced concrete, with a metal frame solidly anchored in the ground and with the roof forming one unit with the walls, are generally a good protection against hurricanes and earthquakes.

However, none of the terrifying West Indian hurricanes can compare with the great hurricane of Armageddon, which will soon unleash its destructive forces throughout the entire earth, wiping out the present wicked order of things. Happily, many West Indians have already found the one sure refuge against that time of trouble. It is God's kingdom, now being preached throughout these islands by the zealous witnesses of Jehovah.—Matt. 24:14.

Jehovah's Witnesses in Contrast

By "Awake!" correspondent in Canada

THE consistency of the actions of Jehovah's witnesses walking in their integrity has gradually built up public respect for the New World society, which they represent. The public has come to realize that with Jehovah's witnesses divine principles count.

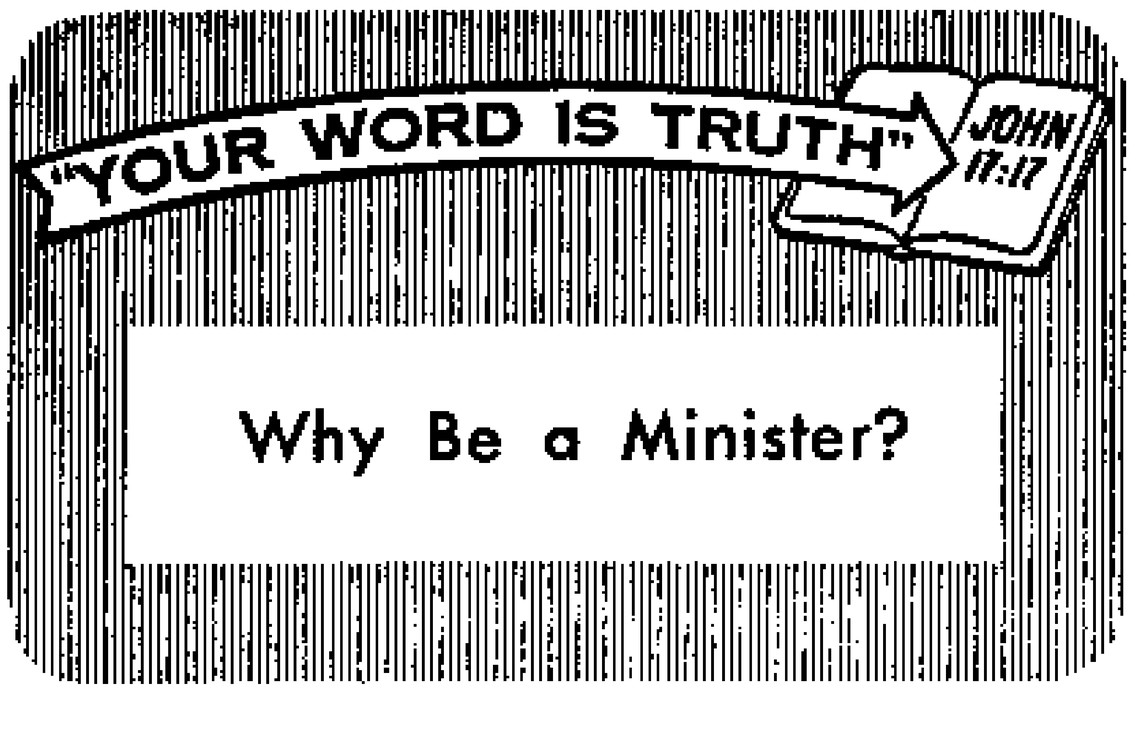
A representative of the Canadian Branch office had occasion to appear in court in Alberta. The judge was pleased to get acquainted and said: "I have been following your cases for many years and often have occasion to refer to them." "How is that, Judge, you do not surely have cases out here such as we have in Quebec?" The judge replied: "It is often my duty to confer citizenship on New Canadians. In order to show them the duties of citizenship and how even in peace time people can fight for the constitution, I keep on my desk a copy of the latest case Jehovah's witnesses have won in the Supreme Court. I read and explain it to the immigrants as an example of good citizenship."

An Ontario magistrate told the Watch Tower Society's attorney: "Your organization has certainly earned the respect of the people by the way it conducts its affairs. I first became impressed while in the air force during the last war. One of your young ladies called at a home that had been converted into an air force quarters. She was brought into a room where there were about twenty young men in uniform. With perfect poise and not the least embarrassment she spoke to the group. Some scoffed at first, but when she left she carried the respect of every man there."

While Jehovah's witnesses have been earning respect by their faithful course of drawing people to the Bible, speakers other than Jehovah's witnesses have publicly condemned the orthodox churches for failing to stand for real Christianity. In a speech delivered February 27, 1958, Professor C. W. Mills addressed a gathering of ministers of the United Church of Canada. *The Telegram* (Toronto) newspaper said: "A self-described pagan chastised ministers last night and called on them to show some 'Christian defiance.' He said religion was falling down on its job of denouncing evil. The test of Christianity was whether it backed the pacifists' stand against war. 'If you don't speak out against a thing, and don't feel and act as Christians, then you are contributing to moral paralysis and intellectual rigidity.' "

Another speaker, Bishop K. C. Evans of the Anglican Church of Canada, recently expressed the following opinion: "The weak, insipid, unreal type of religion of many Canadian churches has resulted in multitudes of people becoming inoculated with the virus of the gospel and becoming impervious to it. For a long time the apostasy of the masses has been cloaked under a purely nominal kind of religion."

While Jehovah's witnesses are becoming increasingly respected, orthodox religion is constantly going down in public esteem, condemned by its own ministers. Jehovah has blessed the faithful efforts of his people in Canada with continued growth. They see the need for directing the people of Canada to Jehovah's wonderful kingdom of hope and comfort.



Why Be a Minister?

BEING a Christian minister is, perhaps, one of the most difficult of all jobs. In the first place, Christ has not shielded the way of his ministry in such a manner so as to make it attractive to softies and to worldlings who look for a life of popularity, public esteem, social honors, political protection, ease, comfortable salaries, flattering titles, and other things that would draw a self-seeker. Such things are paid Christendom's ministers; still they constantly complain of being understaffed, overworked and underpaid. However, the true follower of Christ Jesus does not get these attractive offerings, neither does he want them.

When Jesus Christ was tempted in the wilderness, Satan the Devil offered him these things, even "all the kingdoms of the world and their glory," if Jesus would turn down the ministry and instead become his representative. Jesus replied: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" There are not many ministers in Christendom that would turn down the offer Jesus turned down. Pope Pius XI in a press interview was reported by the Brooklyn *Eagle*, February 21, 1943, as saying: "The head of the Catholic Church would consider it his duty to deal with the Devil himself . . . if reasonable grounds existed to support the hope that such dealings would protect or advance the interests of religion among mankind." This religious leader was ready to welcome Satan with open arms, while Jesus spurned the Devil with an open rebuke.—Matt. 4:1-10.

Before beginning his ministerial career, Jesus was a carpenter at Nazareth. He doubtlessly earned a good wage. Compared with what Satan offered him on earth, what did God his Father offer him for being his minister on earth? Jesus received no money salary. He was given no parsonage or episcopal mansion as a place "to lay down his head." What God promised Jesus on earth was prophetically written in the Hebrew Scriptures, namely, a life of hardness, of unceasing activity amid discomforts, opposition and persecution, and at last a most shameful and painful death under false charges of blasphemy against God and of sedition against law and order. Jesus knew what was in store for him; yet he left the money-paying job of carpentering and took up the preaching ministry of God. Why? Why does one want to become Jehovah's minister?—Matt. 8:20.

The answer lies in the love a true son has for the heavenly Father. Jesus knew that his Father's will was that he should be his minister on earth. Jesus said: "I seek not my own will but the will of him that sent me." "My food is for me to do the will of him that sent me and to finish his work." This dedicated life of Jesus would give a complete answer to Satan's charge against Jehovah that men serve God for selfish reasons only. Jesus' faithful course would vindicate Jehovah God as the only Master worthy of serving. Also Jesus would lay down his human life as a ransom for all on earth who would become God's ministers and remain such forever in the new world of righteousness.—John 5:30; 4:34; Job 1:9-12; Matt. 20:28.

Today Christian ministers feel the same way as Jesus did about doing Jehovah's will. They have been informed that the life of a minister will be rough. They are hated, persecuted and some are even killed for preaching. (John 15:18, 20; 16:1-4) As in Jesus' case, they are paid no money salary. True, God promised faithfully to provide for them, and he does so. But nowhere in all his written Word does he promise his true servants wealth and worldly honors and positions. Yet all of this does not prevent them from taking up the ministry as their vocation in life.

God's love for mankind stirs man's love for God. This love is the principal motivating factor. Men are moved from within themselves to want to do God's will. Since in true Christianity there is no division of clergy and laity, one can become a minister of God quite simply. First, he must study God's Word diligently, believe what is taught therein, then dedicate his life to God and symbolize that dedication by water immersion. Thereafter, he must sincerely endeavor to carry out his dedication vows. By virtue of his dedication and the knowledge that he possesses of God's purposes, he is commissioned to be God's minister. Christianity obligates every member to become a minister of God. The preaching and teaching was not to be carried on by a specially chosen and paid clergy class. Jesus plainly told his disciples: "But you, do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your minister. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." This arrangement provides for no exalted clergy class in the Christian congregation, where all dedicated members are ministers.—Matt. 23:8-12.

Today throughout Christendom there is a definite division between the clergy and the members of the church. This is because the members do not care to shoulder their responsibility as ministers and teachers of the gospel. In fact, what they have done is to hire professional ministers, men smooth of tongue who would tickle their ears with the wisdom of men and not with the truths of God. This has had a telling effect. It has caused the parishioners to turn their ears from sound doctrine to false stories. Instead of being equipped to teach others, members of long standing find themselves mere babes in knowledge, such as have need of milk and not solid food. —2 Tim. 4:3, 4; Heb. 5:12.

On the other hand, Jehovah's witnesses today see that every dedicated witness becomes a minister of God. To this end they teach and train every member of the New World society. They know that every Christian is obliged to become a minister. As the apostle Paul wrote: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!" So then, each witness becomes a minister of the gospel not simply by personal choice of a vocation, but necessity is laid upon him, and woe be unto him if he does not declare the good news! —1 Cor. 9:16.

Despite the hardships connected with it, the ministry of God is the greatest privilege a creature on earth could enjoy. It is an office that cannot be bought with money. This privilege is from God. Therefore, it involves duties higher than those duties springing from any human relations, and they must be fulfilled. Happy is the minister who does his work faithfully, because he is the servant of God.—Heb. 6:10.

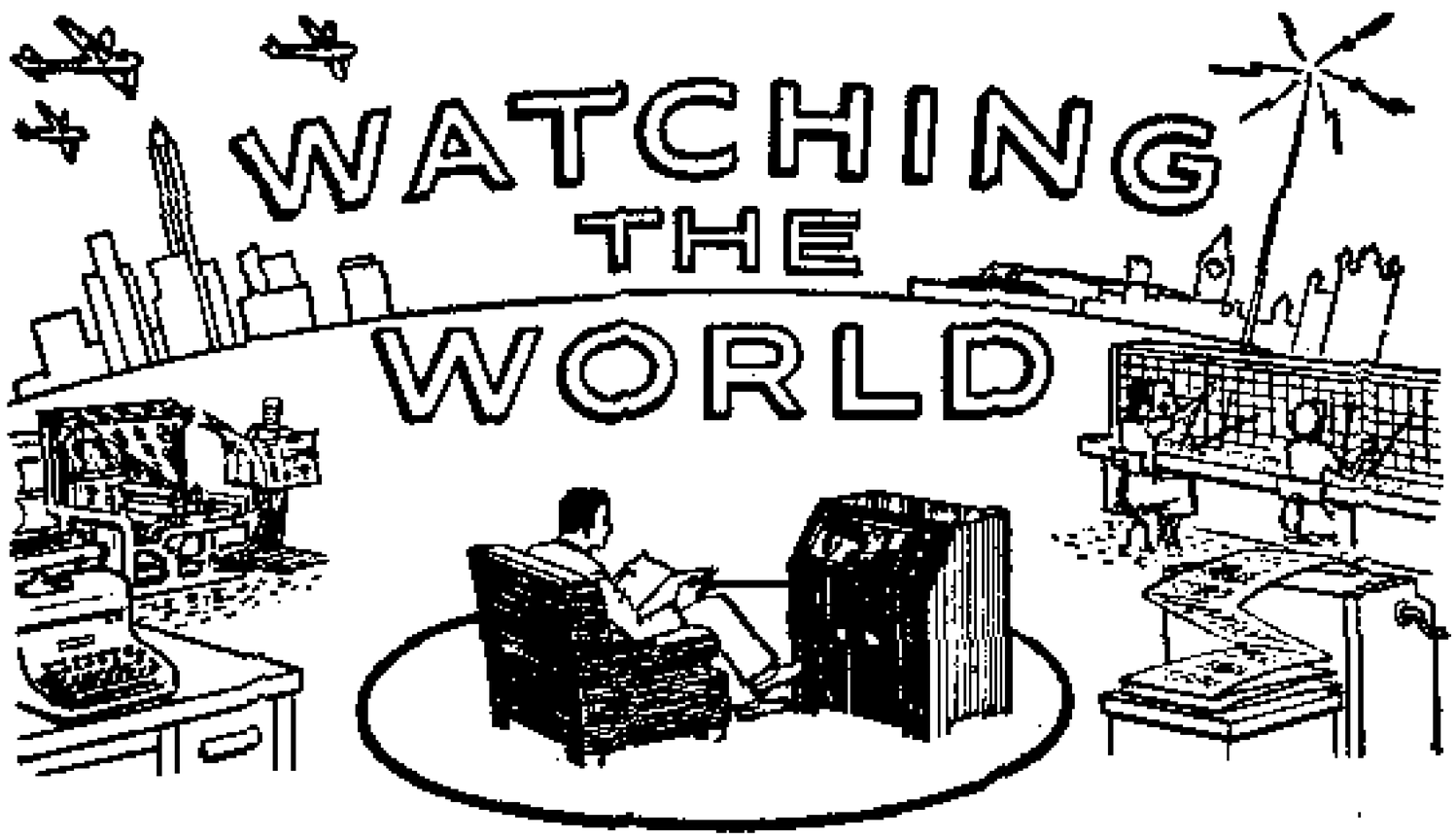


Table Talk

◈ *The long-awaited Geneva* Conference of foreign ministers began on May 11. But even before the talks opened, an East-West controversy flared up—over the form of the table to be used at the parley. Russia insisted upon a round table, which would allow for an extension of representation in the talks. Ministers of Britain, France and the U.S. held out for a square table at which only the Big Four's foreign ministers would be seated. The real issue was the principle of recognition of the East German delegation. As it turned out, a hollow circular table with a wide area unoccupied was used, with representatives of Britain, France, the U.S. and the Soviet Union seated there for the conference's opening day. West Germany's five representatives and an East German delegation of six sat at two other tables and the parley's Secretariat occupied still a third. The East and West German *representatives* were present as advisers and would be able to speak only with the unanimous consent of the Big Four ministers.

German Youths on Nazism

◈ Television cameras were carried into school classrooms throughout West Germany recently and youths between 15 and 17 years of age were *asked questions regarding the* Hitler era and West Germany's present situation. Nine out of every ten knew very little about either Hitler or the nation's current problems. Some identified Adolf Hitler as the builder of the autobahns or the one who did away with unemployment. One said simply that he "ruled from 1933 to 1945." Many students knew nothing of Nazi mass murders of Jews. The highest estimate was 30,000, whereas actually about 6,000,000 *Jews were* victims of the Nazis. Some teachers blamed the students' ignorance of the Hitler era and of West Germany's current political situation upon the packed curriculum, which allows for little study of Germany's recent history and deals mainly with ancient history.

Austrian Elections

◈ Of Austria's 4,659,173 registered voters about 95 percent went to the polls on May 10. The People's party, headed by Chancellor Julius Raab, won 79 seats in the National Assembly. Seventy-eight Assembly seats went to the Socialists, eight to the Freedom party, and the Communists lost the three seats they had held previously. The Socialists got 46 percent of the popular vote, the People's party 42 percent and the Freedom party 9 percent. The Communists scored only 3 percent. This was Austria's fifth general election since World War II.

May Day Celebrations

◈ Moscow's traditional May Day celebration was without mass military display, which had marked the occasion in former years. Only a few weapons were in evidence as contingents of Soviet armed forces paraded past the tomb of Lenin and Stalin. In East Berlin about 500,000 gathered in Marx-Engels Square, where troops and weapons were exhibited to the onlookers. The slogan "Berlin will remain free" appeared to be the high light of West Berlin's biggest rally in the postwar period. An estimated crowd of 550,000 persons turned out in West Berlin's Square of the Republic.

De Gaulle Promises Algerian Vote

◈ On April 30 a newspaper in Oran, Algeria, printed an interview with French President Charles de Gaulle. In it the Paris leader was said to have used the word "integration" with reference to his policy toward Algeria. Integration would mean that Algeria would become a part of continental France and would be governed exactly as France is governed. On May 7 De Gaulle indicated that it was still his view that Algeria's political future would have to be determined by free elections. He maintained, however, that Algerians "by their own accord would want to remain forever *linked to France.*"

Romanian Emigration

◈ The Communist government of Romania, in power since 1947, was reported on May 6 to have lifted emigration bars for its citizens having close relatives in other lands. The announcement told of 150 families that had al-

ready received exit visas. Only non-Jews were permitted to leave. In September of last year the Romanian regime permitted Jewish citizens to go to Israel, and by the following March 20,000 had left the country.

San Marino: Women to Vote

◈ Women won the right to vote in the world's smallest republic in early May. Suffrage privileges were accorded San Marino's 3,000 womenfolk by a vote of 31 to 4 in the tiny land's Great Council. San Marino is said to have been founded 1,600 years ago and thus claims to be the oldest republic in the world. Situated in southern Europe on the Italian peninsula, it covers only about 38 square miles.

Nero's Gardens

◈ Ancient writers tell of the burning of Rome A.D. 64, while Emperor Nero watched the blaze from a tower and sang "The Fall of Ilium." Accused of arson by the populace, the emperor fixed the blame on Rome's Christians. Tacitus tells of the arrest and conviction of an "immense multitude" of Christians on these false charges. Some of them were clothed in animal skins and torn to pieces by dogs, while others were burned alive. Tacitus states that "Nero offered his gardens for the spectacle." Early this year ancient stairways, walls and mosaics were discovered between the River Tiber and the Vatican. The ruins were identified as Nero's gardens. No direct evidence as yet has been unearthed to prove that the chronicled Christian massacre took place there, but excavations reveal "a vast complex of structures" that could accommodate large crowds of spectators.

Congo Leaders Absolved

◈ Political rioting flared up in Leopoldville in the Belgian Congo in early January. Of about 300 Africans arrested and charged with responsibility for the demonstrations was Joseph Kasavubu, a mayor of one of Leopoldville's districts, and two other Abako leaders. The three were later taken to Belgium for a study tour. On May 9 they were granted permission to return home. The absolved Congo leaders say that they will continue their work for the Congo's independence "in order and in legality."

New African Union

◈ Ghana and Guinea joined hands in a new African union on May 1. Ghana's Prime Minister Kwame Nkrumah and Guinea's President Sekou Toure signed an agreement on that date laying the groundwork for a Union of Independent African States. Ghana's status within the British Commonwealth remains unchanged and both Ghana and Guinea will continue to carry on their own diplomatic affairs and will retain their own military forces. The new agreement provides for the establishment of a Union Economic Council and a Union Bank. Opportunity to join the new union is extended to "all independent African states or federations adhering to the principles on which the Union is based."

Portugal: Foiled Plot

◈ The Lisbon government reported on May 7 that it had quashed an attempted revolt in Portugal in March. Nine military men and 22 civilians were said to have been arrested and will be tried by military and civilian courts respectively. Government sources held that the conspiracy had originated during Portugal's June elections. A Lisbon spokesman charged the uprising to Communists and supporters of Lieut. Gen. Humberto Delgado, Opposition candidate who was defeated in the elections and has since then been granted asylum in Brazil.

Soviet Population

◈ A census of the U.S.S.R., taken on January 15 this year, has put Soviet population at 208,800,000. The report, issued on May 10 by Moscow's Central Statistical Board, indicated a population rise of 9.5 percent since the last census was taken on January 17, 1939. Certain areas have grown in the intervening years. For example, Western Siberia's population has risen by 24 percent, Eastern Siberia's by 34 percent, and that of the Soviet Far East by 70 percent. Urban population has risen from 32 percent to 48 percent of the total since 1939. Moscow's populace, 4,183,000 in 1939, is now placed at 5,032,000. The report put annual deaths at 7.5 per 1,000, though no figures were given for infant mortality. It was claimed that the Soviet death rate was the lowest in the world. Yearly births were listed at 25 per 1,000 and marriages at 12 per 1,000.

British Transport Crash

◈ A British transport plane carrying secret missile equipment crashed on a Turkish mountain peak during the latter part of April. London feared that the craft had gone down within Soviet territory, but on April 29 wreckage of the plane was sighted on Suphan Dag in eastern Turkey. A seven-man Royal Air Force team scaled the 13,000-foot peak and discovered that the bodies of the transport's 12 crew members, parts of the craft and its cargo of secret materials were strewn over the mountaintop. All hope of salvaging the wreckage was forsaken and on May 4 London received permission from the Turkish government to bomb the peak and destroy the war materials scattered in the crash.

Peiping versus Nehru

◈ India's Prime Minister Jawaharlal Nehru has been the object of considerable criticism by the Peiping press. In a 10,000-word article appearing in the Communist Chinese newspaper *People's Daily* on May 6, it was argued that India had interfered in Tibetan affairs and that the Dalai Lama was being held by the New Delhi government under duress. Nehru has repeatedly denied these charges and on May 8 he accused Peiping of attempting to intimidate India by means of "warlike speeches." The Prime Minister also expressed his disapproval of Communist China's "forcible uprooting" of Tibet's ancient governmental arrangement, wherein the Dalai Lama was both temporal and religious head.

Panama: The Invaders

◈ An invasion force of more than 80 persons, mostly Cubans, landed near Nombre de Dios on Panama's Caribbean coast on April 25. Invoking provisions of the 1947 Rio de Janeiro Treaty of Reciprocal Assistance, the Panamanian government requested help. An observer group of the Organization of American States was soon on hand. On May 1 almost all the invasion force, which had sought the overthrow of the Panamanian government and seizure of the Panama Canal, had surrendered and had been jailed. Both the Council of the Organization of American States and the Castro government supported Panama in the incident. The adventuring invaders were turned over to Panama for prosecution.

Coptic Church Head

◈ A.D. 451, following the Council of Chalcedon, the Coptic Church broke off from Rome. On May 10 a 57-year-old priest, born Azer Yousef Atta and known as Mina al Baramoussi, was crowned as Pope of Alexandria and Patriarch of the Coptic Orthodox Church. Selecting the name Kyrollos VI, the new church leader is believed to have about 1,500,000 followers in Egypt and a total of about 3,000,000 in an area spreading across North Africa and south into Ethiopia and Uganda.

Antarctic "March"

◈ A Soviet research team planning to travel across Antarctica later this year will do so in a hermetically sealed vehicle. Dubbed "Hero," the snow tractor is replete with armchairs, curtains, linoleum, air conditioning and many accessories. It will be possible for the explorers to carry on their research program, including seismic soundings of the icecap, without leaving the vehicle.

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Awake!

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The Versatile Atom and You — PAGE 8

Safety First, Last and Always When Driving — PAGE 16

Introducing Ecuador—The World in a Nutshell — PAGE 20

JULY 8, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice** of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, July 8, 1959 | Number 13

NOTHING LIKE A GOOD EXAMPLE

"ACTIONS speak louder than words," says an ancient proverb, and that with good reason. A good example can impress a lesson far better than much talk, be the talker a schoolteacher, a parent or a religious instructor. Paul the apostle appreciated that fact. That is why he wrote: "Become imitators of me, even as I am of Christ."—1 Cor. 11:1.

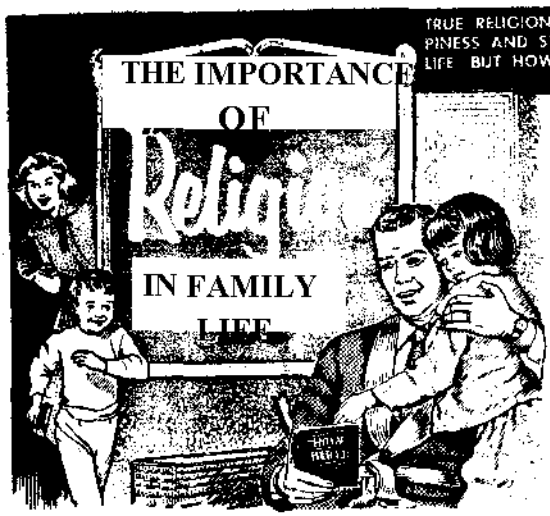
That is why Jesus lashed out against the clergy of his day, saying: "The scribes and the Pharisees have seated themselves in the seat of Moses. Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform."—Matt. 23:2, 3.

A modern case in point is that noted from the following two excerpts taken from the Roman Catholic monthly, *Liguorian*, February, 1959. The first, under the heading "Is Your Religion Showing," had, among other things, the following to say: "We may be devout in our churches, but they [non-Catholics] are not there to see. We may eat fish on Fridays, but they are seldom at the table with us. When we relegate religion to a marked-off part of our lives, instead of letting it overflow into every hour of the day, we are no longer Christ-bearers but Christ-hiders."

And under the heading "Need of Witness," among other things, the following appeared: "All experience seems to show that we of the laity do not teach very much truth to our acquaintances. What is more remarkable is that in our failure to teach we are not aware of any failure of duty. . . . It takes no great military expert to predict the results of a war in which large numbers of the soldiers do not fight, do not even know that there is a war on. . . . The great mass of the people we are fighting to win never meet an officer or hear an officer's voice. They meet us."

The foregoing excerpts from a quality Catholic publication pose some pointed questions. Whose fault is it that so many Catholics are not aware of any neglect of duty in their not witnessing to their religion? Why is it that so many of them do not even know that a war is on? Could it be because their clergy do not take the lead?

That this may be the case is apparent from the situation among the Christian witnesses of Jehovah. There only those are appointed as presiding ministers or overseers who are exemplary in preaching activity. As a result, all the Witnesses really do witness. Yes, there is nothing like a good example!


TRUE RELIGION CAN BRING HAPPINESS AND STABILITY TO FAMILY LIFE BUT HOW CAN YOU ENJOY ITS BENEFITS?
THE IMPORTANCE OF
Religion
IN FAMILY LIFE

FROM the very beginning the family has been intimately dependent on religion. From religion the family drew its unity, its stability and its holiness. When the first human pair, Adam and Eve, worshiped the Creator and obeyed his law, they lived in peace and enjoyed life. But it was when they disobeyed God's law and worshiped a false god that fear, disunity and family delinquency set in. Their children suffered from the ill-advised course their parents took. Their first son turned out to be a murderer. Therefore, we are forced to conclude that true religion is a force for good, whereas false religion is a counterforce. It leads to family division and disappointment.

When we think of Noah's family, Abraham's family, and other families of honorable mention in the Bible, we can see true religion acting as a unifying and sustaining power in family life. Regarding Noah the Bible says: "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." It was true religion that unified Noah and his family and led to their preservation through the Flood. Noah was a worshiper of Jehovah and so were his children. Religion fixed their goal, governed their desire and determined their work. It proved to be a blessing to family life.—Gen. 6:9.

As for Abraham, Jehovah said: "For I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment in order that Jehovah may certainly bring upon Abraham what he has spoken about him." It was Abraham's exclusive devotion to his God Jehovah that kept his family together.—Gen. 18:19.

God is the Author of marriage and the Creator of the family. No family can dwell long together without him. Where religion has grown weak, the family shows a corresponding weakness and a tendency to disintegrate. When religion remains strong in the family, it stands as a protective armor, safeguarding both the individuals in the family and the family circle.

What Religion Teaches the Family

The reason why true religion is the most potent factor for success in family life is that it teaches and makes possible the divine will regarding family relationship. It teaches man that he is not a product of evolution, but an intelligent creature created by an all-intelligent God. Therefore, man is a responsible individual, accountable to God for his every action. The Bible teaches that the same God that made man also made the family circle and purposed that man should live in a society made of families. Because marriage and family life have their origin with God and are dependent on him for success, the arrangements are sacred. They are not to be treated lightly, scoffed at or tampered with. They are Jehovah's provisions for the survival of the human race. Therefore, to marry just for the sake of getting married

is not only showing poor sense and judgment, but a flouting of what is sacred. An example of this occurred in a college town in 1942. A young girl told her professor that she was getting married. The professor wished her well and asked whom she was marrying. The girl replied: "I haven't the faintest idea. But I'm not going to be left out. When these men come back from war, they're going to be interested in younger women. I'm going to get a husband." The account says: "Get a husband she did. Within two months she was married." Can you imagine this marriage lasting on as flimsy a foundation as that? A solid religious foundation would have taught this girl spiritual values and the need for honoring sacred things. It would have prevented her from making foolish statements and rushing into an arrangement so serious without giving it serious thought.

Religion is important, too, because it is through true religion that we learn the true relationship of husband to wife, and of parent to child. These relationships are defined in God's Word the Bible. The apostle Paul wrote: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it . . . In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body. 'For this reason a man will leave his father and mother and will stick to his wife, and the two will be one flesh.'" —Eph. 5:21-31.

True religion, as it teaches God's Word, provides the meaning of life, the standard and guide by which it is to be lived. (Col. 3:5-14) It is only in the light of God and his Word that man himself can be understood. It is through Jehovah's spirit and the faith that He imparts that we receive power to live harmoniously in the intimacy of the family, as Jehovah intended that we should live. The family gets its basis for true unity, stability and strength from the Christian faith rightly understood and practiced.

Further, true religion teaches us the nature of true love, the complemental nature of the sexes, the part the family plays in the Christian congregation and in man's relationship to his Creator. It teaches right morals; in turn, these lead to wholesome conduct and a closeness in relationship between family members. True religion points out clearly through ethical concepts the road to good adjustment, to the achievement of all the goals of marriage, to order and peace in married life. Religion provides the counsel and wisdom that family life needs. It makes plain the need for cleanness, godliness and obedience in marriage. Religion emphasizes those qualities of humility and love, without which no marriage can succeed or family survive. Love and humility make adjustment, harmony, happiness and true success reachable. This because "love never fails," says the inspired Word of God.—1 Cor. 13:8.

Religious Instruction Begins at Home

The family is God's way of handing religion on to a child. It is His chief instrument for so doing. In fact, the teaching of true religion is one of the principal duties of the family. In the family religion is taught by being lived and learned, by being practiced. It is in the home that God

arranged for children first to learn of him. Moses instructed the Israelites: "Listen, O Israel: Jehovah our God is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force. And these words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house." Yes, religious instruction is to be conducted in the home. —Deut. 6:4-7.

No doubt, the transferring of religious instruction to agencies outside the home has brought about a disregard for religion in the home. This has done much to weaken family ties. The truth remains that it is quite impossible to transfer this God-given obligation to a man-made institution outside the home. Religion can only be supplemented outside the home, but not taught in the same sense that the parents are to teach it. Unless the family provides a Christian environment in harmony with Bible doctrine, what is taught in the best of institutions is undone to a great extent by the bad example set at home. A Sunday-school teacher with twenty years' experience says that she has come to the "very definite conclusion that it is desperately hard for Sunday school teachers to do more than interpret and make meaningful the religious teaching which the home gives the child." And if the home does not supply the instruction, the Sunday school is usually a complete failure.

For religion to be effectively taught in the home, the parents themselves must take the lead in religious services. There is no escaping the fact that children see what goes on in the home. It does no good to don a "holier than thou" attitude when you pick up a Bible if you are a living terror when you put the Book down. If you appear religious before others and are not at home, children see right through your disguise. Your indifferent attitude toward religion will make them indifferent toward it. They will not be able to evaluate sacred things properly. Anything with a religious stamp on it becomes subject to suspicion and question. Above all, parents must be honest. A little boy was watching his father write a sermon. "Daddy," he asked, "does God tell you what to say?" "Er-er —yes, my son," came the slightly hesitating reply. "Well," challenged the boy, "why do you cross out so much?" Perhaps, his sermon was not inspired after all!

Art Linkletter in his book *Kids Say the Darndest Things!* writes of a child that stated: "My dad is an Episcopalian minister." "What have you learned from his sermons?" "Jesus never told a lie." "Anything else?" "And he chopped down the cherry tree." "Are you going to be a minister too?" "Not unless the Army was going to draft me." "How did you come to think of that?" "That's what my daddy did." These children, of course, are growing up without much regard for religion, not because of religion, but because of their parents. Parents must set proper examples.

Teaching by Example

Children learn best by example. The book *Love Is No Luxury* states: "Religion is taught by being lived, and learned by being practiced. The curious thing about it is that every parent teaches his child about God whether he is aware of it or not. If he never worships God he is saying to the child, 'God doesn't mean a thing to me.' If he goes to church once in a while, he is saying, 'God means a little to me, but not much.' By the way he lives he may be building for the child a little god-shelf, occupied by Science, Man, Tolerance, Intelligence, or what not. God will be God for the child if he is God for the father and the mother. When a father thanks God

daily for the food on the table he is saying to the child, 'From God comes everything. I depend upon him.' There is need in the home for a certain amount of formal, conscious, and direct teaching of religion. But by far the greater part of it, and the most effective, is the indirect teaching which is the inescapable result of our daily living."

If we want to instill good Christian principles and right morals in our children, we must first instill these in our own hearts and practice them. We cannot escape God's laws: "For whatever a man is sowing, this he will also reap." And it is easy enough to tell what we are sowing by observing our children. Your morals and self will be reflected to a large extent in what they say and do. True, you may teach your child the command: "Honor your father and your mother," but do you? You may tell your child that it is wrong to steal, to commit adultery, to lie, to covet, but do you do these things? The do's and don't's are mainly taught by example.—Gal. 6:7.

Linkletter writes about a child who told about his dad's occupation. "My dad's a cop who arrests burglars, robbers and thieves." The interviewer asked, "Doesn't your mother worry about such a risky job?" The boy's answer, "Naw, she thinks it's great. He brings home rings and bracelets and jewelry almost every week." The way the lad stated it his dad must be a recipient of kickbacks, and the mother thinks "it's great." So what is the child going to think? Cheating may seem normal to him.

There is no denying that very few parents teach their children religion in the home. And the bad example that they set about undoes everything others may instill in the child. So we should not be surprised to see a flourishing crop of delinquents, a rise in immorality and crime, because these are merely a reflection of a decadent adult world. What the future holds for youth is reflected in the attitude of young people toward religion. In a recent survey of several hundred college students only 4 percent said they most wanted religious values in their marriage. This can mean only one thing—that today's parents have miserably failed in word and in deed to inculcate in children the need of religion for a successful family life. And as cleric Albert L. Neibacher of New York city stated: "Unless today's parents set their homes in order, tomorrow's world will be one of even greater rebellion, lawlessness and confusion."

What to Do

Now, in all probability your home has a Bible. Most homes do. Study it. This Book offers safeguards for the minds and hearts of the men who will accept it. It reveals the thoughts of the Creator. Through getting a right knowledge of what it says we can make our minds over, putting things in the right order and pleasing God. Psalm 119:9 puts the matter very simply: "How will a young man cleanse his path? By keeping on guard according to your word." Know what the Bible says and believe it. Apply its instructions, use it as your life guide. As Paul advised the young man Timothy, you must be "a workman with nothing to be ashamed of, handling the word of the truth aright." —2 Tim. 2:15.

This course is valuable to you because it brings happiness and contentment now. It provides against the forces of delinquency. It will be a safeguard through the impending time of trouble, Armageddon. Bible principles will improve your family life, they will help you to rear better children and to have a more peaceful, contented mind. Most important of all, true religion in the home means peace with God and life to all who conform their lives to his Word.

THE youthful ATOM IS doing a man-SIZE job. Less than two decades ago (December 2, 1942) a group of scientists lighted the first of their atomic fires. This sparked the beginning of what man has called—the atomic age.

THE VERSATILE ATOM AND YOU

How atoms will affect your way of life

As recently as 1954, privately operated nuclear power plants were nothing but bright dreams on paper. But today there are in the United States at least three such plants in operation, generating electricity for homes and industries; four additional ones are being built and eleven more are planned. William L. Laurence, the science editor of the New York *Times*, says that "by 1980, it is expected, two-thirds of all new additions to our electric generating capacity will be nuclear."

Laurence further reveals that Britain plans to have twenty atom power plants in operation by 1965 and that within twenty-five years Western Europe will be getting more electricity from atomic power than it produces today from all its coal, oil and hydroelectric plants. There are some thirty-four or more major-size atom power plants under construction or planned by various nations, and several of them are about ready for operation. Before 1967, Euratom, a combine of six European nations, anticipates nuclear power plants with a total capacity of 15,000,000 kilowatts. The Soviet Union is reported to have some five 70,000-kilowatt plants of various types under construction. The first of the five was to have been completed by the end of 1958. So right now big atomic reactors are providing the current for lights, refrigerators, television sets and other household appliances. Men and women of the atomic nations are now cooking, ing, vacuuming, , by atomic power. Atom power has begun to conquer the seas. At the time of the writing of this article the United States had six nuclear-powered submarines operating. Some fourteen more are being built and a nuclear-powered guided-missile cruiser and aircraft carrier are under construction. The Nautilus sailed some 60,000 miles on an amount of uranium no bigger than the size of a light bulb. The Russians have launched an atomic icebreaker capable of sailing three years without refueling. Japan has announced plans to build an atomic submarine tanker that will travel under the waves at twenty-two knots. Both Great Britain and Germany have plans to produce atom-powered ships. The United States is scheduled to launch the world's first nuclear-powered passenger-cargo vessel in 1960. The ship, the N.S. Savannah ("N.S." for nuclear ship), is estimated to cost about $40,250,000. It will carry sixty passengers, cruise at twenty knots, run for 300,000 miles or about three and a half years without refueling.

Radioisotopes Save Billions

Despite the statistics, the nuclear power industry story is no "get-rich-quick" business, because its initial costs are high. Just to build an average-size reactor will cost up to $30,000,000. In the United States, where oil, coal and water are plentiful, conventional power is, on an average, at least three times cheaper than the most efficient atomic power produced today. In Britain, however, where coal is scarce and expensive, nuclear power by 1963 will be no more expensive than conventional power. Therefore, the incentive for atomic

power is much greater in that land and in lands where fossil fuels are scarcer than in the United States, where fuels are plentiful and cheap.

However, there is one field where the atom payoff is brighter than had been expected, that is, in the field of radioisotopes. Dr. Willard F. Libby, of the Atomic Energy Commission in the United States, estimated that these tiny bits of "hot" matter, as they are called, saved the United States industry some $500,000,000 in 1957 by improving various processes. These savings, he believes, "will reach $5,000,000,000 annually in 10 years, more than twice the entire yearly cost of the AEC's present program, including defense."

What are radioisotopes or "hot" atoms? They are atoms that have been made radioactive in an atomic reactor. These atoms emit rays that are easily detected and measured with radiation instruments, such as a Geiger counter. The fact that its atoms are radioactive does not alter the chemical behavior of the substance. They merely make their presence as part of the substance known through the rays that they emit. It is this fact that makes them invaluable to scientists.

How are radioisotopes used by atomic scientists? They are used as tracer isotopes to reveal the mechanism of chemical reactions and of biological processes. Physicians can follow the complicated paths of chemicals within living organisms. Industries harness the radioactive elements in many ways: to control thickness of materials, to make X-ray pictures revealing structural flaws; paper mills use isotopes to measure paper thickness, etc. Today about 1,700 industrial organizations, including 250 of the 500 largest corporations in the United States, are licensed to use radioisotopes. One manufacturer gives some seventy different classes of use for radioisotopes in industry alone. For example, under process control it lists: "measuring and monitoring all sorts of things such as the thickness of steel sheets and plastic films, the level of liquids in tanks, the uniformity of paint and enamel coatings. Then there is testing: the tarnish resistance of silver plate, the effectiveness of soaps, the answers to posers such as how long a film of toothpaste protects your teeth, how deep does cold cream penetrate your skin, how thoroughly do dry cleaning methods remove spots? And there are the applications in the service industries: Where are buried pipes leaking? How do you find a manhole lost in the snow? How long will an asphalt highway last?" The field for radioisotopes is almost limitless.

In steel mills, for example, a sheet is rolled out hot at about forty miles an hour. Old methods were slow about revealing flaws in the steel. But radioisotopes work almost at the speed of light. If the sheet of steel becomes thicker than desired, a radiation measuring gauge notes the variation immediately and automatically makes the needed adjustments. If a flaw is detected in the steel, atom-control gauges bring the operation to a stop within a few feet of the trouble. Thus millions of dollars are saved in materials and time.

Radioactive atoms are helping oil men find new oil pools. Some 87 percent of the wells drilled today are "dry holes." Wet or dry they cost an average of $100,000 apiece to dig. Now with the use of scintillation counter techniques an oil pool can be mapped above ground. Its size and shape can be closely predicted before the drillers begin their work. Think what a time- and money-saver this is!

For the first time since 1839 there is a basic change in curing rubber. Today tires are being vulcanized by nuclear radiation. Irradiated tires are expected to wear longer and resist deterioration better

than nonirradiated tires. Radioisotopes are also used as tracers to determine the amount of rubber worn off a tire by measuring the radioactivity of the tire track on the asphalt pavement. Radioactive atoms are used to determine the density and so the firmness of sites for aircraft runways, roadbeds and dams. Once it took men thousands of hours to get the answers to these questions. Now with radioisotopes they have their answers in a fraction of that time.

In the auto industry radioisotopes are used to check the wear of piston rings. First radioisotopes are introduced into the rings. Then the motor is operated. The worn-off iron particles of the radioactive rings are easily measured in the oil. In this way the durability of the piston ring as well as the efficiency of the oil is determined. By the old method it would have taken "sixty man-years of effort at a cost of about $1,000,000, while the radioisotope technique makes the same information available in four man-years at a cost of only $35,000."

The wearability of machine cutting tools, the durability of fabrics, the wearing quality of floor waxes are all brought to light by simple tests with radioactive atoms. Suppose an industry wants to test the efficiency of a new detergent. Radioactive tracers are introduced into soiled clothing. After the clothes are washed with the special detergent the test is made to see how much of the radioisotope tracers have been washed out of the fabric or remain in the cloth. Similar tests tell which vacuum cleaners, dusters and washers do the best work.

Atoms Aiding Agriculture

An estimated $13,000,000,000 worth of crops are lost to pests, weather, spoilage and poor farming methods in the United States each year. In a recent season rust alone ruined 40 percent of the oat crop from Texas to Iowa. Radioisotopes are aiding in combating this loss. With radiation a new hardy oat has been developed—a rust-resistant oat. It would have taken decades to bring about the new strain of oats the old-fashioned crossbreeding way. But seed irradiation has produced the strain in eighteen months. Scientists have also given planters a new variety of rice with short, stiff straw to withstand windstorms. A new type of corn has been developed, a corn with shorter stock and more grain on each cob. Hardier winter barley and a high-yielding variety of wheat, early-maturing peaches and radiation-improved peanut plants are all results of radioisotopes at work. The new peanut produces 30 percent more peanuts than the nonirradiated kinds. They are better shaped for mechanical harvesting and are disease resistant to boot.

Farmers in the United States spend over a billion dollars a year on fertilizer. Isotopes are showing farmers how best to apply the fertilizer. In certain plants it has been found that only 10 percent of a particular fertilizer applied to roots is actually absorbed, whereas 90 percent is absorbed when applied to the leaves. With this new knowledge farmers no doubt will be spraying certain fertilizers over the leaves rather than injecting them into the ground. Spraying will reduce the quantity of fertilizer needed as well as produce better results and, to top that, save money and time.

Radioactive atoms have shown cattle and poultry farmers what diets build bone, muscle, combat disease and produce larger amounts of milk, meat, eggs, etc. Isotope tests have helped to combat blights in flax, clover, alfalfa and other plants. Mosquitoes and cockroaches have been tagged and tracked to their breeding grounds and wiped out. Male screwworm

flies have been sterilized with cobalt-60. The unfertilized eggs that the females lay have caused the flies to die out in that area. Someday this may be a means of controlling pests.

Isotopes at Work in Hospitals

Nearly 2,000 medical institutions and physicians use the new tool, radioisotopes, in treating more than a million patients a year. Throughout the world radiation is used to diagnose disease swiftly and more effectively. The radioisotope makes the functioning of the entire blood system quite visible once it has entered the system. Atom tracers are used to study the many complicated chemical reactions in blood and body cells and even to study the manner in which cells divide and multiply. This knowledge arms researchers with understanding of how malignancies occur and spread. Cobalt-60 is a means of checking serum hepatitis, the serious and sometimes fatal liver infection. Iodine-131 is used for detecting and treating thyroid disorders. Radioactive labeling of drugs discloses the effect of these drugs on the central nervous system, and the isotope is a means of checking on drug concentration that actually reaches various parts of the body.

Atom-smashers are providing an alternative to surgery. Radiation surgery of the pituitary, the master gland of the body, has been performed in limited experiments. Swedish scientists used the atomic "knife" to sever two nerve tracts on the human brain. This painless two-hour operation freed the patient from chronic pains and depression from which he had suffered for five years.

Atom tracers provide a quick way to diagnose more accurately what happens in cases of pernicious anemia and gastric ulcers. They are being used to determine what happens to the brains of people stricken with cerebral palsy and epilepsy. The health and defects of the heart are checked by the flow of tagged radioisotopes through the organ. Plastic surgery has been advanced because of the atoms. Doctors no longer have to wait long periods of time before knowing whether their skin grafts are actually a success. Now all they do is inject a little radioactive substance into the blood stream and listen for it with a counter around the graft. If the graft radiates, the doctors are sure that the blood and nerve connections have been made and that the operation is successful. As for more accurate diagnosis with radioisotopes, David O. Woodbury, author of *Atoms for Peace,* tells of a case where doctors were about to amputate a small boy's badly infected leg. Just to make sure, "the patient received an injection of radiosodium before the crippling operation, and the leg was explored with a Geiger counter. To the doctors' surprise, circulation was still good as far as the ankle, and they were able to save all but the foot. Ordinary diagnosis would have condemned the limb to the knee." So atoms are at work.

Atoms at Work in Other Fields

Imagine keeping meats, fruits and vegetables in room temperature for long periods of time without spoiling. Irradiating foods makes refrigeration unnecessary. After only partial radiation, some foods, particularly meats, remain edible five times longer than they now do in the refrigerator. Potatoes exposed to gamma rays may be stored for a year and a half in room temperature without sprouting. The vitamin content of foods, for the most part, remains unaffected by the process, but some foods develop an unpleasant taste. United States congressmen have eaten gamma-sterilized dinners. At least forty places throughout the United States are now preserving foods by irradiation.

Think what this could mean to nations that are in need of food and have no refrigeration. Irradiated foods could be easily distributed to these hungry millions.

A Soviet report describes how radiation is used to treat silkworm cocoons. A Japanese study reveals how isotopes are used to detect fingerprints that do not show up in regular tests. Archaeologists prize the atom as a tool in dating of organic matter. Weathermen measure snowfall with it and inform farmers how much water they will have for irrigation of their crops, which information helps the farmer to decide what crops and how much he should plant. Geneticists are elated over the weird and remarkable changes isotopes produce in flowers. Sometimes double flowers appear on one stem. A white carnation when bombarded with isotopes turned red. The structure of the carnation exposed to gamma irradiation has been so basically changed that it will from now on produce red blossoms as well as white ones.

Scientists speak of using hydrogen bombs for hollowing out harbors, blasting through mountains to change the course of rivers and as a means of creating deep underground stores of energy in the form of heat that can be tapped and put to work when needed. There appears to be no limit as to how the atom might be used.

But what about atom power for cars and airplanes? Experts say small atom power plants for commercial purposes are a long way off. Present power plants are too impractical. For example, a standard 3,000-pound car would need an atom power plant weighing 80,000 pounds to move it along the highway. This may please the rubber industry but certainly not the motorist. An atomic auto battery is estimated to take up about 1,000 cubic feet of space and would cost somewhere around $8,000,000. Even a simple cube-shaped atomic flashlight cell would measure one foot on a side and would sell for about $8,000.

The same goes for atomic aircraft. Atom-powered planes would have advantages over conventional aircraft in that they would have an unlimited range and duration of flight. But how to shield the crew and passengers from harmful radiation is still a major problem. Hall L. Hibbard, senior vice-president of Lockheed Aircraft, said: "We are trying to develop a method of deflecting radiation. We have actually tried 21 different approaches. More than that I can't say. But I will volunteer this: If man is smart enough to use nuclear power in peaceful pursuits—and he is—we believe he is smart enough to solve the radiation-shielding problem." But this is still in the future.

However, atomic batteries have been made that convert atomic energy directly into electricity. Recently a five-pound atomic generator was described as having "no moving parts and is capable of doing the work of 1,450 pounds of the best electric batteries."

These discoveries tell of new advances, new strides into the hitherto unknown. What an interesting time to be alive! This has come about through such a small thing as the atom.

New Roofs More Often

¶ In the rural districts of the tiny island of Martinique there are many huts with roofs made of sugar-cane foliage. The foliage covers the roof, hanging like loose hair. Roofs of old were renewed only every two years; but since manure was replaced by chemical fertilizers in the sugar-cane fields, a new roof does not last more than three or four months.

NIGERIA'S TALKING DRUMS

AJAYI is a Nigerian. In common with thousands of his fellow countrymen he has a modern radio of which he is very fond, and his chief delight after a hard day's work is to sink into his armchair and tune in to one of the programs of the Nigerian Broadcasting Corporation. As the program changes he hears the musical tones of a drum. This is a Nigerian "talking drum," the call sign of the N.B.C.

If it is the Western Region program from Ibadan he will recognize the drum's call sign in the Yoruba language, *"N'Ibadan l'a wa, t'a gbe njaiye; n'Ibadan l'a wa,"* meaning "Ibadan is where we are, where we are enjoying our lives; Ibadan is where we are." Today the use of the "talking drum" is on the decline and its use by the N.B.C. is part of an effort to revive the dying art.

To say that a drum can talk calls for an explanation. Known to the Yorubas as *gangan,* it is made of goatskin and is of convenient size to sling over the left shoulder and fit snugly under the arm, where the drummer can pound it with his curved drumming stick. Along the sides of the drum are stretched many leather strings, which the drummer grasps with his left hand. By tightening his grip on the strings the drummer is able to vary the tension on the drumhead and so produce notes closely resembling the musical tones and glides of Yoruba speech. Hence the name "talking drum."

The talking drum is not a new thing. It is as old as the country itself. In days gone by the drum was used for many purposes. It praised and vilified; it incited and entreated; it blessed and cursed; it convened and dispersed. Drumming was a profession that was hereditary in certain families. The art was handed down from father to son and thus a high degree of skill was acquired and maintained. But down the years the art has been almost lost and few are the really skilled drummers today.

Ayan is said to be the god of the drum, and drummer families usually name their children after Ayan, such as Ayanshola (Ayan gives me honor) and Ayanleke (a worshiper of Ayan has come). Any man whose name contains the word Ayan is from the drummer family. Drummers swear in his name to confirm the truthfulness of what is said or the fairness of an act, and such oath is accepted by fellow drummers as putting to an end all doubts. It is believed that if the swearer has sworn falsely, Ayan will bring serious judgment upon him.

In the last century the talking drum played its part in the many wars fought in Nigeria. In 1879 the town of Offa was besieged by a great fighter named Karara. The drum played a great part in fanning the embers of pride that drove him to attack the town. Its influence dominated the whole affair. In the beginning Karara's drummer worked him up for the offensive. The drum talked furiously. It said: "Karara, if you do not capture Offa you are like a dog! Karara, if you do not capture Offa, you have become as mere cattle!"

Today the drum is kept for more peaceable purposes. At religious ceremonies of all kinds, state occasions and social gatherings the throbbing rhythm of the drum is prominent. Normally every Yoruba *afin* (palace) has a set of drums at the entrance. It is the duty of this drumming set to announce each visitor as he enters the palace, so that the *oba* (king) may know who has entered. The drums also announce his departure, so that the *oba* knows his visitor has left.

Of course, it is necessary to learn the language of the drum to be able to understand it, and to do this one has to be fluent in Yoruba speech. Yoruba society comprises various families, each family having its own *oriki*. The *oriki* is a kind of code word or expression portraying the status, profession, religion or the outstanding quality or tradition in the family. The *oriki* as produced by the drummer becomes a theme song with words extolling the virtues of the person or family concerned. The *oriki* may be quite long and intricate and is well known to the family. The drummer must also know it and be able to reproduce it perfectly on his drum so that the family listening to the varying tones of the drum can easily discern in it the words of their own *oriki*.

A successful drummer must have all these *orikis* at his fingertips and be able to reproduce them from beginning to end without a mistake. A man may be skillful in manipulating the drum but without a detailed knowledge of many *orikis* he will never achieve success, for the talking drum profession depends upon the past glories of a man's family and the pride he takes in them.

At marriages and funerals, special and appropriate music is played on the drums. Every visitor of note is always announced and, if he happens to be a dancer, his favorite dance is played, the drummers getting up to meet him as he dances to a seat prepared for him.

The Yoruba religion is given to deifying its heroes and great men. They are referred to as *orishas,* and each *orisha* has his own *oriki*. The Yoruba god Shango has many *orikis* or code words, which are usually very cryptic in meaning, such as "he who makes fire with a small piece of stick to warm himself," and "the king did not hang." The drummer has to be thoroughly learned in these *orikis* in order to take part in any worship or festival of Shango.

These gatherings, social and otherwise, are where the skilled drummer makes money. One of the persons in attendance will be introduced to the drummer by his *oriki*. Now the drummer has the code word and it remains for him to make his drum talk, giving the full description of that family. Having thoroughly expounded the tradition and virtues of the family, he is now entitled to a gift, which may be anything from five cents to two or three dollars. Frequently a person who is not disposed to dance will suddenly rise up and begin to dance as the drummer beats out his family's *oriki*.

In addition to *gangan* there are several other kinds of drums that combine to produce drum orchestras. The most popular is known as the *dundun* orchestra, used mainly for dancing and comprising six different drums, sometimes accompanied by cymbals and flute. *Iya ilu,* meaning "mother drum," is the chief of the orchestra. It does the talking and dictates the style and rhythm. *Kerikeri* is the most strenuous to perform, but *gangan* is a unique drum. Though it is part of the *dundun* orchestra, it may be detached from the group and played independently. It is the battle drum, the drum for rough occasions. Its talking potentiality is almost limitless. In the hands of a master performer it can incite to jealousy and war and can eulogize

a man to the point where he will give out all his belongings as gifts.

The drumming profession can be quite a paying one. The trade is seasonal; at the time of harvest, when plenty of money is flowing, there will be more performances and bigger gifts than there were during the rains. But the essential thing to success is how well the drum can talk the right language—the *oriki* of the customer.

The Pony Rider

MARK TWAIN'S book *Roughing It* still contains one of the best accounts of the pony express rider: "In a little while all interest was taken up in stretching our necks and watching for the 'pony rider'—the fleet messenger who sped across the continent from St. Joe to Sacramento, carrying letters nineteen hundred miles in eight days! Think of that for perishable horse and human flesh and blood to do! The pony-rider was usually a little bit of a man, brimful of spirit and endurance. No matter what time of the day or night his watch came, and no matter whether it was winter or summer, raining, snowing, hailing, or sleeting, or whether his 'beat' was a level straight road or a crazy trail over mountain crags and precipices, or whether it led through peaceful regions or regions that swarmed with hostile Indians, he must be always ready to leap into the saddle and be off like the wind!

"There was no idling-time for a pony-rider on duty. He rode fifty miles without stopping, by daylight, moonlight, starlight, or through the blackness of darkness—just as it happened. He rode a splendid horse that was born for a racer and fed and lodged like a gentleman; kept him at his utmost speed for ten miles, and then, as he came crashing up to the station where stood two men holding fast a fresh, impatient steed, the transfer of rider and mailbag was made in the twinkling of an eye, and away flew the eager pair and were out of sight before the spectator could get hardly the ghost of a look. . . .

"The stage-coach traveled about a hundred to a hundred and twenty-five miles a day (twenty-four hours), the pony-rider about two hundred and fifty. There were about eighty pony-riders in the saddle all the time, night and day, stretching in a long, scattering procession from Missouri to California, forty flying eastward, and forty toward the west, and among them making four hundred gallant horses earn a stirring livelihood and see a deal of scenery every single day in the year.

"We had had a consuming desire . . . to see a pony-rider, but somehow or other all that passed us and all that met us managed to streak by in the night, and so we heard only a whiz and a hail, and the swift phantom of the desert was gone before we could get our heads out of the windows. But now we were expecting one along every moment and would see him in broad daylight. Presently the driver exclaims: '*Here he comes!*'

"Every neck is stretched farther and every eye strained wider. Away across the endless dead level of the prairie a black speck appears against the sky, and it is plain that it moves. Well, I should think so! In a second or two it becomes a horse and rider, rising and falling, rising and falling—sweeping toward us nearer and nearer—growing more and more distinct, more and more sharply defined—nearer and still nearer, and the flutter of the hoofs comes faintly to the ear—another instant a whoop and a hurrah from our upper deck, a wave of the rider's hand, but no reply, and man and horse burst past our excited faces and go swinging away like a belated fragment of a storm!

"So sudden is it all and so like a flash of unreal fancy that, but for the flake of white foam left quivering and perishing on a mail sack after the vision had flashed by and disappeared, we might have doubted whether we had seen any actual horse and man at all, maybe."

SAFETY FIRST, LAST AND ALWAYS

When Driving

WHY do accidents happen? Police inspectors generally agree that carelessness and ignorance are the greatest contributing causes.

Freak accidents do happen, but the majority are not freak. In fact, about 80 percent of the deaths and injuries, as a result of highway accidents, can be charged directly to driver error. Accidents due to mechanical failure are negligible, comparatively speaking.

People and automobiles can be a wonderful combination or a very deadly one —depending almost solely on the driver. If the driver is a responsible person, one who practices good driving habits, then the combination is a wonderful one. But if the driver does not have these qualities, the combination is bad. Death stalks the highway. For example: recently, a car carrying six young persons from a church baseball game crossed the white line in the center of the highway to pass another vehicle. The speeding auto was not able to pass in time. It smashed head-on into a trailer truck. Four boys and a girl were killed and the sixth auto passenger was critically injured. The vehicle was not to blame for the accident, but the driver was. He lacked good judgment.

This story could be told thousands of times every year and still be true, because of the fool things drivers do that result in accidents. That is why, despite improved highways and special built-in safety devices in automobiles, the accident toll keeps climbing. Every fifteen minutes in the United States, the most safety-conscious nation in the world, someone is killed by a car. The 1958 auto death toll was truly a shocking figure—38,500! This is more lives than the United States lost in combat in the Korean war. And what does the future hold? Henry J. Hoeffer, assistant general manager of the National Safety Council, predicted that by 1966 50,000 and more persons a year would be losing their lives in traffic accidents unless some effective measures are put into effect to prevent accidents. The annual injury toll is about 1,350,000 and this could very easily climb to 2,000,000, with a property loss of some $7,000,000,000. Between January 1, 1925, and January 1, 1958, approximately 1,081,600 people lost their lives as traffic fatalities. Year after year the figures show that passenger cars are involved in 75 percent of the fatal accidents and 80 percent of the nonfatal accidents. Safety is in the automotive news, but death and destruction continue to make the headlines.

No one in his right mind ever deliberately drove into a tree or a bridge at seventy miles an hour. Yet people do it. A recent report read: "Six teen-agers near Denver, Colo., were going 90 mph when their car hit a pole. None lived." At that speed almost anything can happen and there is little that the driver can do about it. Still, few drivers that travel beyond the speed limit consider themselves reckless. They reason, "It can't happen to me," but close to 40,000 highway deaths every year prove that it can, and very quickly at that. Get rid of the idea that new safety features in automobiles will protect you from accidents—to rely on them is a fatal fal-

lacy. Also give up the idea that a road is safe because it is wide and straight. No highway is entirely safe. Some of the worst accidents due to speed occur on the best highways. And there is no need to blame old jalopies for most of the accidents. A police inspector stated: "We find that in most of the accidents that occur on the highways, cars of comparatively recent make are involved."

Reasons for Accidents

Then why is it that accidents happen, and how can they be avoided? While it is not really possible to tell when an accident will take place, yet it is possible to know where accidents are most likely to happen. And to know of these locations is to be forewarned and forearmed.

The four places where traffic accidents are most likely to take place are: when driving away from the curb, when driving through an open intersection, when driving across a stop street, and when following another car. Let us look at these danger spots, one by one, and see what a driver can do to avoid an accident.

Take Mr. Jones for an example. Before entering his car, he takes a good look around to see if there are any cars coming. Then he opens the car, slips behind the wheel, starts the motor and drives away from the curb without looking back again to see if the situation is still the same as it was when he entered the car. He assumes that it is, and this is his fatal mistake. A car traveling sixty miles an hour covers eighty-eight feet a second. In the eight to fifteen seconds that it takes Jones to get into the car and get started, an unseen car could easily have arrived on the spot for an accident.

Often drivers glance back in the act of driving away. The only difference between these drivers and Mr. Jones is that these witness the collision, while Mr. Jones would have been taken by surprise. The result, however, is the same. For every accident of this type there are a thousand or more near misses. Before you put your car in motion, look back. There is little reason for looking back once you have started on your way. And glancing through a rear-view mirror does nothing but give the driver a false sense of security.

When driving through an open intersection or approaching a stop street, think in terms of an emergency. Make up your mind to stop. If no vehicle is in sight when you reach the intersection, then you have time to change your mind and continue without making the intended stop. However, precious time is lost that may mean the difference between a crash or a miss when one must decide to stop in times of emergency. This should be done before reaching the intersection, not after. And at stop streets, make the complete stop. Do not ever go through them without stopping. If you do, you will not live long.

It is the height of foolishness to travel close behind a fast-moving vehicle. Even though your reflexes may be good, remember you are always at the mercy of momentum. Suppose you are forty feet behind a truck that seems to be poking along at thirty miles an hour. Could you stop your car in time to avoid an accident if the truck driver had to bring his truck to a sudden stop? No amount of skill or experience on your part could make you stop in forty feet, because a vehicle traveling thirty miles an hour takes a minimum distance of eighty feet before it can be brought to a dead stop. Many drivers do not realize that the velocity or momentum within the moving vehicle requires much more distance than they allow for the complete stop. Time after time we read of speeding motorists crashing into the rear of other vehicles because they misjudged the stopping distance or failed to turn soon

enough. Some drivers, turning into roadside stations, have plunged straight into parked cars and others into pedestrians for the same reason. Always allow plenty of room between you and the car ahead and you will never regret it in times of emergency.

Another reason why it is not wise to follow any vehicle too closely is the danger of succumbing to poison gas. Especially is this true of the new air-conditioned cars where the air is forced from the outside of the car to where the driver and passengers are. If you are close behind another car, the air-conditioning unit sucks in great quantities of colorless, odorless and tasteless monoxide gas. A good dose of that in the system will produce dizziness or drowsiness and even cause one to black out entirely. Play it safe; never drive closer than a hundred feet behind a truck.

Killer No. 1—Speed

Accident statistics show that there are six times as many accidents at thirty-five miles an hour as there are at sixty-five miles an hour. In fact, according to *Newsweek,* March 16, 1959, "so far as avoiding an accident is concerned, the driver is safer at 65 mph than at any other speed." What must be remembered is that when a motorist traveling at high speed hits something, he is more apt to be injured or killed. "The rate of injury in 65-mph accidents is more than double the rate of injury in 35-mph accidents."

Speed is still the No. 1 killer. And the greatest menace on the road is the impulsive, dominant, aggressive driver. People "in a hurry" take fool chances, become impatient to pass. They can't wait for a light to turn green and are unwilling to stop when they should. They weave through traffic, race lights, misjudge distances and after they arrive at their destination, they sit or lie down from nervous exhaustion. What makes them hurry when there is no need for it? Why can't motorists be as kind and courteous to each other as they are to traffic officers? If they were, it would be a pleasure to travel. On an open highway not one car in a thousand will pass a traffic officer traveling the speed limit. Cars line up for miles, but none will pass. But let the officer leave the highway, then see what happens. The whole line begins to speed up and there is all kinds of zigzagging, with motorists jockeying with each other for first position.

Driving at eighty-five and ninety miles an hour is not only nerve-racking, but suicidal. True, there are good highways, but the worst accidents due to speed occur on these highways. New cars are so high-powered and so smooth in their performance that before a driver becomes aware of it, he is already traveling at a dangerous speed. Only the most skilled driver can take a car from twenty miles an hour to fifty and then to seventy without greatly increasing the chances for an accident. If you are accustomed to driving at forty-five miles an hour, do not drive any faster than that just because you are on an open highway. Trouble awaits you if you do. Learn to increase your speed gradually. Get acquainted with the car and the way it reacts at high speeds. At thirty miles an hour you will need between eighty and one hundred feet to stop your car, but at sixty miles an hour you will need from 251 to 300 feet to stop, providing your reflexes and car are in excellent condition.

For highway travel, day is twice as safe as night. The most dangerous hours are from four to eight p.m. Blinding lights from the low sun and tired people in a hurry to get home make this a frightful period when most accidents occur. One of the worst times to be driving is after midnight on the day after a one-day holiday in the middle of the week. And the most

hazardous of all is between two and four o'clock on Christmas morning.

The greatest danger in night driving is speed. At night dark objects made of nonreflecting material are inconspicuously hid from the driver of a vehicle until it is practically too late. A test driver for one of the automobile manufacturers was asked what he thought could be considered a safe speed to drive at night. He said that the safest speed for night driving is about thirty miles an hour, assuming, of course, you are not in a business district and local ordinances permit that speed. But even at that speed, he says, a driver must exercise the utmost caution. At night reflexes are slower, vision is cut down to a few feet, people are tired, many of them have been drinking, which makes it a very poor time to be found driving. Driving too fast is a factor in 38 percent of all fatal accidents, while drunk drivers are involved in 30 percent of accident fatalities in the United States. Don't drive if you have been drinking or if you are the least bit sleepy. Remember, precious lives are at stake. God may hold you responsible for the lives you take.

COMING IN THE NEXT ISSUE

- In this day of great spiritual need, what should we expect of religion? Can it reveal to us the will of God? Be sure to read the article "How Does Your Religion Measure Up?"
- What is happening in Korea? What of their Oriental way of life, postwar reconstruction and the people's attitude toward a divided land? Read "Korea Today." Next issue!
- A revolution has struck the transportation industry. Read about the jets and what they have to offer in the article "The Jets Have It."

Safety Tips to Drivers

When driving at night, never look or even glance at the approaching headlights. Fix your eyes firmly to the right and your vision will not be impaired. Always dim your lights as a courtesy to the oncoming traffic. Keep your windshield clean. Dirty and oily ones have been the cause of many crashes. At night as well as in the daytime, keep both hands on the wheel. Those who like to romance while driving are begging for serious trouble. To light a cigarette while driving at night is dangerous. The light of the match near the eyes distorts the vision. To take one's eyes off the highway even for a few seconds while driving at night is disastrous. If you have poor eyesight or the condition of your heart is bad, then for the love of life do not drive a car at any time. Be content to be a passenger in the front or back seat.

Check your brakes and tires regularly. Treat these parts of the car as though your life depended upon them, because it often does. Passing on any three-lane highway is always risky business. Do not pass at night on a three-lane highway unless you are acquainted with the road and are absolutely sure that it is clear ahead. Never argue with another passenger while you are driving. Arguments can easily affect your judgment. Never primp with the aid of the rear view mirror while driving. This act should be classed as an attempted suicide. Fighting a bee or a wasp while speeding along has sent many a driver and passengers to the nearest hospital. Stop the car and then battle it out with the bee. Passing on the right may look appealing, but it keeps ambulances busy. And to regard the speedometer as an ornament rather than a safety device is to court death.

Perhaps now is a good time to check up on your driving habits. Do away with this idea of always being in a hurry. That has done people more harm than good. There is plenty of time to observe all traffic signs along the highway. They are there because those spots have proved to be dangerous. So observe the law and follow the direction of the signs to safety.

INTRODUCING ECUADOR
THE WORLD IN A NUTSHELL

FOUR hundred years after the Spanish invaded the land in their quest for gold the mineral wealth of Ecuador has begun to open up. A land dedicated almost entirely to agriculture and traditional arts is now confronted with the prospects of large-scale industrialization. The exports of bananas and chocolate may find rivals in iron, manganese and petroleum.

There is no doubt that the people can become skilled in these new fields of employment, even as they have in their native crafts. One hears of a labor surplus in this land, and a visitor may well be impressed with this when he lands and finds himself besieged by a dozen youths who offer to carry his baggage for a small fee. However, there is a great need for skilled and semiskilled workmen in the technical fields. Were the same skill and patience applied in other industries that are now employed by Ecuadorians in the weaving of fine Panama hats, there would surely be no lack of skilled workers, and that may well prove to be true in the years to come.

Transformation of the nation has already begun, and there are probably few other nations that are so improvement-minded. During the past decade large concrete edifices have appeared one after another in the larger cities. These display excellent examples of ultramodern architecture comparable to that seen in the most progressive nations of the world, although, due to local conditions and the ever-present peril of earth tremors, building is done on a relatively small scale, the highest building in the country having fourteen floors. On the outskirts of the two main cities, Quito and Guayaquil, housing projects are rapidly taking shape, providing all the facilities for comfortable living. These numerous new homes, commercial buildings and hotels make a bold contrast with the remnants of the old colonial world, still evident everywhere in the central areas of the large cities. And with just a few minutes' travel one may find himself in a completely different world as he enters the neighborhoods where the vast majority of the inhabitants live in huts made of adobe or bamboo, depending upon the prevailing climate.

The People of Ecuador

The advent of the Spanish conquerors left the mixed Spanish-Indian race. These are the *mestizos,* who make up a large proportion of the Ecuadorian people. However, the *mestizos* are by no means a majority. After more than four centuries of infiltration and mixture 51 percent of the entire population is still numbered among the Indian tribes, which are subdivided into many groups.

Among the Indians are the Otavalos or *Otavaleños,* who, in spite of being national and international businessmen, maintain a strict independence. They are a sharp-minded people, clean in habits and extreme-

ly capable in the art of weaving. The sale of their products is their own exclusive right, and their typical garb, consisting of the dark blue *poncho,* white linen shirt and pants and rope sandals, can be seen in any part of the country where tourists are likely to be found. Although they speak their own dialect of the Quechua language, they are ever ready to barter and transact business in either Spanish or English.

Another unusual group of Indians are those known as the Colorados, named thus because of their peculiar custom of painting themselves from head to foot with a red substance called annatto, an extract of the achiote plant. There are only some three hundred remaining members of this tribe and they, too, maintain strict independence, all of them living in a small area on the northwestern slopes of the Andes.

Yet another completely independent group—and not necessarily by their own choice—are the fierce *jíbaros,* as yet an uncivilized people famed for their gruesome practice of shrinking human heads. But even the *jíbaros* are proving their worth amid the advent of civilization. The Ferguson Research Foundation, Inc., with headquarters in Wakani, Ecuador, is now working in collaboration with the Indian witch doctors, experimenting in the shrinking of tumors with the use of a liquid used by the head-hunters that is extracted from thirty tropical plants.

Aside from the Indians, *mestizos* and Spanish, Ecuador's population also embraces some Asiatics (especially Chinese), Arabs, Lebanese and Syrians, many of whom have actually come to consider this as their second homeland. The liberal and hospitable Ecuadorian attitude toward immigration has also attracted a goodly number of Europeans, most of them coming from Germany and the Scandinavian countries. These, together with a lesser number of North Americans have also become attached to the Latin way of life and share the sentiments of explorer Arthur Eichler, who said: "Germany is my mother, Ecuador is my sweetheart."

Due to what is considered to be a historical accident, there is yet another race of people numerous enough to make up 8 percent of Ecuador's population. These are the Negroes, whose principal location is in the Northwestern province of Esmeraldas. "Tradition has it that in the sixteenth century, a boat with a slave cargo sailing to Guayaquil, sank off the Esmeraldas coast, and that nearly all the Negro prisoners saved themselves by swimming ashore. Since by accident they were freed from death and slavery, they settled on the sea coast and on the river banks of this green province. This was the origin of the largest and most concentrated group of colored people in the country who thrived in this region, because they were free and because this tropical area was ideally suited to them."—*Ecuador, Andean Mosaic.*

However, taking a wide view of matters, the Ecuadorian people as a whole consider themselves to be in one or the other of just two classes—the *Serranos* (Highlanders) or the *Costeños* (Lowlanders). Although there is no Mason-Dixie line, the groups have distinct characteristics that frequently lead to close-to-violent discussions in the nation's parliament. The feeling is aptly termed "regionalism" and is quite mutual. Fortunately, serious views on the matter are practically limited to parliamentary circles; the common people usually treat the subject on a friendly basis. Modern transportation and communication facilities are now causing a mixing of the two classes of people and this has fostered better understanding of one another.

Government and Politics

Ecuador is a constitutional and democratic republic officially known as the *República del Ecuador*. The present constitution became effective on December 31, 1946, and makes full provision for human rights. Freedom of worship is, in most instances, guaranteed through governmental agencies, tolerated by the clergy and enforced by the freedom-loving people, 95 percent of whom were born Roman Catholics.

The constitution allows for the election of a president in whom is invested the executive power. The president governs for a four-year period and cannot be constitutionally re-elected until another full administration of four years has elapsed. Dictatorship is outlawed. No serious political disturbances have occurred within the past decade and the nation has matured to the extent of limiting its battles to the parliamentary and electoral fields.

Two outstanding figures take prominence in Ecuadorian history and the ideals of these two figures still shape the news of today. These are former presidents García Moreno and Eloy Alfaro. García Moreno is renowned for his persistent intention to establish a Roman Catholic despotism. He signed a concordat with Rome attributing almost all-embracing powers to the church. His bloody means of enforcement of this "Christianization" of the people resulted in his assassination in 1875. Twenty years later the remains of his work were completely undone when General Eloy Alfaro became president. Alfaro was a born radical and anticlerical whose political life started early and was animated by hatred of the corrupt and retrograde priestcraft. He fought to free the country of the conservative influence and initiated a rule of liberalism that was destined to continue for sixty-one years, until 1956. During the administration of his successor the concordat with Rome was abolished, the church was placed under state control, the establishment of new religious orders was prohibited and all religions were placed in a position of equality. These six decades of liberalism have come to form the ideal of the Ecuadorian people.

The tide turned in 1956 and the present governing body is almost exclusively conservative, which is analogous with Catholic. President Camilo Ponce Enríquez won the presidency over the divided liberals with only 29 percent of the votes. He heads his own political group known as the Social Christians. Himself a Roman Catholic, he is a firm believer in a combination of church and state. However, in the past twenty-eight months of his administration his government has been careful not to overstep certain bounds and, even if the rights and freedoms contained in the constitution have been overindulged in by the Roman Catholic Church, other religious groups have not suffered for it.

However, there are dissident elements in the government that are discontented with the government's policy on education. It is claimed that numerous educational centers have been turned over to the administration of Roman Catholic priests and nuns who have come in large numbers from Spain, whereas the nation's constitution makes schooling strictly secular. This matter affects public schools to a considerable degree. However, the republic also has many private schools where excellent education can be had. Guayaquil and Quito have schools where tuition, part in English and part in Spanish, is on a high standard and available at a cost of some $130 (U.S.) a year.

Nature's Contribution

Ecuador's climate has been described as a natural paradox. Within the relatively small extension of territory and within a

few hours' journey, all the climatic zones of the earth, from torrid to glacial, may be encountered.

There are two principal reasons for this paradox. In the first place, the nation is traversed from north to south by two parallel ranges of the Andes. On the other hand, it is traversed from east to west by the equatorial line, from which it receives its name. You may wonder how it would be possible to live in the city of Quito, for instance, situated less than one degree from the equator. The answer is that the city is at an altitude of 9,350 feet above sea level, producing a combination that results in eternal spring. But how about Guayaquil and other seacoast towns? As nature has it, they are also somewhat refreshed by the Humboldt current, which comes from the southwest, cooling off to between seventy-five and eighty-five degrees what would otherwise be an unbearably humid heat. Temperatures are at their highest in the wintry rainy season, which extends from January through May. There are, however, some sections of the country where climatic conditions are those typical of the torrid zone. Intermediate climates are found mostly in the southern extreme of the country.

No description of Ecuador would be complete without mention of the grandeur of the interior mountainous area. It merits the title accorded it by alpinist Arthur Eichler, "The Switzerland of South America." The colossus is Mount Chimborazo, considered to be the highest mountain in the world in the days of explorer Humboldt. Its highest peak is actually about 20,700 feet above sea level and presents an awe-inspiring sight, especially when seen in the glitter of the descending tropical sun. The gigantic mountain was first conquered by English climber Edward Whymper, also famed for his ascent of the Matterhorn. No one believed that he had actually scaled the mountain, so he returned six months later with two Ecuadorian climbers and, atop the mountain, they saw a prodigy never before witnessed. Cotopaxi, another of Ecuador's thirty volcanoes and the highest in the world still active, just some sixty miles distant from the summit of Chimborazo, broke into full eruption before their eyes.

Galapagos Islands

Another most interesting part of the Ecuadorian territory lies six hundred miles off the coast. This is the Archipelago of Columbus, the Galapagos Islands or, as they have been aptly termed, the Enchanted Islands. This name was given to them by the Spaniard Diego de Rivadeneira because of the peculiar currents surrounding the islands that continually threw his vessel off course, giving his superstitious sailors the impression that the islands were bewitched. In recent times the islands have proved enchanting to numerous European refugees who, tired of war, struggle and strife, have found here an escape from an overindulged civilization.

In spite of the fact that they lie on both sides of the equator, the Galapagos Islands are reputed to have one of the best climates in the world. Once again it is the Humboldt current that comes to the rescue, and the absence of poisonous snakes, malaria and other maladies of the tropics contributes to most favorable conditions. In fact, sickness of a serious nature is practically unknown on the islands, and newly arrived sufferers have been known to recover completely without the aid of medical treatment.

The main industry of the islands is the fishing trade. There are few places in the world where fish are more plentiful. This, in fact, is true of all Ecuadorian waters, even those off the mainland, where Ecuador, together with Peru and Chile, holds all

fishing rights within two hundred miles off the coastline. Fishing concessions, however, are granted to foreigners who are willing to make use of vessels under the Ecuadorian flag. Several large concessions have been granted in recent years to tuna fish and shrimp companies. The larger vessels now in the business produce another of the sharp contrasts characteristic of Ecuador. When the Spaniards first came to Ecuador four hundred years ago they were met by Indians sailing dugout canoes and rafts made of giant balsa logs lashed together with hide and carrying a mast with a large cotton sail. With slight modifications these same vessels are still in use today among the small Ecuadorian fishermen who compete with the millionaire tuna fish and shrimp merchants. It is not an uncommon thing to see one of these experienced worthies land an 800-pound sailfish caught without the use of modern tackle and paraphernalia.

The World in a Nutshell

Here, then, is the world in a nutshell. One world traveler claimed that he had found in Ecuador replicas of all that he had seen on five continents of the globe. Here are all the climates of the earth. On the western side of the Andes, the tropics tempered by the refreshing Humboldt current, on the east side the steaming jungles of the Amazon providing a veritable paradise for the naturalist, on the mountain plateaus the extensive *páramos* or moorlands, the temperate valleys, and yet above us the glacial atmosphere and perpetual snows of either pole. Here one meets Europeans, Asiatics and men from the lands of the Bible, together with the oldest and original settlers who cannot be found elsewhere for they have not traveled. Then one may take on yet another dimension and live in the past when the world was not so highly mechanized and moved at a slower pace; he may feel the traditions of the old colonial days, the strangeness of the ancient Inca dynasty, the "lovers of the poor." And yet life does not only go backward in Ecuador.

Among the Ecuadorians are those that look to the future when all the beauties and resources of this small but enchanting land will be enjoyed to their fullest extent and for the common blessing of the subjects of the new world of Jehovah's creation. There is no doubt or uncertainty in the minds of Jehovah's witnesses regarding the future of Ecuador. The advent of modern industry or the lack of it will not alter the purposes of the Creator of the whole earth. Soon every vestige of the existing wicked system of things will disappear, to be followed by the peace, security and abundance of Jehovah's new world. This is certainly something to talk about and it is indeed a privilege to do this freely among a people who are always willing to listen and often disposed to accept.

STARS FROM THE MOON

Writing in *The Exploration of Space,* Arthur C. Clarke of the British Interplanetary Society tells of "an almost universal fallacy—the idea that one would see the stars during the daytime on the Moon. They would be there all right, because there is no atmosphere to swamp them with scattered sunlight. But the eye would not see them, because the intense glare from the brilliantly illuminated landscape would have made it too insensitive. To observe them, one would have to stand in shadow, shield the eyes completely from all sources of light, and wait a few minutes. Then they would become visible, first in tens and then in thousands —but they would vanish again as soon as one re-entered the sunlight."

Roundup Time in Newfoundland

By "Awake!" correspondent in Newfoundland

ROUNDUP in Newfoundland takes place not on land but, strangely enough, in the water. The cows, bulls and calves are the monsters of the sea—whales. The bucking broncos are motorized open boats, and instead of wearing ten-gallon hats and high-heeled boots the men wear sou'westers and thigh-high rubber boots. The single twirling, whirling rope becomes a giant web of many ropes —a monstrous net in roundup at sea.

Although these ocean-going bulls may tip the scales at up to four tons, this is considered small fry in the whale world. But what these mammals lack in size they make up in numbers, for they fairly teem in the waters around Newfoundland. Locally they are called "potheads," but elsewhere they are known as pilot whales and blackfish. What a thrill it is to see a herd of a hundred and more of these mammoth creatures playfully roll with the waves and gracefully glide along through the dark choppy waters of Newfoundland! It is not an uncommon sight in these parts, either.

A lone fisherman tending his traps far out in the bay may be the first to spot the herd of potheads, and the roundup is on! From every inlet and cove he will be joined by others, until there are dozens of puttering, bobbing vessels converging on these huge mammals. At times it may be necessary to travel as far as twelve miles out in the bay; then out there the fishermen form a semicircle to the rear of the herd and drive them shoreward. The fishermen skillfully maneuver their boats back and forth, cutting off any stray whale that might try to make a break for the open sea. Noise is important. As the little flotilla moves in, the rocky hills and cliffs reverberate to the shouts, shots and boat-banging of the gun-toting fishermen. Their aim is to get the big "fish" into shoal water and then drop the big net across the mouth of the cove, thus corralling them. Then the fishermen wade in for the kill.

In some coastal fishing settlements the whales are slaughtered by lances as they come aground. This is dangerous business, because both boats and men can be smashed to bits by the thrashing tails of the frightened and confused giants. One direct blow from a tail would be enough to kill any man. In desperation the easy-going whale generates tremendous power and speed, plunging and spinning, twisting and rolling as it blindly lunges forward, sometimes with such great force that it thrusts itself completely onto the beach, and at other times it will hurdle land and artificial barriers until it breaks into the open sea and freedom.

At least in one place the men have procured an iron boat for the express purpose of moving in among the trapped herd. After a mad half hour of sweat, water and blood, the messy job of killing is done. The waters stained with blood become quiet once more. Now the hard work begins. Special slips or ramps have been constructed along the beach for hauling up the carcasses. On the beach the sea-going beauty is reduced to only so many pounds of fat and meat. Last year some 11,000 of these sea mammals were butchered in this way. At times there were as many as five hundred whales in a captured herd!

The potheads that the fishermen cannot use they set free. Wisely so, because the cow mammal gives birth and suckles only one calf every two years. This little fellow of around six feet in length may live to be twenty-five years old and grow to a maximum of twenty feet. They feed on the short-finned squid that abound by the millions in these waters. In fact, it is the following of broods of these tiny creatures that brings the whales here.

Newfoundland roundups are a great source of excitement to the already colorful life of the outport youngsters. They help man the boats and also join in from the shore with great zest, and one report has it that a number of boys actually roped a young calf, dragged it through shoal water over a sand bar to a landlocked pool, where the mammal is still alive—sort of a pothead pet. Imagine having a pet whale in your back yard! Anything can happen and usually does in a roundup at sea.

And God proceeded to create the great sea monsters and every living soul that glides.—Gen. 1:21.

EVANGELIZING the SOUTH SEA ISLANDERS

EVEN as Paul and Barnabas evangelized the natives of the islands in the Mediterranean Sea in the first century of the Christian era, so today in this twentieth century Christian evangelists are taking the good news of God's kingdom to the natives of the South Sea Islands. That their evangel is indeed good news is apparent from the report of one of them who recently served at Kerema, in the territory of Papua, New Guinea:

"It is six o'clock in the morning as the natives begin to stir here in Kerema. Before long four of them join me in a breakfast of sago and coconut and in the discussion of the Bible text for the day, preparatory to our going forth to preach the good news.

"Our double canoe is ready and we pole out from the undergrowth along a small stream into the main river, about a mile wide, and then to the other side and up into one of the smaller streams that flow into it. Mango trees with their treacherous roots line both banks, dangerous crocodiles are to be seen on every hand as also hundreds of bluish-green eels. At the head of our canoe stands a lad poised with bow and arrows watching for fish.

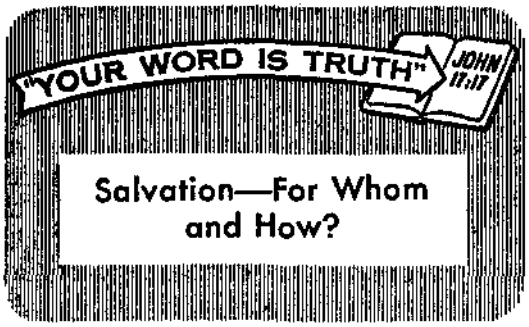
"As we paddle we keep time by repeating the books of the Bible: Pull, Matthew; pull, Mark; pull, Luke, etc. After two hours of such paddling we tie up our canoe at a forest path and begin walking through its veritable tunnel lined with breadfruit, sago palm and other tropical trees. Soon we sight a native village of some twenty or thirty thatched houses on stilts. As we draw near, one of the village headmen approaches to inquire what we want.

"My native companions tell them we are here to talk about the Bible, and they bring out a large chart which they mount on two sticks. Before you know it some fifty villagers, men, women and children, are sitting on the ground waiting for us to begin. Particularly are the older men paying close attention to what the translator is saying. By their frequent nods of approval they show that they like what they are hearing. After an hour we throw the meeting open to questions and the first one they ask is, What happens when one dies? All too soon the time comes to leave, and as we do we have to shake hands with them all and promise to return. This is the first time they have heard the Kingdom evangel, and how they want to learn more!

"We continue up the forest path and in a half hour come to another village. This time I let two of my companions give much of the talk from the chart. Toward its close a man quietly gets up and scales a nearby coconut tree. During the answer period after the talk this one hands me a fresh coconut with a hole cut in it. What a refreshing drink! Here also the natives are delighted with the message and are anxious that we return. Approaching darkness requires that we wait until the next morning before proceeding to the remaining five villages on this path.

"On the way back to Kerema I was introduced to a stranger who was looking for Jehovah's witnesses. He had heard that European witnesses visited their villages, slept in the homes of the natives and even sat on the floor and ate with them. They must have the true religion, he thought, and so he set out to find them. We invited this stranger of good will, who lived some thirty miles away, to come home with us and hear a public talk. How he enjoyed what was said! We talked long into the night, and early the next morning he was up reading the Motu edition of *The Watchtower*. Later he started back to his village, well supplied with Bible literature and rejoicing that he had found the truth of God's Word, and yet with the Macedonian plea upon his lips, 'Come over and help us.'

"For close to two weeks four or five of the South Sea Island native witnesses had thus been my daily companions in studying God's Word and in preaching the good news. Then came the last morning together, when, with heads bowed, we thanked Jehovah for all his blessings. Then we walked three or four miles through pouring rain to the river, where we took a canoe to the European settlement on the other side. Shortly after my plane took off I looked down and saw my five native companions standing in their canoe waving me good-by. A lump came to my throat and a few tears in my eyes. I silently thanked Jehovah for such brothers and prayed that He might strengthen them for their tremendous task of carrying the Kingdom good news to the many South Sea Islanders in those distant highlands."



SALVATION to life everlasting is not the reward of all men. It is for those who overcome the world through faith, for those who "get a firm hold on the real life" and refuse to let it go.—1 Tim. 6:19.

From the Bible we learn that in order to get into the way of salvation we must repent of our past sinful course, we must convert or turn from this worldly course, and we must do so because we have heard God's Word and because we believe his Word concerning the way of salvation through Jesus Christ. Then we dedicate ourselves to God through Jesus Christ because of our believing thus, and we get baptized in water in order to confess openly our belief and dedication to Jehovah God.

Up to this point we have met Jehovah's requirements for salvation to everlasting life, but are we now completely saved beyond all possibility of losing out and being destroyed? No; no more than the people whom Jesus and his disciples cured or saved from their sickness and disease or even death were saved to an everlasting salvation. Those who have taken the aforementioned steps are, of course, in a saved condition, but their salvation is not complete. They must remain in that saved state until the final test in order to make their saved condition eternal. If not, they will fall from their saved state in God's favor and will be found fit only for destruction.

What did Jesus have to say about who is saved? A certain ruler questioned Jesus about what he must do to gain everlasting life. The ruler confessed to having kept the Ten Commandments from his youth up. Thereupon Jesus said: "There is yet one thing wanting about you: Sell all the things you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower." The ruler's refusal to do so brought forth Jesus' remark: "How difficult a thing it will be for those with money to make their way into the kingdom of God!" Those listening now asked: "Who possibly can be saved?" Jesus answered: "The things impossible with men are possible with God." But Peter said: "Look! we have left our own things and followed you." Jesus replied: "Truly I say to you, There is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God that is not certain to get many times more in this period of time and in the coming system of things everlasting life."—Luke 18:18-30.

For those to whom he was speaking that meant not merely salvation to life in the new world, but salvation to a throne in the heavenly kingdom with Jesus Christ. Jesus' words here proved that merely getting into the saved condition now by taking the preliminary steps is not sufficient. Besides that, we must follow him, that is, keep following him, and by doing so we must demonstrate that we have indeed left all, even close dear relatives, houses, lands, and other earthly riches and possessions, to keep on following him till the prize of everlasting life is won.

There must be no turning back. Jesus said: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually. For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it. For what benefit will it

be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul?" Jesus willingly gave "his soul a ransom in exchange for many." He poured out his soul to the bitter death.—Matt. 16:24-26; 20:28; Isa. 53:12.

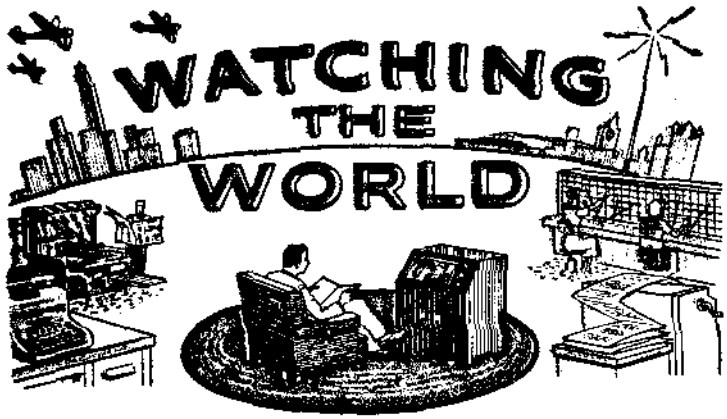
Jesus proved worthy of Jehovah's reward of immortality for faithfulness. He refused to save himself by breaking integrity to Jehovah. Therefore, God raised Jesus up out of death to immortal spiritual life in the heavens. In every way Jesus was an example to his followers. Having taken all the preliminary steps of repentance, conversion, dedication and baptism, thereby denying ourselves, we must take up our stake of suffering reproach and pain for righteousness' sake and must follow him to the finish, enduring as Jesus did and not seeking to save our lives, our present earthly souls. If we try to save our lives, we are not denying ourselves, and we shall lose our future lives, or souls, in the new world of righteousness.

Salvation is for those who prove themselves worthy of it. Jesus said: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." There must be no turning back to the old world or a yearning for it. Our eyes, our hands and our hearts must be fixed straight ahead on making our salvation sure by "keeping a tight grip on the word of life."—Luke 9:62; Phil. 2:16.

There is danger of slipping back into the world and turning from the way of salvation. One may desire to look back and give up before the test is all over. Jesus said: "And you will be hated by all people on account of my name; but he that has endured to the end is the one that will be saved." We must endure to the end in the way of salvation before we become finally saved, in the judgment of God.—Matt. 10:22.

Our need of steadfastness and endurance as we walk the path of salvation through this world becomes more pronounced at the end of this system of things. Jesus predicted that his followers would be hated for his name's sake. In spite of all this, they must make their everlasting salvation sure. To encourage Christians to do this, Jesus said: "You will be objects of hatred by all persons because of my name. And yet not a hair of your heads will by any means perish. By endurance on your part you will acquire your souls." The term "souls" here refers to the future life in the new world of God's righteousness. We must yet acquire this future life, and the way to gain possession of it is by patient endurance in God's service regardless of the hatred and persecution by men and nations. —Luke 21:17-19.

Salvation is by whom? "Salvation belongs to Jehovah" and is administered to men through Jesus Christ. Jesus "became responsible for everlasting salvation to all those obeying him, because he has been specifically called by God a high priest after the likeness of Melchizedek." For whom is salvation? It is for those obeying Christ Jesus and following in his footsteps. How will they receive it? By patiently enduring all things for the sake of God's kingdom. Jesus said: "You will be objects of hatred by all people on account of my name. But he that has endured to the finish is the one that will be saved." We must maintain our faith if we would make sure of our salvation. If we now hope to see the complete end of this corrupt world of Satan in the approaching battle of Armageddon we must endure down to its end, in order to prove worthy to be carried alive through the battle into the righteous new world that follows.—Ps. 3:8; Heb. 5:9, 10; Mark 13:13; 1 Pet. 1:9.



Report Commune Life Eased

◈ Last year the Peiping regime announced that some 112,000,000 families had been herded into about 25,000 "people's communes" in Communist China. Since then, overwork, insufficient food and regimentation in general have produced considerable unrest in the communes. Recent visitors to the Chinese mainland have reported that, in order to cope with the restive masses, Communist leaders have increased food rations and are apparently interfering a little less with family bonds. This has been so at least in Communist China's southern provinces.

Dulles Dies

◈ Former U.S. Secretary of State John Foster Dulles died on May 24. The seventy-one-year-old statesman had succumbed to cancer, complicated by pneumonia. The foreign ministers' conference in Geneva was recessed for two days, allowing delegates, including Soviet Foreign Minister Andrei A. Gromyko, to attend the funeral scheduled for May 27. Dulles had served as U.S. Secretary of State for six years, but had resigned from the post on April 15 because of his illness.

Bible Still Best Seller

◈ Delegates to the mid-May annual meeting of the American Bible Society in New York city were told that during 1958 the Society had distributed, in whole or in part, 16,629,486 copies of the Bible. Some part of the Holy Scriptures had been published in 1,136 tongues by year's end, but there are still over 1,000 languages and dialects in which no portion of the Bible has been printed. Bible distribution for 1958 broke a previous all-time record set in 1951, when 16,000,000 copies were distributed.

British-Soviet Trade

◈ A five-year trade agreement was signed between Britain and the Soviet Union on May 24. Britain's purchases from Russia are expected to increase by approximately one third during the trade pact's first year. Since London has extended Moscow no great credit allowance, trade financing will proceed through normal channels. Soviet purchases will apparently exceed those of the British, as entire synthetics, chemical and food-processing plants will probably be bought by the Russians.

Castro's Revolution: New Phase

◈ The Cuban government confiscated the holdings of 118 companies and eighteen individuals on May 13. All were accused of "enriching themselves illicitly" during the regime of Fulgencio Batista, the island's ousted dictator. Most of the companies were construction firms. Earlier, Cuba's Premier Fidel Castro promised that the cases of about 500 Batista supporters would be transferred from revolutionary to civil courts and that rights of habeas corpus would be restored within ninety days. A new agrarian reform law, approved by the cabinet and signed by the president on May 17, provides that only Cuban citizens may purchase land on the island. Land inheritance is barred to foreigners and maximum holdings by any company or individual may not exceed 1,000 acres.

Papal Audience

◈ The world's only Eastern Orthodox royalty, King Paul and Queen Frederika of Greece, had an audience with Pope John XXIII on May 22. The pope praised "the strength of character of your people, its energy, its resistance, its religious spirit." Recently the pope has called for an ecumenical council of the Roman Catholic Church, with particular interest in bringing about an affinity between Roman Catholicism and Eastern Orthodoxy. The state audience with the Greek soverelgns was the first of its kind since 1439, when Byzantine Emperor John VIII Palaologus met with Pope Eugene IV. It was said that the Vatican attached considerable significance to the visit.

Soviets Curb Jews

◈ It was recently revealed that the Soviet Union has intensified its campaign against the Jewish religion in Russia. Particularly in the Ukraine has this been so, although the Jews have also been curbed in the eastern Siberian city of Irkutsk and certain cities in European Russia. During the recent celebration of the Jewish passover, the making of matzoth was forbidden, though

it was allowed in Moscow and Leningrad. Jewish groups were said to have been dispersed in Kharkov last September. "The reactionary essence of the Judean religion" has been denounced in the Soviet press. In Kharkov a policeman expressed his anti-Semitic sentiments thus: "You are eating Russian bread but praying for Israel."

Travel Ban Lifted

◈ The U.S. renewed diplomatic relations with Bulgaria on March 27. On May 12 it was announced that U.S. citizens would be permitted to travel freely in that country. The only European nations still restricted to travel by U.S. citizens are Albania and Hungary.

Sanctuary of Lavinium

◈ About 2,500 years ago Romans worshiped ancestral gods at the religious sanctuary of Lavinium. On May 12 it was announced that archaeologists had uncovered a row of thirteen stone altars at a site eighteen miles south of Rome. Found also were votive offerings, statuettes and reproductions of human limbs, apparently left behind by worshipers who had requested or believed they had received healing from their gods. The altars were identified with ancient Lavinium and the finds were dated between the sixth and first centuries before the Christian era. Legend has it that Lavinium got its name from a native princess named Lavinia. According to Vergil's *Aeneid*, Aeneas, the son of the goddess Aphrodite and Anchises, landed nearby at the end of his wanderings following the fall of Troy. Princess Lavinia became his wife. Romulus and Remus, legendary founders of Rome, are said to be descendants of the pair. Though Lavinium drew throngs of votaries yearly during its prominence, it finally fell into decline in the days of imperial Rome.

High Waters in Uruguay

◈ For the first time in its history, Uruguay was placed under marshal law due to the state of emergency created by recent floods. Italy, Argentina, Chile, the U.S. and many other countries rushed aid in the way of food supplies, medicines, vaccines and other needed items, even lending helicopters for the rescue of stranded flood victims. U.S. entertainer Nat "King" Cole gave performances in Uruguay while on his recent South American tour, with proceeds going to flood relief charity. Cuban Premier Fidel Castro visited flood refugees, donating $20,000 for their assistance. Much work lies ahead for the populace as they reconstruct bridges, roads, railroads, power plants, buildings and homes. Crop damage may mean future food shortages for the Uruguayans.

Honduran Rebels Foiled

◈ A band of armed civilians was reported to have attacked a military garrison at Gracias in northern Honduras on May 12. Two hours of fighting ensued, in which the insurgents suffered three casualties, with others fleeing to safety in the nearby mountainous region. The Honduran government has identified the rebels as followers of Col. Armando Velasquez, leader of a foiled revolt in January, who has since been in exile, possibly in Guatemala.

Threat to the Blue Whale

◈ The blue whale, sometimes called the sulphurbottom, is probably one of the biggest animals ever to have lived on the earth. The average length of an adult blue whale is about seventy-six feet, but some have been known to attain a length of about ninety feet and a weight of approximately 140 tons. Fear has recently been expressed by some specialists in the whaling industry, however, that this mammoth creature may be facing extinction. The sulphurbottom is hunted mostly off the coast of Antarctica, but even in its vast watery domain it is becoming more and more difficult for the blue whale to find a mate. Unless the yearly toll is greatly reduced, some warn that within as little as five years the blue whale population may have diminished to the point of no recovery. Still others see a threat to the entire whaling industry.

World Refugee Year

◈ An estimated 40,000,000 persons throughout the world have become refugees since the close of World War II. An additional 15,000,000 men, women and children are said to be without fixed residences. Thirty-one nations have agreed to co-operate in aiding homeless refugees throughout Asia, North Africa, Europe and the Middle East. The agreement came about in response to a U.N. General Assembly resolution calling for a world-wide observance of a World Refugee Year, beginning in June. It is said that most of the refugees have fled to the West from Communist lands. Nations of the Soviet bloc did not join in the endeavor.

Fallout Fears

◈ In 1954, following the detonation of nuclear devices in the South Pacific, an unexpected shift in winds carried atomic debris over Rongelap Island in the Marshalls archipelago. All eighty-two inhabitants of the atoll were evacuated. Some time later, after treatment, they were returned to their island. A U.N. group recently visited the Rongelap people and on May 21 it was reported that the islanders had recovered from the physical effects of the fallout. They were, however, still in emo-

tional distress. They were apprehensive about possible belated effects of radioactivity. The islanders feared for their health.

Mafia Men Indicted

◈ On November 14, 1957, over sixty underworld figures "just happened to drop in at the same time" at a home in Apalachin, New York. They came from various states, and police wondered if these men were actually members of the Sicilian underworld organization called the Mafia. They further thought that possibly the meeting had been called to discuss Mafia affairs, including narcotics peddling and racketeering in various labor unions and industries. On May 22, twenty-seven delegates to the Apalachin meeting were indicted by the U.S. government on charges of conspiracy to obstruct justice. When questioned, they had refused to divulge the facts about their gathering.

Minute Cuneiform

◈ During the latter part of the nineteenth century French researchers discovered thirty-nine fragments of a Sumerian document in cuneiform script near ancient Lagash in Mesopotamia. The fragments are now preserved in the Louvre in Paris. Recently, Dr. Samuel Noah Kramer, Clark Research Professor of Assyriology at the University of Pennsylvania, deciphered one of these fragmentary clay tablets about the size of a quarter. Reporting in the spring issue of *Expedition*, a University Museum quarterly, Dr. Kramer said: "The cuneiform signs are so minute, that we wonder how the ancient scribes succeeded in writing them, and how, once written, they could be read without a magnifying glass or microscope." The fragment, said to be about 3,500 years old, records songs and laments of the Sumerian goddess of love. Dr. Kramer describes her as "a deity who sparked the imagination of men all over the ancient world: Venus to the Romans, Aphrodite to the Greeks, Ishtar to the Babylonians, she was celebrated in Sumerian song and hymn, myth and ritual, under the name, Inanna, 'Queen of Heaven'."

Moon Beams

◈ Can the moon serve as a relay station for radio waves? In late May it was revealed that voice and music broadcasts had been directed toward the moon by the Jodrell Bank radio telescope in Manchester, England. The beams were in turn bounced back and picked up in Boston. It was the first time scientists had succeeded in using the moon for relaying music and the human voice.

Knowledge Is Vital for Salvation

Most persons just drift along, believing that if they do the best they can, that is all God requires of them. But such is not the case! God warns that he will bring "due punishment upon those who do not obey the good news about our Lord Jesus." How can you become "qualified" for salvation? Not just by "good works." You must become qualified as a minister. That means study. But "all kinds of men" are gaining the needed knowledge. So can you. Send for *Qualified to Be Ministers*. It is only 3/6.

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—the 1959 Awake Ministers District Assemblies are attracting increased interest throughout the country. Room requests are pouring into convention headquarters at all six of the convenient locations as entire families plan to share in the rich spiritual *blessings awaiting* them. Below is a list of the locations where conventions are scheduled for the immediate future.

You Still Have Time

to make final arrangements to attend one of these vitally important assemblies. Plan at once if you have not already done so. The featured talk on Sundays will be:

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July 16 to 19, 1959

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July 23 to 26, 1959

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Stoke-on-Trent, Staffordshire, Stoke City Football Ground. Rooming: Kingdom Hall, 32A Market Street, Longton.

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INSTRUCTIVE **STIMULATING** **ENJOYABLE**

Awake!

- How Does Your Religion Measure Up?
- Korea Today
- Map Making—an Invaluable Science
- The Jets Have It

JULY 22, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. *It recognizes facts, faces facts, is free to publish facts.* It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" *pledges itself to righteous principles, to exposing hidden foes* and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

Published Simultaneously in the United States by the
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
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Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XL | London, England, July 22, 1959 | Number 14

THE presence of moral corruption in a society is not the sign of a healthy society but the sign of a sick one. Its spread produces ever greater problems that make peaceful living difficult; crime increases, violence grows, more and more families are broken up because of marriage failures, social diseases rise, contentions and injustices multiply. Living in such a society becomes precarious. This is the type of society that exists world-wide today.

Commenting on the bad fruits it is producing among children, especially in the United States, Judge Samuel Leibowitz stated: "We are fast approaching the time when this nation will have over 2,000,000 persons who have appeared in juvenile courts. Although our child population has increased only 25 percent from 1948 to 1957, appearances before juvenile courts have increased almost 150 percent in the same period. This is a shocking situation." —New York *Times*, February 13, 1959.

The situation is the outward evidence of the moral corruption that exists in modern society.

Despite its bad fruits moral corruption has sales appeal. It sells books, magazines and dramas. More often than not the theme of a popular story is moral corruption. In glaring lights and colorful posters theaters stress the immoral features of the movies they show in order to increase sales at the box office. Publishers of many magazines make moral corruption prominent in their cover illustrations.

Murder, sadism, beastliness and almost every form of moral degeneracy are served to this generation as entertainment by TV, movie, stage and literature. How can such themes have an upbuilding effect upon either young or old? Regarding TV presentations the Senate Subcommittee to Investigate Juvenile Delinquency said in its report, as published in *U.S. News & World Report:* "Television, available at a flick of a knob and combining visual and audible aspects into a 'live' story, has a greater impact upon its child audience." "Life is cheap; death, suffering, sadism and brutality are subjects of callous indifference and judges, lawyers and law-enforcement officers are too often dishonest, incompetent and stupid. The manner and frequency with which crime through this medium is brought before the eyes and ears of American children indicates inadequate regard for psychological and social consequences." "Repeated exposures to scenes of crime and violence may well blunt and callous human sensitivity to, and sympathy for, human suffering and distress."

There are, of course, dramas and works of literature that do not depend upon moral corruption to sell them. These leave a more constructive impression upon the minds of people than those that do depend upon it. But the fact that so many people respond to the appeal of moral corruption is significant. It shows how the world thinks. It should not be surprising, therefore, that unlawful acts are committed by children who copy what they see adults doing.

Since fleshly tendencies are not inclined naturally toward good morals, there is a certain fascination in seeing or reading stories in which people throw aside moral restraints. But by feeding the mind upon such things how can a person build up resistance to the wrong desires of the flesh? How can it help him maintain a high standard of morals?

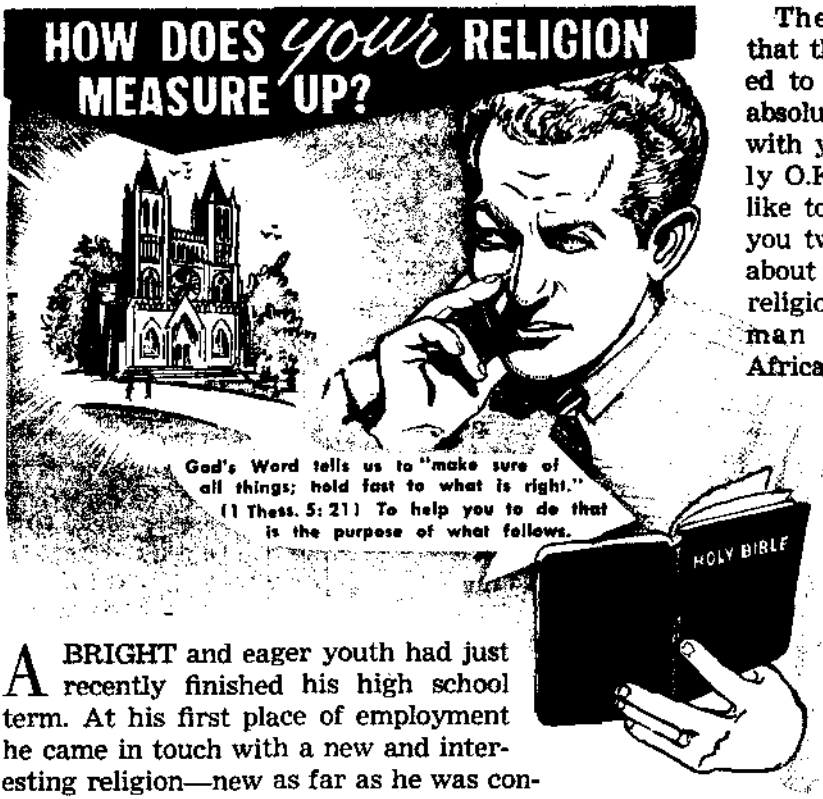
Because immorality is a common thing in the world, that does not mean it should be glorified in literature, on the stage and on the screen. It is something to be deplored, not built up as a box-office attraction. Playing up violations of God's laws gives the impression that the committing of such sins is the thing to do and that to resist them is being old fashioned or Victorian.

If the people of this world had respected God's laws, its society would not be morally and spiritually sick. It would not have the social problems of love triangles that result in heartaches and often violence, of broken families, of child crime and adult crime, of social diseases, of caring for thousands of illegitimate children, of criminal violence and of war. The good principles and laws set down in God's Word are the basis for a healthy society, a society that produces good fruit. Personal moral standards that disregard the standards set down by God can lead only to trouble. The bad fruits now being reaped by the present world society are clear evidence of it.

Persons who recognize the wisdom in the moral principles of God's Word see how important those principles are for man's well-being. Christians of the first century were such persons. Many of them thought and acted as the world did before they became Christians, but then they changed. Regarding this change one of them said: "Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things the flesh and the thoughts willed, and we were naturally children of wrath even as the rest." (Eph. 2:3) Another one said: "The time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint." (1 Pet. 4:3) The legal restraint of God's laws on conduct is needed just as much today as it was back there.

Moral corruption has an appeal because of the weakness of human flesh. A person should, therefore, be careful when selecting literature and dramas. Why should he leave himself open to having his moral integrity weakened by low-grade entertainment?

The Bible gives good advice when it says: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8) When a person does that he strengthens his capability to resist base fleshly weaknesses that lead to moral corruption. "God is not one to be mocked. For whatever a man is sowing, this he will also reap."—Gal. 6:7.


HOW DOES *your* RELIGION MEASURE UP?
God's Word tells us to "make sure of all things; hold fast to what is right." (1 Thess. 5:21) To help you to do that is the purpose of what follows.
HOLY BIBLE

A BRIGHT and eager youth had just recently finished his high school term. At his first place of employment he came in touch with a new and interesting religion—new as far as he was concerned. He found its message so reasonable and inspiring that before long he left the religion of his parents and was baptized in that faith. This so distressed his orthodox parents that they insisted he have an examination by a psychiatrist.

Trying to ascertain just what caused this youth to change his religion, the psychiatrist asked him about his school studies. It turned out that he had won a scholarship. Friends? He had some good ones. What about girls? They were all right; in fact, some were very nice. After a few more such questions the psychiatrist asked in desperation: "Then whatever made you get mixed up in that crazy religion?" Answered the youth: "That's where you've got it all wrong, doctor. I was all mixed up before I got in touch with it. It straightened me out." And to prove his point he began to ask the psychiatrist questions.

The result of it all was that the psychiatrist reported to his parents: "There's absolutely nothing wrong with your son. He's perfectly O.K. But what I would like to know is what caused you two to get so disturbed about your son changing his religion?" Today this young man is a missionary in Africa.

This points up the controversial nature of religion. It is a subject more often associated with emotion than with reason. However, since there is nothing that has more far-reaching effects than the kind of religion we have, we should be willing to reason soberly on the subject. Unless we are willing to accept the Hindu point of view that all religions are all right, we must admit that not all the some thousand religions of Christendom, not to say anything regarding all those of the Eastern world, are true and right.

Religion may be said to be the means by which one recognizes the object of worship. It will hardly be disputed that religion should do five basic things for us: (1) reveal to us the name and personality of the One worshiped; (2) reveal his purposes regarding the earth and man; (3) reveal what is required of man in relation to his God and his fellow man; (4) furnish the impetus, desire and will to do what God requires; (5) and finally, impart strength to do what God requires.

The Creator

The religion that is truly based upon the Bible, the Word of God, meets all those requirements. It reveals to us God as the creator of "earth and heaven," with whom "is the source of life." Regarding his name he states: "I am Jehovah. That is my name; and to anyone else I shall not give my own glory, neither my praise to graven images." That name, appearing upward of 6,823 times in the Hebrew Scriptures, is a Hebrew word of four letters and is therefore termed the *tetragrammaton*. It literally means "he causes to be." That name is most fitting, for he, indeed, has caused all things that exist to be.—Gen. 2:4; Ps. 36:9; Isa. 42:8.

What are his attributes or basic qualities or characteristics? His Word shows that they are power, wisdom, justice and love. The universe gives overwhelming testimony to his great power. Fittingly he appeared to Abraham and others "as God Almighty." Well could He ask that patriarch: "Is anything too extraordinary for Jehovah?"—Ex. 6:3; Gen. 18:14; Rom. 1:20.

Another attribute of God is wisdom, regarding which his grand, majestic and beautiful universe also gives eloquent testimony. God's wisdom is not only to be seen from his material universe but also in his principles, laws and record of dealings as made known in his Word. No wonder the apostle Paul, who was familiar with these could rapturously exclaim: "Oh the depth of God's riches and wisdom and knowledge! . . . who has come to know Jehovah's mind, or who has become his counselor?"—Rom. 11:33,34.

At once both satisfying and yet fear-inspiring is God's justice, another of his basic qualities. As Moses sang: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." We may therefore rest assured that a teaching that is repugnant to justice cannot be true of him, nor be taught in his Word.—Deut. 32:4.

In striking contrast to the cruel characteristics of so many man-made gods, the God of the Bible is the very personification of love: "God is love," we read. He delights in loving-kindness and mercy. As he proclaimed to Moses: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." Yes, he "loved the world [of mankind] so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—1 John 4:8; Ex. 34:6; John 3:16.

Does your religion measure up to the first of these requirements by revealing such a God to you?

His Purposes

As to the "why" of things, our origin, purpose of existence and our ultimate destiny, scientists admit that they do not know, and philosophers can but speculate. However, the religion truly based on the Bible does acquaint us with these all-important truths.

It shows that God created the earth to be man's lasting home, not "to totter to time indefinite, nor forever," but for all time "to be inhabited." (Ps. 104:5; Isa. 45:18) It further shows that God created man "out of dust from the ground" and breathed "into his nostrils the breath of life, and the man came to be a living soul." Man was made in the image and likeness of God, we also are told, this meaning, not a physical image and likeness, but that man was given a measure of God's four attributes of power, wisdom, justice and love, and in that man was given dominion over the lower animals. Additionally, man was mandated to fill the earth with off-

spring and to "subdue" it, make it all like the paradise in which he found himself. To test mankind's appreciation and worthiness of God's goodness they were commanded not to eat of the fruit of a certain tree.—Gen. 2:7; 1:26-28; 2:17.

However, it was not long before man and woman betrayed their lack of appreciation by permitting themselves to be seduced by an unfaithful spirit creature or angel and thus lost their paradise home as well as their right to life. God did not at once destroy the rebels and create others, because, for one thing, he had begun his great rest day, which rest God's Word shows is continuing down to the present time. But more important still, the unfaithful angel, now termed Satan and Devil, taunted God that he could turn all other creatures away from God. To prove Satan a liar and God supreme it required that Satan be let live to attempt to prove his boast. More than that, the deflection of our first parents raised the question as to who was to blame, God or they. Letting them live and bear children and then having these face the same test would show whether or not keeping integrity toward God was possible. All this is made clear especially in the book of Job and fully vindicates God for letting suffering and wickedness continue.

Down through the centuries faithful men have proved God true and the Devil a malicious liar, and so in the very near future God will put an end to suffering and wickedness. Then the earth will reflect the marvelous attributes of the Creator: "They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." Then God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Isa. 11:9; Rev. 21:4.

Thus we see that God's Word effectively silences the carping of the ancient and modern atheistic and agnostic philosophers who insist that the presence of evil in the earth proves that there is no God worthy of our worship. They say that either he is weak and unable to stop it or he does not want to stop it and therefore is lacking in justice and love. That God could have a good reason for permitting it and that its existence is for but a brief moment, as God reckons time, is the solution to the enigma that never dawned upon those worldly-wise men; yet that is exactly what the Bible shows.

Does your religion give you such a logical explanation of the permission of evil, one that satisfies both mind and heart?

Knowing and Doing the Divine Will for Us

What is the divine will for us? Jesus summed it up in the two great commandments: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and "you must love your neighbor as yourself." To love God is to keep his commandments, among which are to make one's dedication, to undergo baptism and to lead morally clean lives. And whenever Caesar's commands conflict with God's we must remember the apostolic principle: "We must obey God as ruler rather than men."—Mark 12:29-31; Acts 5:29.

For Jesus that divine will included preaching. As he told Pilate: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." His followers are to do the same. That is why he sent forth the twelve and later the seventy and why he gave, apparently to an assembly of five hundred, the parting admo-

nition: "Go therefore and make disciples of people of all the nations." The best way this can be done today is by co-operating with others so that "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations."—John 18:37; Matt. 28:19; 1 Cor. 15:6; Matt. 24:14.

God does not leave it up to us individually to interpret what his will is for us. He has ever had spokesmen or organizational channels of communication to transmit his will to men, such as Noah, the nation of Israel, Jesus Christ and the body of apostles and older men at Jerusalem. Today there is a New World society of Jehovah's witnesses that stands ready to help all who sincerely want to know and do the divine will. With it is found the "faithful and discreet slave" body of anointed Christians that takes the lead, even as Jesus foretold.—Matt. 24:45-47.

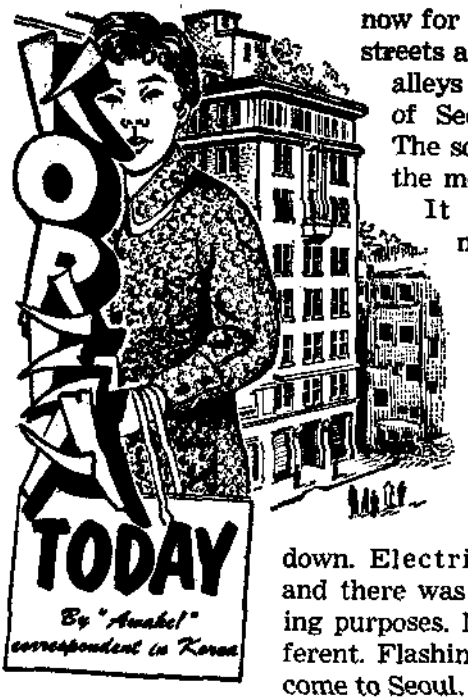
Does your religion so clearly and fully make known the divine will for individuals today?

Coming to the fourth requirement, we find that the truly Bible-based religion gives us the incentive, impetus and will to do the divine will. For one thing, it shows that doing it is most wise, as it means peace of mind and happiness now and everlasting life in God's new world of righteousness. (Matt. 11:28-30; Rom. 6:23) What an incentive to do the divine will! Further, it makes us feel the obligation to do the divine will by driving home the fact that Jehovah is our Sovereign, Lawgiver, Life-giver and Owner. We are indebted to him for everything as long as we live on his earth, and the only way we can have a clear conscience is to acknowledge that debt by obeying his commands, by doing his will. (Mal. 1:6) Above all, the true religion shows that love for God and appreciation of all that he has unselfishly done for us should make us eager to do the divine will. Love begets love. (1 Chron 29:14; 1 John 5:3) Yes, the logic, the rightness and the beauty of Bible-based religion gives us the incentive, impetus and will to do the divine will. Does your religion measure up in this respect?

And finally, the Bible-based religion gives strength to do the divine will and to endure in doing it. This comes from a knowledge and understanding of and faith in God's Word, which "is alive and exerts power." It shows us our privilege of prayer, how to pray, what to pray for and what we must do to have our prayers answered. It helps us to receive God's holy spirit by means of which we can have strength for all things. And it brings us in touch with the above-identified channel God is using at the present time, and with fellow Christians, both further aiding us to do and to keep on doing the divine will.—Heb. 4:12; Zech. 4:6.

Proof that this Bible-based religion does indeed give persons the incentive and impetus to do and to endure in doing God's will is seen on every hand. It is seen in the fact that there was an increase of 9.8 percent in Kingdom proclaimers in 1958 over 1957, for a monthly average of 717,088. It is seen in the fact that they devoted more than 110 million hours to the preaching work. It is also seen in the fact that in eight lands behind the Iron Curtain more than 95,000 Witnesses have kept integrity, refusing to compromise and continuing active in their ministry, resulting in an increase of 21 percent in their ranks. It was seen in their 1958 Divine Will International Assembly held in New York at which close to 200,000 Witnesses from 123 lands joined in worship of Jehovah and in receiving knowledge of the divine will and the incentive and the strength to do it.

Does your religion measure up also in these respects?



I REMEMBER Seoul as it was in 1949-50. It was a whole city overflowing with refugees from the Communist North, but its residents were full of hopes and aspirations. The Korean people had been liberated in 1945 from forty years of occupation by the Japanese, and by authority of the United Nations had their very own government established as the Republic of Korea, October 15, 1948. Suddenly, on June 25, 1950, North Korea invaded South Korea, and the ravaging of a country began on a scale probably unequaled in this twentieth century.

The city of Seoul was 60 percent destroyed, while in the key downtown section 80 percent destruction was estimated. Some 40,000 homes were completely wiped out. Communications were all but gone and public works were rendered almost totally ineffective. Memory of a walk through the streets of Seoul in December of 1951 is still vivid. The debris had been cleaned up. The bricks were piled neatly by the streets. But this seemed only to emphasize the desolation. Only about one fifth of the former population was still in the city. There was almost no transportation. The quiet seemed abnormal until it was broken occasionally by the rumble of the big guns from the front. The war was still going on then.

What about Seoul today? It is hard to realize that this bustling, changing, progressing city of Seoul today is the same place it was then. There are now 1,700,000 residents in the city. Some 60,000 homes have been rebuilt. The main thoroughfares have been repaired and the city has plans now for asphalting the side streets and narrow winding alleys that make up most of Seoul's passageways. The scars of war are for the most part concealed.

It used to be that most of the businesses closed up after dark. The streets of downtown Seoul at night were gloomy and there was little pedestrian traffic after things closed down. Electricity was rationed and there was none for advertising purposes. Now all that is different. Flashing neon lights have come to Seoul. It leaves a cheerful effect on the populace to see the colorful displays downtown now.

Perhaps the biggest difference in the city is transportation. Streetcar service has been increased and extended. Buses are available for every part of the city and suburbs. These buses are made of locally fashioned bodies mounted on former military truck chassis. In Seoul, Pusan, Taegu and a few other cities a familiar sight has become the Hapsung or group-taxi, which follows a prescribed route. These small vehicles are patterned after the American Willys Station Wagon, but are a bit smaller. It is not unusual to see thirteen persons jammed into these taxis. A passenger may go anywhere along the route for twenty cents. One company making these vehicles did not see why it could not go its American counterpart one better, so on all its vehicles one can see a large easy-to-see chrome-plated casting mounted on the hood reading, "6-Wheel Drive." These Hapsung taxis have done as much as any-

thing to make life more convenient in the capital city. During the rush hours all forms of travel are crowded to the limit.

Korea's people are more on the move now than ever before, especially the women. In prewar times the women were more confined to the area of their homes. Now it is easier to go and come. Noticeable in the past five years has been the trend in women's clothing toward Western styles. Beauty shops giving permanents are found everywhere. The cosmetic business is booming. Many Western customs are being absorbed. Also, the crime rate has increased and Korea is meeting teen-age delinquency for the first time on a large scale.

Plastic, nylon and vinyl have in recent years changed the shape and color of the household utensils. Chopsticks used to be fashioned of wood or brass or silver. Now plastic chopsticks are as common as wooden ones used to be. The old-fashioned oiled-paper umbrella has been replaced by the vinyl-covered bamboo frame. In the larger cities the ladies still use the *pojaegi* (large kerchief) to carry large purchases, but until it is needed to wrap up a clumsy bundle it is kept inside a bright colorful vinyl bag or purse. In prewar Korea one seldom saw the ladies carrying purses. The kerchief-wrapped bundle had been the custom for centuries.

Economic Stabilization

The Korean war, 1950-1953, left the country with more than a million dead, including both military and civilian. Property damage was estimated at upward of $3 billion. More than half the transportation facilities of the nation were destroyed, as was 40 percent of the marine transportation. Throughout the country 600,000 homes had been destroyed.

To absorb and overcome the economic shock was a monumental task and one that Korea was unable to meet without outside help. It has received that help from the United Nations and from the United States in particular.

The bulk of assistance to Korea has come directly from the United States. More than $2 billion has been given to the Republic since the beginning of the Korean war. An undisclosed amount, but believed to be at least equal to the economic aid, has also been given in the form of military aid. Korea maintains the second-largest armed force in the free world and fourth in the entire world. Manifestly this could not be maintained without United States aid. Since the United States began assisting its allies in World War II, it has given more aid to Korea than any other single country.

The agency that directs the United States' huge aid program in Korea is the Office of Economic Coordinator (OEC), which is under the State Department's International Cooperation Administration. The OEC declared that conditions had been returned to prewar levels. Generally speaking, Koreans' living conditions equal those of 1949-50 in almost every field except housing.

Now the emphasis is being placed on financing such projects as thermal and hydroelectric plants to alleviate the power shortage. One of the world's largest fertilizer plants is nearing completion in Chongju. Part of the nation's needs are being produced in a paper mill, new cement factories and a plate-glass factory—all built with United States aid. Effort is being directed to capitalize on Korea's fishing industry so that it can export more marine products to bolster its own economy. The backbone of its economy is agriculture. Flood control measures are being undertaken. Reforestation of its denuded mountains is a huge undertaking that has just begun. It has been estimated that at its present rate of consumption Korea's few

remaining forests would be exhausted within fifteen years.

The protection of the remaining forests required the changing of the home-heating fuel that has prevailed for centuries. The Koreans have used wood to burn in their under-the-floor fire pots. Now a briquette of coal that is circular with nineteen holes punched in it for air vents is used instead. In cities an ordinance against the use of wood as a fuel prevails.

When one compares present conditions with those of wartime, there is much progress. But still there is much hardship for the average Korean. Estimating Korea's labor force to be 8.2 million and combining unemployment estimates with underemployment, the total unemployment is about 25 percent of the working force. Salaries are insufficient to support an entire family. Thousands of families live day by day, depending on their income for the day to buy the food they eat in the evening. Most families must be content with one or two rooms, with the kitchen either a lean-to or in many cases out of doors. If a home owner has three rooms, chances are that at least one is rented out to another family.

Inflation, if not checked, has been considerably slowed down. Prices now are about the same as they were a year ago.

Theaters have been built in almost every neighborhood. People have more money for recreation now than in the war years. In the large cities one can see a foreign movie in Cinemascope if he wishes.

While plans for repairing the water system of Seoul and other cities are under way, it still is a fact that only 25 to 30 percent of the people of Seoul have access to purified treated water. Two treatment plants, an intake tower and a booster pumping station all are nearing completion, and Seoul's water problem will soon be much improved.

Education and Reunification

Schools have had an early priority in rehabilitation programs. In the city of Seoul alone there are 188 public and private high schools and ninety-two elementary schools. Still schools are overcrowded. Plans for increasing classrooms are under way. It is hoped that within a few years the use of entrance examinations for middle and high schools to select only the better students can be abolished so all can have equal opportunity of attending schools.

What about Korea's role in the family of nations? She has had eleven years' experience now and knows what she needs to survive. Korea is a child of the United Nations. The great powers have their ideas of the precarious road Korea must follow. Korea, however, stands pat on her own policies.

Much has appeared in the public press about the United Nations recommendation to unify Korea through U.N.-sponsored elections. No one issue is so important to Koreans in general as reunification of their divided country. On November 12, 1958, the United Nations Main Political Committee voted 52 to 9 in favor of a resolution calling for free elections in Korea. It was the eleventh straight year such a resolution was passed. It has little chance of succeeding. The conditions Communist North Korea places on the elections are such that the Republic of Korea could never agree. North Korea has less than one third of the total population, yet it demands equal representation in the legislature that would then adopt a constitution for the whole of Korea. Even then conditions would have to be such that North Korea could rig the results to suit its own needs.

The Republic of Korea has long maintained that the proposed free elections be held only in the Communist North. All

elections since 1948 in South Korea have been under the observation of the United Nations Commission for Unification and Rehabilitation of Korea. Therefore, Korea's stand is that U.N.-sponsored elections have already been held here. The government spokesman, Oh Chae-Kyung, director of the Office of Public Information, made clear Korea's stand in an article, saying: "Any suggestion that this Government will consent to nationwide elections before unification is totally incorrect." Korea would insist that the people of North Korea elect in a U.N.-supervised election a proportionate number of representatives to the already existing National Assembly. Blank nationwide elections prior to unification would, in Korea's view, mean subscribing to the dissolving of its own established sovereignty. The *Korean Republic* in its editorial said flatly: "We are not about to accept any such abridgement of our sovereignty."

The Armistice

The Korean government did not sign the armistice that ended the fighting in Korea. It merely agreed that it would not interfere with the armistice between the U.N. forces and the Communist forces for a period of 180 days. That period ended early in 1954. Now the Koreans want the armistice scrapped. They did succeed in getting the U.N. side to void the portion prohibiting arms build-up in Korea, because the Communist North was using it as a screen to build up its own strength while the U.N. was adhering to the agreement. Korea would like to see the rest of it scrapped. In the official view the armistice is not only the longest armistice in history, but the greatest farce in history. Koreans resent the meetings with the Communists at Panmunjom, because the Communists use it for a propaganda sounding board.

Korea does not agree with the United States policy of containment of communism. She believes that territories swallowed up by the Reds must be liberated, particularly North Korea, and she believes this can be done without risk of nuclear conflict. In commenting on this subject, the *Korean Republic*, January 6, 1959, stated editorially: "The way to peace and a better world can come only when America realizes the fallacy of containment, for our time. May this be the year of such realization and the beginning of victory."

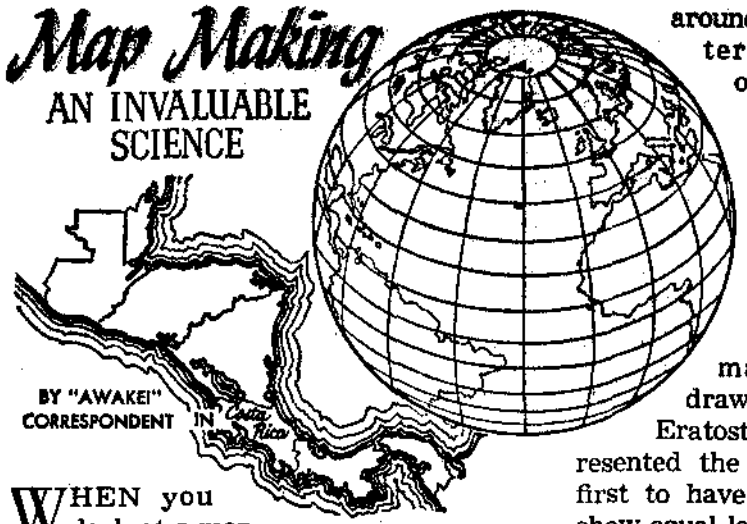
Religion

Religion is flourishing in the Republic of Korea today. Buddhism is the largest, with 3,000,000 adherents; all sects of Christianity are lumped together to comprise the second-largest group, with over 1,000,000 members. Most of the remaining population have no formal religion, but do follow Confucianism and observe rites and customs in honor of their ancestors. Protestant and Catholic groups hail Korea as the most fruitful field in the Orient.

Amidst all this, 3,456 faithful witnesses of Jehovah are preaching to their fellow citizens the good news of Jehovah's established kingdom under his reigning Son, Jesus Christ. Ninety congregations and groups of these practicers of true worship are to be found scattered throughout South Korea. More and more people of good will are finding peace and comfort in God's promise of a righteous new world.

Man today, with all his advanced scientific techniques, finds restoration of the scorched earth a slow and painful process. True restoration of the earth, no matter how it be ruined by mankind, will be accomplished in the true sense during the thousand-year reign of Jesus Christ following Armageddon now near.

Map Making
AN INVALUABLE SCIENCE



BY "AWAKE!" CORRESPONDENT IN COSTA RICA

WHEN you look at a map, do you ever stop to think just how it is made? Have you ever wondered just how the map maker was able to represent accurately and proportionately so many details on his map, despite its covering hundreds of miles, perhaps a whole country or even the whole earth? The way in which the science of map making, or cartography as it is also called, has been developed is truly cause for wonder.

It would be difficult to fix definitely when man first began to use maps. No doubt from the very beginning sketches of some kind were employed to represent the earth's surface. But it is supposed that these were deficient in true geographical value because of mistaken concepts concerning the earth. To the ancient Greek philosopher Homer the earth was a disc surrounded by a mighty river, the ocean being simply a current that completely encircled the earth.

Early Map Making

When was the first map of the world made? It is believed to have been made in the sixth century B.C. by the Greek philosopher Anaximander. It was circular and showed the known lands of the earth around the Aegean Sea at the center, and surrounded by the ocean.

It was not until Aristotle of the fourth century B.C. that scientific geography began to come to the fore. He demonstrated the theory of an earth with a spherical form.

One of the most famous maps of ancient times was drawn by the Greek geographer Eratosthenes about 200 B.C. It represented the known world and was the first to have transverse parallel lines to show equal latitudes. The geographer also supplied some meridians of longitude, although they were irregularly spaced.

Map making, as we know it today, owes much to Hipparchus of the second century B.C. He is attributed with the invention of trigonometry, an essential for gaining facts for cartography.

In the Middle Ages progress leading to the development of mathematical cartography came to a standstill in Christendom, though not in the Islamic world. Due to an unreasonable literal interpretation of the Holy Scriptures some clergymen held that the theory of a round earth was heresy. Yet the prophet Isaiah, some seven hundred years before Christ, wrote: "There is One who is dwelling above the circle of the earth."—Isa. 40:22.

Many have been the developments, direct and indirect, leading to modern cartography. To name a few: the development of movable type in the fifteenth century, the discovery of the Americas, the voyages by Magellan and other navigators, the findings in astronomy by Copernicus and the solution to the problem of how to create a flat map that would compensate for the curved surface of the earth. How was this problem solved?

It was Gerhardus Mercator that attacked the problem. In 1568 this Flemish geographer devised a system in which the north-south meridians were made parallel from pole to pole and every degree of latitude from the equator to the poles was lengthened in the same proportion as the meridians had been distorted to make them straight lines. This distorted distance but kept directions correct. The Mercator Projection surpassed all others in utility; and now, almost four hundred years later, the projection he developed is still extensively used.

Intricacies of Modern Cartography

Today map making with its many fine techniques and precision instruments is a near perfect science. For "horizontal control" whole nations have been marked off in a network of triangulations. The points of origin of these have been determined with great care, being fixed in longitude and latitude. These points, known as datum points or fundamentals, are places where there are few or no unfavorable conditions. In North America "the datum" is located in Kansas at a place established in 1927 and known as Meade's Ranch. This "datum" is used by the United States, Canada and Mexico and is to be used in the Caribbean and Central American areas. To check the accuracy and trueness of these datum points or fundamentals astronomical observations are made. In order to have markers for the network of triangles that are constructed from these fundamentals or datum points, concrete posts containing a plaque with explanatory information are located at the vertices of the triangles. Once this basic "horizontal control" is determined then a supplementary horizontal control is added. This is done by forming or constructing a minor network of triangles to the above-mentioned. The purpose of these is for filling in details.

To determine certain elevations above sea level a cartographer must establish a "vertical control." To obtain this he must first obtain the average sea level by an instrument called a mareograph. After this he can determine elevations of his previously placed concrete posts. Much is involved in establishing "horizontal control" and "vertical control"; only some of the basic information has here been discussed. However, once these have been established the cartographer is ready to go to work, gather information, make his mathematical calculations and proceed with the actual map work.

For maps of small areas information can be gathered with comparatively little equipment. Usually a surveyor's transit and a measure are the essential instruments. However, for maps of larger areas and greater accuracy, aerial photos are almost a necessity. According to Frederick Gutierrez Braun, director of the Geographical Institute of Costa Rica, no really accurate map can be made without aerial photos. So for up-to-date and accurate map making, helicopters, airplanes and precision cameras are needed.

Back at the office, the cartographer uses other instruments to translate his photos to map scale. Upon completion of the mapping process, the cartographer is ready to make his map reproductions in color.

Mistakes, Changes and Progress

Despite the great degree of accuracy of modern maps, embarrassing errors crop up now and then. According to one of America's noted cartographers, Richard Edes Harrison, many of these mistakes rest on a common foundation. "A great many embarrassing mistakes," he says, "could be avoided if map makers had at least a nodding acquaintance with geography, the mother science of cartography." He tells about an expensive error on a map of

Southwest Asia, published by a noted institution and distributed in the millions, that showed the Kabul River passing "into the headwaters of the Kunduz River, flowing into the Amu Darya and winding up in the Aral Sea without once diminishing its width—an error that could not have been made by anyone with an elementary geographical knowledge of the region."

Maps are constantly being brought up to date. New communities are established, some change names and some are abandoned. New highways appear. Wars change boundaries. Even earthquakes may cause a map revision. An earthquake near Dixie Valley, Nevada, pushed snow-capped peaks upward and dropped the valley floor. So there are many reasons why the map maker's work is never completely done. "Less than half the area of the United States is adequately mapped," says *Science Digest*, "and the entire job won't be completed for at least half a century. Only two states—Massachusetts and Rhode Island—are completely mapped."

COMING IN THE NEXT ISSUE

- Did you know that every Christian, regardless of secular occupation, should also be a minister? How can you qualify? Look for the article "What Requirements for the Ministry?"
- Read an eyewitness account of the worst flood disaster in Uruguayan history.
- You can take precautions to avoid needlessly shortening your life. Read about it in the article "Why Take a Chance?"

Valuable Purposes of Maps

Some persons may feel that the great sums of money and technical knowledge needed for cartography are unwarranted when it comes to putting a few lines on a piece of paper. However, the great value of maps more than justifies the expense and effort in their production. Through use of maps a motorist can travel thousands of miles in places he has never known or seen and yet arrive exactly at his destination. Many persons consult maps to find the general location of a city, lake, mountain or country. For such information a highly accurate map is not necessary. However, a very accurate map will give detailed facts and information, such as the location of a river, a waterfall, railroads, highways, the height of a mountain, the depth of the ocean and land contour. So maps are invaluable to the navigator, pilot, prospector, geologist, construction engineer and, of course, the motorist.

To understand the value of a map consider this example: A highway is proposed to connect two different cities. Were it not for a map, an engineer would have to conduct a series of costly explorations over the land before he could even sketch a proposed route. Even then he is liable not to pick the best route. But with an accurate map in large scale it would be a relatively easy matter to fix the ideal route. In Costa Rica the government, in road building alone, has saved hundreds of thousands of colónes by having at its disposal good maps.

To the Bible student information given as to geographical locations will enhance appreciation of Bible events and terms. For example, Revelation 16:16 refers to Har-Magedon or Armageddon. This term is framed with evident reference to the "Mountain of Megiddo." According to a Bible map Megiddo overlooked the pass through the mountains between the plains of Sharon to the southwest and the plains of the valley of Esdraelon to the northeast. Anyone controlling the pass was in position to be victorious in battle. Seeing the location on a map helps one fix in mind background information to the term Armageddon.

Cartography is ancient. In recent times it has become a very accurate science. Today it provides much invaluable information to many people and nations.

A Dictator ON TRIAL

RARELY in human history have the people, afflicted by a despotic dictator, had the privilege of obtaining justice by trial of the same dictator. It happened in Colombia. G. Rojas Pinilla, ex-president and ex-dictator, was put on trial before the Senate of his country.

G. Rojas Pinilla, the ex-commander of the Colombian forces participating as part of the United Nations forces in the Korean war, served as president of Colombia for a period of four years, 1953 to 1957. On May 10, 1957, he was forced into exile by a civilian-student revolution. After a period of exile in the Canary Islands, Pinilla returned to Colombia in the latter part of 1958, upon receiving a guarantee of justice by Lleras Camargo, the new president.

On December 3, 1958, a plot to assassinate government leaders, along with further subversive moves, was discovered and attributed to the returned ex-dictator. As a result he was placed in custody and sent under guard aboard a Colombian navy vessel in the Caribbean Sea. Here Rojas Pinilla remained till his recall on January 21, 1959, to face the government charges in Senate session.

A Senate verdict of guilty could result in his loss of political rights and his being sent to the Supreme Court for trial on criminal charges. A civil court verdict of guilty could result in various penalties, with Pinilla even finding himself in prison.

Though many charges have been placed against Pinilla, the newspaper *El Tiempo* of Bogotá said editorially on January 29, 1959: "That —the moral question—is the primary reason for this trial. The rest may be details of secondary importance, minor things or great failings. But the essence of all is found in that crime of indignity, that means so much and represents so much to a republic that has always had the rectitude of its rulers as a standard, their nobleness as an example, their honesty as a fertile teaching."

President of the Senate, Edgardo Manotas Wilches, said: "In a democracy like the one re-established in Colombia, the right of defense is sacred. . . . Colombia is setting a magnificent example for the continent." (*El Tiempo,* January 26, 1959) The present government leaders hope to carry out the trial of Rojas Pinilla completely according to the Constitution of Colombia. So it could well be an example to the South American continent and to all the world.

The trial began with the reading of a mountain of indictments against the ex-dictator. On the first day, seven hours were spent reading thirty-two documents. General Pinilla and his defense counsel had a right to answer any of the charges made as they were read. The reading of the declarations and accusations lasted for four complete sessions of the Senate and part of the fifth. The charges were many and varied. They ranged from misuse of government power to falsification of income-

tax returns as to sources of income. Another charge was that of smuggling cattle into the country for personal gain, using government power to facilitate the smuggling.

Personal Gain

Following the reading of the charges, the senators had the right to question Pinilla. The first session of questions was lively indeed, as one senator asked sixty-three questions in sixty minutes. They were pointedly directed at Pinilla's financial dealings while he was president. It was pointed out that his income, as reported on his tax returns, rocketed from 49,000 pesos to 2,000,000 pesos in four years! How was this financial marvel accomplished? the ex-dictator was asked. "Gifts from Colombians and foreigners," he replied, adding that gifts of personal property increased in value and were, in turn, sold. Much time was spent considering Pinilla's transactions involving large farms for sums of money as high as 700,000 pesos. Commenting on this, *El Siglo* of January 29, 1959, said:

"The tedious reading of extensive documents of the proceedings now in progress against Rojas Pinilla in the Senate, has served to refresh in the minds of Colombians the memory of the dishonest systems that prevailed during the rule of tyranny. From all those documents emerges vividly portrayed the figure of a ruler given to business deals and favoring his family and friends through State measures dependent upon his decision."

Following the charges concerning financial dealings while in office, attention was suddenly turned to the mysterious death of the Liberal leader, Jorge Eliécer Gaitán. Dr. Gaitán was murdered April 9, 1948; at the time of writing the murderer has not been apprehended. The Liberal senators put very pointed questions to Pinilla concerning the killing. However, Rojas Pinilla consistently refused to comment on the murder.

Government prosecutor Dr. Uribe Prada, citing parts of the Constitution, began a detailed listing of the specific charges against the ex-dictator. One charge was that he had consolidated the legislative, judicial and executive branches of the government under his dictatorial power. This was contrary to the strict division of these branches of government as listed in the Constitution. Misusing the power of administration of justice was another charge. His relations with the banking organizations were also mentioned as misuse of the presidential office. Charges and countercharges were made. But from all this, the noteworthy benefit was mentioned in the editorial called "Freedom to Hear" appearing in *El Colombiano* of Medellin, Colombia, of February 1, 1959: "In the trial now in progress against Rojas Pinilla in the Congress of the Republic, the judges are not the only ones interested. Public opinion must also have complete knowledge as to what takes place and what is said. Freedom to hear whatever may be useful in elucidating facts now under investigation and even others upon which light can be shed, should not be stifled as in times past."

General Pinilla was unable to answer satisfactorily questions about a company he and his son formed and about their payment of taxes or even keeping company books.

The Ex-Dictator's Defense

After the charges of personal enrichment, the time came for the defense. A lawyer for General Pinilla, Daniel Valois Arce, took up the task of defending the ex-dictator, doing so eloquently in a passionate speech. The gist of his argument was that Pinilla was being judged by the effect and not the cause. He argued that

all the horrible conditions had merely come about as the result of the bloody presidential term of Dr. Gómez, the president before Pinilla. After explaining in detail the terrible conditions that existed under the Gómez regime, Dr. Valois went so far as to compare Rojas Pinilla with Julius Caesar and Simon Bolivar. It was a melodramatic scene; but the newspapers pointed out that the figures showing personal enrichment spoke far more eloquently than the dramatic efforts of the defense lawyers.

Dr. Carlos V. Rey, the second defense lawyer, then began an exposition for the ex-dictator's defense. This lasted for many four-hour Senate sessions. Because of his lengthy speech, the defense lawyer became ill. The hearings were postponed for several days. By this time the hearings had consumed more than a month, and the senators were becoming increasingly agitated because of the slow progress and the pressure of other government work.

Next came the opportunity for exchanging charges on the part of the accusing senators and the defense lawyers. The ex-dictator decided to take charge of defense arguments personally. He made a lengthy speech that covered the time of several sessions. He restated many past arguments made by his lawyers. He maintained that the charges against him were without foundation. Pinilla repeatedly pointed to progressive steps in the development of Colombia during his presidency. However, many times his statements caused the audience in the Senate gallery to burst out with laughter and jeers. Repeatedly Pinilla charged that past presidents were to blame for conditions that developed during his presidency. In defense the ex-dictator declared: "The banks loaned more money to [ex-president] Gómez than to me."

Rojas Pinilla next recounted his life history, especially the events that led to his becoming president. Speaking of the time when he was a military officer in the city of Cali, during a rebellion on April 9, 1948, Rojas Pinilla said he made the following statement to a new group of recruits when ordering them against the people: "As you don't know how to aim yet, you should direct your aim at the stomach, so that if it happens that you change your aim then undoubtedly you will not miss." The statement caused a sensation in the newspapers, arousing anger against Pinilla's cruelty. During Pinilla's long exposition, many heated exchanges took place, both sides making charges of lying.

The trial had begun on January 22; now it was March 10, and it was hoped that Pinilla would end his defense. But then the ex-president, after his many hours of speech-making, became ill. When medical reports proved he had a heart condition along with diabetes, the hearings were repeatedly postponed. Then Pinilla's defense lawyer became ill, and the hearings came to a standstill. Finally, after considering Pinilla's medical reports, sessions were set by the senators; but both Pinilla and his lawyer failed to arrive for the hearing. So they lost the right to terminate the defense speech.

The Climax

It came March 18. After seven hours of secret session, the Senate, at 1:15 a.m., found Rojas Pinilla guilty on two charges. The first charge was that of violating the Constitution, the vote for "guilty" being 62 to 4. The second charge was that of misusing the presidential office for personal gain. The Senate found him guilty on this charge by a vote of 65 to 1.

A committee was formed to determine the sentence. This was delivered and approved April 1, after eight hours' deliberation, by a vote of 44 to 17. The ex-dictator's sentence included: (1) The loss of the right

to be elected or to elect others to public office. (2) The loss of military rank and official honors. (3) The ineligibility to exercise guardianship appointed by courts. (4) The ineligibility to serve in the armed forces. (5) The ineligibility to retain the rights, jobs, offices or grades previously held.

After more than two months and more than ninety hours of speech-making, the trial of the ex-dictator ended. That phase of the political trial is history, and the future will tell if he will be tried before a civil court for more serious crimes.

What is the attitude of the Colombian people? At first the trial was a sensation and on the lips of everyone, but the interest soon faded. Yes, they remember the trial and the horrible events of the preceding years, but now they are more concerned with their existence at this moment. As the *Correo* of Medellin, Colombia, summed up the events on April 5, 1959: "With the sentencing of the accused, another chapter in the history of Colombia is brought to a close; for the first time an ex-president of the republic is sentenced by the Senate, acting as a court of justice, to be deprived of political rights, after a lengthy trial that lasted almost three months and was full of action."

Yes, the world watched and felt it had received an example of democratic justice. But true Christians remember the significance of Proverbs 29:2: "When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh." They look farther than to the courts of man for justice. They put their trust in the kingdom of God for justice, peace, tranquillity and new-world conditions free of present-day widespread hunger, sickness and corruption.

Anticlericalism in Spain

¶ In his recent book *The Yoke and the Arrows*, Herbert L. Matthews, one of the editors of the New York *Times*, gives a report on Spain: "The popular belief that the Church has wealth in excess of [its] needs and that it fattens on the country's revenues while the people lead harsh and hungry lives has contributed to the extraordinary force of Spanish anti-clericalism. . . . Anti-clericalism in Spain far antedates the birth of Karl Marx. . . . Whenever in modern times the bayonets that guarded the Monarchy and Church were removed, there was a terrible popular outburst. Church burnings and the killing of priests and nuns, in their modern phase, go back to 1835, a century before the latest Civil War. . . . The hierarchy today devolves from the Counter Reformation, when the Catholic Church in Spain was saved by its close alliance to the throne and by a rigid censorship that kept the peasantry ignorant as well as poor. Through its grip on education (only temporarily interrupted by the Second Republic), the Church has sought to inculcate qualities of obedience, acceptance of the established order, suspicion of modernity. . . . The Church . . . has at most times in its history concerned itself too much with material possessions. . . .

¶ "A student of Spain can only be amazed and heartsick at seeing generation after generation of the Spanish clergy repeating the same mistakes and building up the same forces of hatred that take such a terrible toll when the lid blows off. As of today, it is Generalissimo Franco who sits on that lid, and I met few Spaniards who denied that when he dies there is going to be another explosion of anti-clericalism. . . . The Roman Catholic Church is stronger today in Spain than ever before, and it always was strong. . . . Censorship today means infinitely more in this age of newspapers, radio, movies and books than it did then, and control of education means much more in an age when nearly everybody is educated. Moreover, Ferdinand and Isabel dominated the Church. Franco certainly does not do so, as the Concordat shows. What the Caudillo does is to protect the Church, and it is a sad and bitter thing that the Catholic Church should need protection in Spain and from Spaniards."

BY AN "AWAKE!" STAFF WRITER

WHEN you travel do you prefer an ox-cart to an automobile? Or a rowboat to an ocean liner? Chances are you do not. You want speed and comfort. The less time spent traveling means more time at your destination. For speed and comfort the jets have it. They can take you farther in less time than any other means of public transportation.

Jet aircraft are revolutionizing commercial aviation. They are cutting hours from the flight times of the fastest piston planes. The transatlantic jets of Pan American World Airways are making flights to London in six and a half hours as against twelve hours for a DC-7C. The jets of American Airlines have cut the flying time from New York to Los Angeles from nine to five and a half hours. By allowing for the time difference, this means a person can arrive in Los Angeles two and a half hours later than when he left New York.

The British were the first to introduce jets to commercial aviation. This was in 1952. Their Comet I, however, proved to have a structural defect that forced them to discontinue turbojet service temporarily in 1954. But they renewed it in the fall of 1958 with an improved model. Theirs was the first of the turbojets to begin regular transatlantic service. The British were also the first to put turboprop planes into commercial service. These are planes that use jet engines to turn propellers, whereas the turbojet is a jet engine without a propeller.

Pan American was the first airline to begin using the new Boeing 707. Other airlines are following close behind. The Boeing planes will be joined by jet liners from a number of other companies in late 1959 and early 1960. In the meantime the Boeing 707s, the British Comet 4s and the Russian TU-104s have the field of commercial turbojet travel to themselves.

An Impressive Plane

The Boeing 707 presents a striking appearance. I was much impressed by it when I stepped into an immense Pan American hangar and saw one for the first time. It had clean lines. Its streamlining was emphasized by its giant wings being swept back at a 35-degree angle. The wings had a spread of more than 130 feet. Its tail towered high above me—about four stories up. It is a big plane, and it looks big. Its weight of some 246,000 pounds rested upon ten wheels. There were two landing gear units, each consisting of four wheels. The nose assembly had a two-wheel unit. The over-all impression given by the plane was that it was built for speed. It cruises at 585 miles an hour. This is considerably faster than the big piston plane, the DC-7C. Its speed is 350 miles an hour.

The four jet engines of the Boeing 707 that hang beneath its wings add to its streamlined appearance. I walked over to one that had its cowling removed. It ap-

peared to be nowhere near as complex as an airplane piston engine. Its eye-level height made work on it easy. I asked my guide how much power it had. He replied that "each engine has a thrust of more than 13,000 pounds." That would be enough to lift more than six tons straight up. I inquired about the cluster of tubes in the rear of the engine. These, I was told, suppressed the engine's noise by breaking the exhaust gases into many streams. Boeing spent about ten million dollars to develop it.

Workmen were swarming about the plane like ants around an anthill. My guide explained that the plane was being serviced and was due to be rolled out to the field in about thirty minutes.

There were two doors on the left side used for loading and unloading passengers. I was interested in these doors as I had read that they were of unique design. One of the workmen explained that the doors were designed to act like a plug so as to prevent cabin pressure from blowing them out at high altitudes. He said: "The engineers did an amazing job of designing a door that passes through a doorway that is smaller than it is." He proceeded to show what he meant. He grasped the forward door, which was swung back against the outside of the fuselage. I noticed that it was hung on rods that were hinged on the frame as well as on the door, which allowed for a certain amount of lateral movement. He slipped the door through the doorway edgewise and on an angle. It was then entirely inside the cabin. He then pulled it toward him, since he was standing outside the plane, until it fit snugly into the doorframe like the stopper of a bottle. There would be no chance of air pressure pushing that door out.

Passenger Comfort

I asked my guide abqut the capacity of the plane. He said it would vary as to whether the plane was filled with deluxe-class or economy-class passengers or with both. "If the entire plane is loaded with economy passengers," he said, "it will hold 157. If it is loaded with deluxe it will hold 96." "Why the difference?" I asked. "Deluxe seats are larger and have more leg room. We carry 115 passengers—half deluxe and half economy."

When we were in the cabin of the plane I could see why there would be a difference in seating capacity. As my guide had said, the deluxe seats were much larger than the economy seats. Where there were three seats in the economy section, there were only two in the deluxe section. The deluxe seats had considerably more leg room. A long-legged passenger would have a cramped trip in the economy section. I noticed that the seats were on tracks. I was told that this allowed for easy rearranging of seats when necessary.

The deluxe section was in the front part of the plane and was separated from the economy-class by a partition that did not quite reach to the ceiling. Its accordion-type door prevented passengers in the two classes from mixing. Each class has its own galley and flush toilets.

Fitted on two tracks under the hat shelf were the service consoles. One was located above each row of seats within easy reach of the passengers. Each contained a call button, three reading lights, three individual air outlets, a loud-speaker and lighted signs to notify passengers when seat belts are to be fastened and when smoking is not permitted. There were oxygen masks in each console that automatically pop out when cabin pressure drops below that found at 14,000 feet.

Fresh air is taken into the plane through ducts above the engine intakes. It is passed through two air-conditioning packs, where it is either cooled or heated and excess

moisture is removed. It is then passed between the walls and into the cabin.

Pan American jets are equipped with infrared ovens that are capable of handling sixteen meals each in seven minutes. This does not mean the meals are prepared from scratch. Most of the work is done in the company's kitchens at the airports. There the food is cooked and frozen. The ovens on the plane thaw them out and prepare them for serving. When I was in Pan American's big kitchen at New York International Airport I was shown some of these frozen dinners. They were neatly packaged and tucked away in a large refrigerator. A kitchen employee showed me the menu of what is served to the deluxe passengers on the transatlantic flight to London. It listed, among other things, Iranian caviar, terrapin soup with sherry, lobster, Himalayan partridge with wild rice, prime rib of beef, vegetables, salad, cheese, ice-cream cake with liqueur, fresh fruit and an assortment of beverages. This dinner and a light breakfast was the extent of the food served. It is unlikely that passengers could eat more than this on a six-and-a-half-hour flight. Those riding in the economy section have to be content with sandwiches and a hot drink.

The difference in food and seating comfort between the two classes is due to the difference in fares. The deluxe class pays a round-trip fare to London of $909.50. The economy class pays much less—$453.60.

How Jets Function

Jet planes operate on the principle expressed in Newton's Third Law of Motion. It states: "To every force there is an equal and opposite reaction." This means that the gases expelled from the jet engines at a high rate of speed kick the plane forward. The more gases expelled, the faster the plane will go.

Air is taken in through the large opening in the front end of the jet engine. It is directed into the blades of a compressor by a bullet-shaped piece of metal in the center of the opening. The compressor whirls at a high speed and forces the air through a tapering channel. At the narrow end the compressed air enters a combustion chamber. There are two in the engine of the Boeing 707. There it is mixed with kerosene and ignited by a spark plug. Once this mixture has been ignited, combustion will continue by itself as long as fuel and air are fed into the engine.

The jet engine has a voracious appetite. Each one on the Boeing 707 gulps in 415 gallons of kerosene an hour. Compare this with the DC-7C whose four piston engines, all together, consume 480 gallons of fuel an hour. The four jet engines use nearly four times this amount.

The hot gases in the combustion chambers of the jet engine spin a turbine at high speed and then shoot out the rear opening of the engine. The turbine spins the engine's compressor and also turns a generator that supplies the aircraft with electricity for operating its many accessories. Most of the engine's 50,000 horsepower is used up by the turbine. The power remaining in the gases that speed out the engine's tail pipe amounts to about 17,000 horsepower. This is the power that does the work of propelling the plane.

When a Boeing 707 takes off, water is injected into the compressor section of each engine to increase temporarily the thrust of the engines. More than 700 gallons are carried for this purpose. The jet liner climbs toward its cruising altitude of 25,000 to 40,000 feet at a rate that is twice that of conventional piston planes.

When landing, conventional planes use their propellers as air brakes by changing the pitch of the blades. But the turbojet has no propellers. How does it brake when

landing? I asked my Pan American guide about this. He took me to a spare jet engine and pointed to two clam-shaped doors immediately behind the engine and in front of the tail pipe. "These," he said, "can be closed to direct the engine's thrust through vents in the side." I could see that when the clam-doors are closed the gases would be deflected out the sides at a slightly forward angle. This forward thrust would act as a brake and slow the plane down. I was told that these thrust reversers are not always needed, because the plane's massive landing gear units help to slow it down by air resistance, and the wheel brakes do a good job of braking.

The Turboprop

The turboprop airliner is not as fast as the turbojet, but it is swifter than piston planes. Its engines are basically the same as those on a turbojet. The principal difference is the propeller that has been attached to an extension of the compressor shaft. The plane propels itself by means of the propeller as well as by the thrust of the engine.

The propeller prevents it from reaching the high speeds of the turbojet plane, but it has the advantage of much higher operating efficiency. Its range is almost twice that of the turbojet at speeds of 400 to 500 miles an hour. The fuel burned in a turbojet represents about 50 percent of its operating costs, whereas fuel is only 27 percent of those costs in the turboprop. It may be expected, however, that the efficiency of the turbojet will be improved.

Turboprop planes have become a familiar sight in commercial aviation, because they have been in use for a number of years. They are playing a big part in the jet revolution that has struck the air transportation industry.

More than two billion dollars is being invested in jet planes by the airlines. The change-over from piston planes is extremely expensive. One Boeing 707 costs about five million dollars. To finance these purchases the airlines are going deep into debt. American Airlines has ordered 110 jets, including turboprops, at a cost of 445 million dollars. By renting the engines they have reduced the bill to 365 million.

The only way the jets can pay their way is for them to fly with capacity loads and to be kept in the air as much as possible. That means a great many more people will have to travel by air than at present. England's experience with jet travel shows that jets increase the percentage of air travelers. As long as the airlines remember that low fares can bring a large volume of passengers they should have little difficulty in filling their planes.

It is most unlikely that anyone in this modern age would prefer to travel far by oxcart when faster means of transportation are available. Time is valuable. Jet liners are fast short-cuts to distant points. As travel timesavers the jets have it.

"A Religious Observance"

In the book *The American Character* D. W. Brogan says: "Mr. Carlton Hayes pointed out long ago that the ritual of flag-worship and oath-taking in an American school is a religious observance. Little boys and girls, in a school from which religion in the old sense is barred, solemnly rising each morning and reciting together the 'American's Creed' are performing a religious exercise as truly as if they began the day with 'I believe in God the Father Almighty' or asserted that 'There is no God but God.'"

Christian Love Triumphs

"BY THIS all will know that you are my disciples, if you have love among yourselves." (John 13:35) Typical of the way this Christian requirement is being met by the witnesses of Jehovah is the following. A youthful Witness behind the Iron Curtain in East Germany received a ten-year prison sentence for preaching underground. Though repeatedly penalized for helping her brothers, she was released after five years. Commenting on her own experiences, she writes:

¶ "When I came to the —— prison in 1952 I found Witnesses who had been there two years, during which time they had received no spiritual food from the outside. When I was permitted to write out letters I broke off a piece of a pencil and fixed the rest so that it was not noticed by the guard when I returned it, pencils being only loaned for each time. On scraps of paper I wrote the various points *The Watchtower* had brought out since 1950. These another sister was able to get into the hands of our brothers. How happy they were to receive these! It being against the rules to talk to others, I had to be very careful when telling these things to my sisters by word of mouth. Time and again I was called up for breaking the rules, which gave me many opportunities to witness.

¶ "As time went on more Witnesses were sent to this prison, forty brothers coming at one time. Because of refusing to help build a military airport they were placed under severe restrictions. One day I was able to steal to where they were, other sisters standing guard for me, and the first thing they asked me was, 'Do you have any food? We are starving!' Meaning, of course, spiritual food. I asked them about the *kalfaktoren* (trusties) and learned that they were fine and respected the Witnesses for their stand.

¶ "From our windows we could daily see the male prisoners as they marched for exercise, and how we wanted to know which ones were Witnesses! So we arranged by means of a trusty that when marching the Witnesses would tug at their collars and we would do the same. The next day we sisters watched eagerly as group after group appeared, and then suddenly a group came in, all of whom began fiddling with their collars. We did the same from our windows, and how all faces beamed as we recognized each other!

¶ "As time went on, however, we saw that our brothers were getting thinner and thinner till we could hardly stand to see it any more. At the time each of us sisters was receiving daily 500 grams, more than a pound, of bread. There being twenty-four of us, we were able to save from ten to twelve pounds a day. Then each morning on the way to the workshop, which was located in the men's building, several of us would hide bread in our blouses and aprons and hand it to the trusties in charge of our brothers who gave it to them. To get away with this we had to be first in line, work very fast and have several rather heavy sisters plodding behind us who so slowed up the line that our guards did not note what was going on. The trusties got a big kick out of it and the brothers answered with beaming faces.

¶ "A religiously prejudiced prisoner found out about this and reported us. Repercussions followed but the head matron did not report us to the top officials, for she greatly respected us. Gradually we again secretly supplied our brothers with bread. One morning I decided to take the bull by the horns, as it were. On the way to the workshop I approached one of the more friendly guards with a smile (he was known to have a weakness for the ladies), and said: 'We have some bread left, sir. Would you be so kind as to give it to our brothers in cells 10, 11 and 12?' With a knowing grin he called some trusties and had them bring it to our brothers. In a few minutes he came to my workshop and said: 'They send their greetings and heartfelt thanks.' We could hardly restrain our laughter nor our enemies their rage. After that we could help our brothers openly, nor did a single guard refuse to co-operate with us.

¶ "Upon their severe restrictions being lifted we were able to help our brothers far more. We kept sharing spiritual food with each other and that right under the very noses of the guards by being alert and sagacious. For almost two years we did this without their finding it out. It seems that I never experienced Jehovah's presence as much as I did while in prison. At times things worked out most wonderfully. Last summer at the Frankfort assembly it was a real joy to see one to whom I witnessed while in prison being baptized."—R. L.

Making CHARCOAL

By "Awake!" correspondent in the Bahamas

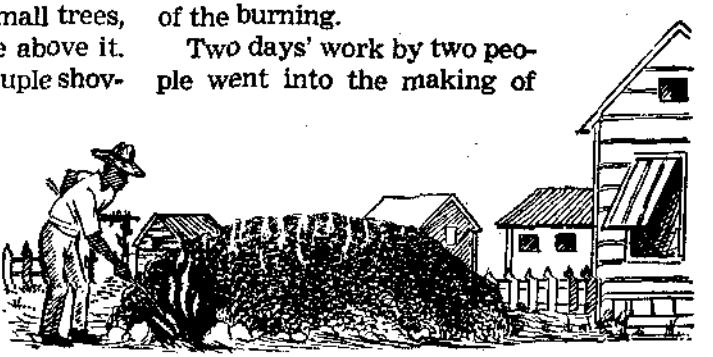
"HEY there, what're you doing?" "We's makin' a kill." A heated face appeared above the back fencing of the lot behind the house, and then an invitation was given to come in and see how the "kill" or kiln was being constructed. The lot itself was about forty feet by sixty feet, with houses all around, the inhabitants apparently undisturbed by this activity. Here was being made a charcoal-burning kiln. It would be about ten feet wide and fifteen feet long, roughly oval in shape. First of all, the husband and wife making it had dug out a small area, and over this hole had built a cairn of large stones that would support the heap above it and enable a fire to be lit down under the whole construction.

The cleared area, naturally very rocky and stony, was now spread over with wood. What kind of wood, you ask? Old timber from pulled-down structures, planks useful for nothing else, boughs from nearby trees and bush, anything and everything that could be called wood. Usually this bottom layer is made up of the sturdier pieces of plank, even trunks of small trees, that will give support to the pile above it. With this first layer down, the couple shovel earth over the whole thing. Mopping heated brows, they took a breather. Then came a foraging expedition to collect more wood. This time it was bush and boughs from nearby trees, and many neighbor children could share in this and receive a few pennies in reward. That was about enough for one day.

Next day the piling up continued. Another layer of earth on the boughs, another layer of wood, until the mound was about four feet high, topped with earth. The lighting of it necessitated paper, small sticks and plenty of kerosene being used in the hole left near the ground at one end. When it was truly alight, the opening was covered over with more stones so the fire would not burn too fast and make ashes instead of charcoal of the wood.

Returning about five days later, we found the smoke lazily ascending from the middle of the kiln. The fire had slowly worked its way from the end where it had been lit along to the center part. Another four days or so and the fire would be almost to the far end, and then it would go out. Several days must elapse for the whole thing to cool down, and then would come the uncovering. This was hard, dirty work. The couple started shoveling off some of the dirt, looking over each heap to pick out by hand the lumps of charcoal, mostly fist-sized or smaller, according to the size of the boughs or planks that had gone into the making of the kiln. Much stooping, much shoveling, paining backs and broken nails, together with much sweat, are required to reap the rewards of the burning.

Two days' work by two people went into the making of



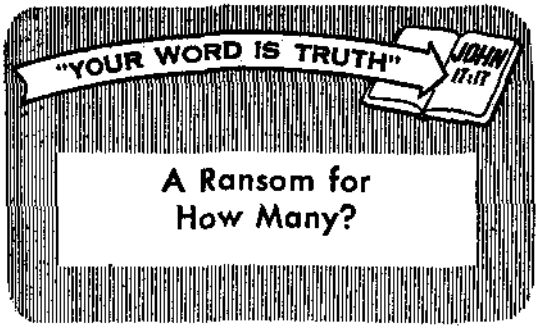
the kiln, and another two days to open it and take out its "black gold," as well as days of vigilance in between. Skill and familiarity with the work mean that seldom does anything go wrong, but it could. The fire might burn too fast, or so slowly that it would go out too soon. It has to be just right, with sufficient wood and air and enough earth in the layers between. The fire can be controlled either by opening the vent to let in more air, thus hastening combustion, or by pouring water over the whole thing to slow it down. With little or no soil here in the Bahama Islands, which are mostly coral, earth is at a premium. It had to be transported into this yard in the first place, but at least it can be used over and over again. Additionally, in between kiln-making the soil can be used to grow things, and it is much more fertile as a result of its burning.

From that kiln came about seven containers of charcoal lumps, each with a capacity of about nine cubic feet. This is sold to the people of the neighborhood for 1/6d (20c) a small bucketful, or else in small sacks for 4/- (56c). Those who buy sacks are the better-situated householders or people who have little shops and sell charcoal to others who buy it in even smaller quantities.

As we were about to leave, a friend that I took along to see this kiln asked: "But why do they need so much charcoal? I wouldn't have thought that there would be so many outdoor barbecues around here." "Barbecues? It is not made for barbecues but for everyday living. Everyone around here uses it every day, day by day. Come, let us ask the owner to show us how she uses it."

The kitchen was a small wooden building separate from the house—this to keep the heat of the cooking from the living quarters. Here was an oven with some appetizing loaves already baking. It stood three feet high and was nothing more than a wooden crate with a door hung in front of it on hinges. Opening the oven, we could see that it was lined with tin and had a rack halfway up from the bottom on which were the pans of bread. Under the rack was an iron cup-shaped stove filled with blazing charcoal, burning with little smoke and giving out a very efficient heat. That bread smelled delicious, and we only wished it was ready, since the householder hospitably said she would like us to have had a taste of it newly baked. We were told that nearly all the people in the vicinity cook that way, though a few use oil stoves. Many cook that way because they prefer it, as well as because it is more economical. Then we had demonstrated to us another use for charcoal—the ironing "goose." The heavy iron has a funnel, much the same shape as a ship's ventilator, coming out of the front of it. Into this are poked a few pieces of burning charcoal, with more fresh charcoal added as needed. The iron soon gets hot, and this heat is maintained for a much longer time than a heated flatiron, as it has its own kind of internal combustion.

"What an eye-opener!" said my companion as we thanked the owner and left. "I had no idea about any of those things until today. I had no knowledge of how charcoal is made, nor of how it is used, nor of how much it is used. It is good for all of us to see a little more into how others in the world live." Yes, to know more is to understand people better, and when we realize the hard work that goes into the making of a kiln and getting the charcoal from it, it makes us appreciate not only the resourcefulness of the people but also the resources of our earth.



A Ransom for How Many?

ONE of the basic truths stated in the Bible is the one written at 1 Timothy 2:3-6, which reads: "This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth. For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all—this is what is to be witnessed to at its own particular times."

Does this scripture state that all humankind, regardless of their will, deeds and desires, will be saved in due time? Since the Bible says Christ Jesus gave himself "a corresponding ransom for all," does this mean that wicked men and even the Devil will have the full benefit of Christ's ransom?

It must be acknowledged that some of the human race, the offspring of the first man Adam, are willfully wicked. These men are quite satisfied with their wicked state in life. They have no desire or inclination to be different. They enjoy being what they are—wicked. Does the ransom save these? Are such ones benefited by the ransom? Or must one first comply with God's rules concerning the ransom? The apostle Peter wrote: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." This repentance is necessary for salvation. It enables a person to come into a position where the ransom can operate with value toward such a one. The unrepentant are unransomable. From this we learn that certain requirements must be met before the ransom price is operative toward one, that the unrepentant sinner remains in his sins. And "the wages sin pays is death."—2 Pet. 3:9; Rom. 6:23.

What must be done to receive of the ransom benefits? The first thing to be done is to turn from one's former course of conduct. There must be a conversion in the heart and mind to the will of God, a turning around, so to speak. If one refuses to make this change, he remains in his sins. Note what the Bible says: "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. 33:11, *AS*.

This turning away from evil must be done in a very literal and real way. It is a serious business with Jehovah and it should also be to men, because it is a matter of life or death. The choice is man's to make. Jehovah says: "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live." Such one lives because he has placed himself under the ransom and its arrangement for salvation of men. He lives in God's sight in a spiritual sense, and under God's kingdom he will receive life in all its fullness—everlasting life.—Ezek. 33:14-16, *AS*.

Since man can place himself under the ransom and its provisions, man can also take himself out from under the ransom and its provisions. How? The Bible answers: "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die therein. And when the wicked turneth from his wickedness, and doeth that which is lawful and right, he shall live thereby." So it is by our life course, by our appreciation of Jehovah's provision, that we place ourselves under the ransom arrangement. By our deliberately acting contrary to Jehovah's commandments, we take ourselves out from under this precious, life-giving provision, the ransom.—Ezek. 33:18, 19, *AS*.

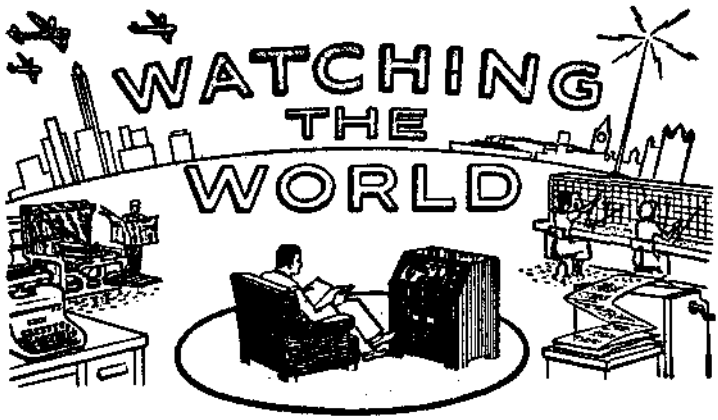
The "all" of mankind that are going to taste of the ransom provision are those who come to know God and Christ and abide by righteous principles. All others remain outside this saving arrangement. Jesus said that God gave him authority over all flesh so that he may give those whom the Father has given him everlasting life. "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." At the time that Jesus prayed these words to God, only a small remnant of faithful disciples had been given to Jesus by the Father. To these Jesus purposed to give everlasting life, and to all others whom God should yet give him. According to this prayer, those persons who refuse to know Jehovah and his Son Christ Jesus cannot receive everlasting life. —John 17:3.

Many persons to whom Bible truths are presented and who are shown God's provision for everlasting life spurn it. What reason is there to believe Adam will receive of the ransom provision? To give him the benefit of the ransom sacrifice would mean that God would thereby show that his judgment against Adam in Eden was not an altogether just one; whereas Psalm 89:14 plainly says: "Righteousness and judgment are the established place of your throne." To grant all of Adam's offspring the benefit of the ransom when many of these spurn it, thrust it aside, is wholly inconsistent with God's purpose expressed in the Bible. At Matthew 20:28 Jesus said that he came "to give his soul a ransom in exchange for many," not everybody. The "many" are those who obey him, as Paul stated regarding Jesus: "He became responsible for everlasting salvation to all those obeying him."—Heb. 5:9.

At 1 Corinthians 6:19, 20 it is written: "You do not belong to yourselves, for you were bought with a price." Peter adds: "It was with precious blood, like that of an unblemished and spotless lamb, even Christ's." Some misconstrue this scripture to mean that it takes along with these Christians purchased every individual of the human family and that these are automatically bought. Not so. No one is ransomed against his will. Only those that desire to be ransomed or purchased are. These must become dedicated footstep followers of Christ Jesus.—1 Pet. 1:19.

The conditions on which one may benefit from the ransom are exactly the same toward all. The wicked are not purchased, because they do not first consent. Satan the Devil and his demons are not ransomed, because the ransom is for men, not angels. Some who have consented to be bought afterward turned back to their former ways and in this way renounced the purchase price. There will never be a repurchase of them. Hence only destruction awaits them.—Heb. 10:26, 27.

The purpose and provision of God is to redeem men without discrimination as to nationality, color or language. But these men must be men of faith wholly dedicated to the will of God.



Monkey Astronauts

◈ Two female monkeys housed in the nose cone of a Jupiter missile developed by the U.S. Army survived a flight through space on May 28. Abel, a 7-pound rhesus monkey, and Baker, a squirrel monkey weighing only one pound, traveled in specially equipped capsules in the missile's nose cone. They sped through space at about 10,000 miles an hour, reaching an altitude of approximately 300 miles. The 15-minute trip covered a distance of 1,700 miles from Cape Canaveral, Florida, to a point in the Caribbean where the cone and its occupants were retrieved. Attached to the monkeys' bodies were telemetering devices that relayed data on the effects of acceleration, weightlessness and deceleration as the simian astronauts made their space flight. Both did "remarkably well," according to reports. The Soviets announced last year that two dogs had been sent to an altitude of 281 miles in a straight up-and-down rocket trip and that they had returned unharmed. Sputnik II carried its canine passenger, Laika, in an orbit with a high point of about 1,000 miles, but the dog died after a week aloft. Russia has never reported an experiment comparable to the monkey space flight.

Adenauer Remains Chancellor

◈ Konrad Adenauer, in a five-minute radio broadcast on June 5, announced his decision to remain as Chancellor of West Germany. About two months earlier Adenauer had agreed to run for the Bonn presidency. Now with a "deterioration of the international situation" the 83-year-old statesman withdrew his candidacy for the West German presidency and declared that he would retain the chancellorship. Though there was some criticism of Adenauer's decision, the Christian Democratic Union granted him "unqualified" endorsement. Adenauer cited the deadlock at the Geneva conference of foreign ministers as an example of the worsening international situation prompting his decision to remain as West German chancellor.

Two Chinas and the Olympics

◈ The International Olympic Committee ousted the Chinese Nationalists from the Olympic movement on May 28. It was held that Nationalist China "no longer represents sports in the entire country of China." The 1960 Winter Olympic Games are scheduled to begin at Squaw Valley, California, on February 18. Even if Communist China were to apply for and receive Olympic status before then, it would be too late for its competitors to participate in the 1960 Winter Games. On June 8 the Chinese Nationalists applied for readmission in the movement as the Republic of China Olympic Committee.

Jehovah's Witnesses Assailed

◈ The work of Jehovah's witnesses in the Soviet Union is obviously of no little consequence. Even the Russian humor magazine *Krokodil*, in its issue of June 1, abandoned customary frivolity to launch out against the Witnesses in the U.S.S.R. Two pages replete with pictures were devoted to the activities of Jehovah's witnesses in the Soviet Union. The report held that "anti-Soviet literature," which had been hidden in such unlikely places as hollowed-out bedposts and hollow logs, had been turned up while search was made of homes of suspected Witnesses. The periodical said, among other things, that copies of *The Watchtower*, the magazine used by Jehovah's witnesses world-wide in their Bible-study and preaching activities, had been reproduced on a small proof press. *Krokodil* proceeded to cast aspersions on known Witnesses, alleging that they had undesirable backgrounds. Soviet Witnesses are connected with the world headquarters situated in Brooklyn, New York, which, according to the Soviet organ, controls a great earth-encircling spy network. "We must not only oust these spiders," said *Krokodil*, "we must also disinfect against them. And we have the means to do this." *Komsomolskaya Pravda*, newspaper of the Young Communist League, reported the existence of a group of Jehovah's witnesses in Moldavia. Ukrainian, Russian and Romanian typewriters discovered there had allegedly been used for the reproduction of publications of the Witnesses.

Sicily: Inconclusive Vote

◆ Sicily is one of the semi-autonomous regions of Italy and has a population of about 5,000,000. Of the 90 parliamentary seats contested in regional elections held there on June 7, the Christian Democratic party won 34, the Communists 21 and the Socialists 11, with the balance going to other parties such as the Neo-Fascists, Monarchists and Social Democrats. The results of the current election differed very little from those of the 1955 vote. At that time the Christian Democrats won 37 seats, the Communists 20 and the Socialists 10. During the recent vote Communists and fellow travelers received considerable backing despite efforts by the Roman Catholic Church to reduce it and to gain support for the *Christian Democrats*.

Kishi Backed by Vote

◆ The pro-Western government of Japanese Premier Nobusuke Kishi received strong support in the June 2 elections to Tokyo's House of Councilors. Half of the 250 seats in the upper chamber of the Japanese Diet, or parliament, are voted on every three years. Two vacancies, caused by death, brought the number of contestants up to 127. The Liberal-Democrats, headed by Kishi, won 71 seats, bringing their total to 132. The Socialists now hold one third of the seats, and the Communists have three, while the rest are held by minor parties and independents.

Stranded in the Desert

◆ Sixteen years ago, on April 4, 1943, a U.S. Air Force B-24 Liberator bomber took off from a North African base on a bombing mission to Naples. It vanished. Recently an oil survey team discovered the plane in the Libyan desert about 380 miles south of Bengasi. It had crash-landed, but its guns were still loaded and its radio equipment was still intact. Air Force investigators reasoned that the crew had probably parachuted before the crash, only to die in the "merciless heat" of the burning desert.

Algeria: Senatorial Elections

◆ Algeria's 6,134 "grand electors," Deputies and Municipal Councilors, elected last November and April, chose 32 Algerian members for the new Senate of the French Republic on May 31. Defeated were European candidates advocating integration of Algeria with France and Moslems desiring the nation's independence. Chosen were conservatives and moderates, twelve Europeans and twenty Moslems. The election results are looked upon as favorable to the administration and policies of French President Charles de Gaulle.

Missile Mailman

◆ A guided missile acted as a mechanical mailman on June 8. Three thousand letters sent by U.S. Postmaster General Arthur E. Summerfield to prominent individuals around the world were carried by a Regulus guided missile. The vehicle, a pilotless plane that flies about 600 miles an hour, was launched from the deck of a submarine 100 miles out in the Atlantic. It landed at Mayport Naval Auxiliary Air Station near Jacksonville, Florida, and from there the letters went on their way by ordinary means. Each envelope was stamped "First Official Missile Mail." The reason for the use of the word "official" is that this was the first mail to go through the postal system in such a way. Actually, missile mail flights are not new. Back in 1935, 189 messages, along with a live cock and a hen, made a missile flight. In a similar category may be placed the German V-1 and V-2 rockets, which carried propaganda leaflets over England and France during World War II, as well as Communist leaflet-bearing missiles sent from East Germany to West Germany.

Indonesia: Political Curbs

◆ Political activities were banned throughout Indonesia by a decree issued on June 2. Included were such things as demonstrations, meetings, published articles and posters. Violators would receive heavy *fines or one-year jail sentences* as penalties. The curbs went into effect while constitutional talks proceeded in Djakarta's Constituent Assembly. Prior to leaving for a world tour in April, Indonesia's President Sukarno asked for a return to the 1945 revolutionary constitution. This would grant him near-dictatorial powers and would permit him to proceed with his "guided democracy" plan for the Republic's administration without interference. Three successive assembly votes, however, rebuffed the Sukarno bid for vast powers.

New State of Singapore

◆ Singapore became an autonomous state on June 3. In elections held earlier on May 30, 35 of the 51 seats in the new Legislative Assembly went to the left-wing People's Action party headed by Lee Kuan Yew. Control of the State of Singapore's defense and foreign affairs still rests *with the British. A "future* Socialist society" has been promised by the party. Though pro-Communist elements exist within its ranks, Prime Minister Lee maintains that his party "does not propose to be, or even appear to be, the handmaid of the Communist Party."

Unrest in Ecuador

◆ In late May military recruits at Portoviejo, Ecuador, demonstrated against alleged

mistreatment by army officers. Rioting also swept through Guayaquil on June 2 and 3. Disturbances there had begun as a student protest, but a wave of looting followed. Though martial law was imposed, rioting continued and before order was completely restored about 150 persons had been injured and over 20 had been killed. Blame for the violence was laid to "elements foreign to Ecuador" and the government reportedly held that the unrest had been Communist-inspired.

Cuban Land Law

◈ Five ministers resigned from the Cuban cabinet on June 12. The resignations had apparently come as a result of disagreement over the island's new Agrarian Reform Law, though various other administrative policies were also said to have caused controversy. Premier Fidel Castro's new plan bars aliens from either ownership or inheritance of land on the island. Additionally, property holdings by a single company or individual may not exceed 1,000 acres. Compensation for lands expropriated by the government is to be based on tax-assessed property values, and payment will be made by means of 20-year peso bonds carrying 4½-percent interest.

Term "Boy" Offensive

◈ For years many white persons throughout East Central and South Africa have applied the term "boy" to African males. This has been so regardless of age and not just with reference to servants. The practice has often been offensive to the African, so much so, in fact, that the use of the word "boy" in this way will be on the agenda of next year's London meeting on the constitutional status of the Federation of Rhodesia and Nyasaland.

Riding on Air

◈ On June 11 a strange new vehicle made an appearance in The Solent off the Isle of Wight, south of England. Named the Hovercraft, the conveyance skirted over the water on a cushion of air. It was constructed by Saunders-Roe, Ltd., and is capable of traveling on both sea and land. Cylindrical in shape, the Hovercraft has a diameter of 30 feet and weighs about four tons. The vehicle cleared the water by about one foot as it moved along at approximately 25 knots. It has a 435-horsepower engine that generates the air that bears it up by means of a large fan in a funnel on its underside. Small air jets provide for the craft's forward motion. Air-cushioned land and sea craft are not new, but in the U.S., for example, security measures have prevented the divulging of technical details about such vehicles.

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Awake!

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♦ Peaceful Assembly in Troubled Africa PAGE 12

♦ hy Take a Chance? PAGE 16

AUGUST 8, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no *fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by* political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through *these columns. This journal's* viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England

N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portugnese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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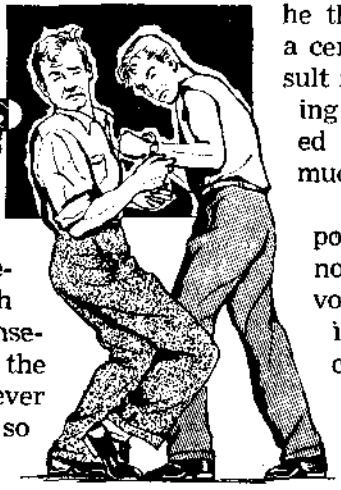
Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, August 8, 1959 | Number 15

Is it safe to be guided by IMPULSE?



WHEN a child feels the urge to do something he usually responds to the urge with no thought as to the consequences. When he feels the impulse to throw whatever is in his hand he does so without hesitation. He responds to the urge to mark up walls, strike another child or pull a kitten's tail. By punishment and threats of punishment parents gradually teach a child that he must not obey every impulse. Discipline makes him realize that he must think of the consequences before he acts. As he learns to think before doing something, he becomes less a creature of impulse. He is on the way to maturity.

Some persons, however, grow to adulthood without fully overcoming childhood impulsiveness. They frequently do things without premeditation, only to regret their rash action later. This lack of self-control has been the cause of many broken marriages, shattered friendships and bloody fights. It is a sign of maturity when a person thinks before he acts. Instead of blindly responding to emotional impulses, he thinks about what may result from a certain action. If he sees that the result may be bad, he refrains from obeying the impulse. He refuses to be guided by it. He knows that foresight is much better than hindsight.

Many of the crimes that are reported in the daily newspaper would not have happened if the persons involved had refused to be guided by impulse. The fully mature person can see that nothing good can come from obeying the impulse to strike a person when angry. Violence is a childish way to settle an argument. The mature person maintains control of his emotions and refuses to obey an angry impulse to strike an antagonist. The results of impulsive action at such a time could bring a mountain of trouble if the person struck should be injured or killed. Regrets will not change the results. The course of wisdom is to foresee the evil that may come from such action and avoid it by holding one's peace. Regarding this the Bible wisely says: "The insight of a man certainly slows down his anger, and it is beauty on his part to pass over transgression."—Prov. 19:11.

There are occasions when a person who successfully controls his impulses under normal conditions fails to do so when with a group of his companions. When a reveling group or crowd wander through a city it seldom has the spirit of restraint. It responds easily to wrong impulses, which

can result in property damage or injury to others.

Uncontrolled inner urges can be very dangerous. They can cause a person to do strange things. One of a pair of holdup men who was arrested in New York city on April 5, 1959, said that he held up a store because "something inside me told me to do it." Another example is that of a high school student who felt a "compulsion" to choke a seven-year-old girl that was standing with him on the roof of a fourteen-story apartment house. He then threw her body over the side. These are only two of many cases in recent years in which individuals have committed crimes in obedience to an inner urge.

Other people may, at times, feel an inner urge toward self-destruction. When looking down from a height they feel the impulse to jump. They do not want to, but something seems to urge them. It requires concentrated effort for them to combat this wrong impulse. An appreciation for the right principles of God's Word and a keen desire to obey him can help such persons greatly. Self-destruction is contrary to right principles and contrary to God's laws. Knowledge of this gives them something strong to hold to, something to guide them when combating wrong impulses.

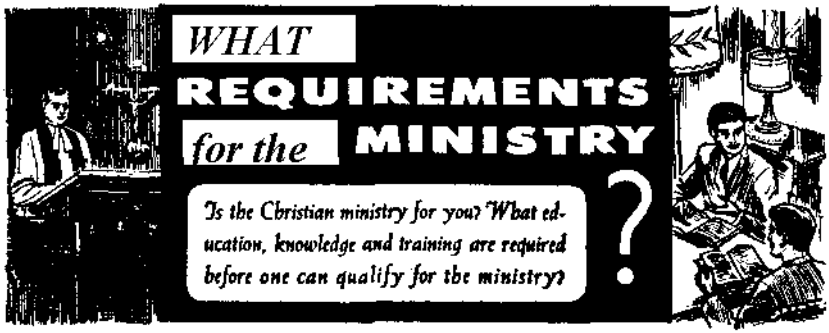
From where do such strange impulses come? Aside from explanations that psychologists might give, it is possible that they come from wicked spirit forces that exercise a powerful influence over the sea of humanity. They are not interested in human welfare but are determined to corrupt and destroy mankind. Regarding them the Bible says: "We have a fight . . . against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places."—Eph. 6:12.

Satan and his demon hosts are the invisible rulers of this world. For a number of years, now, they have been forced to confine their activities to the vicinity of the earth. The Bible foretold this when it said: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) These mighty creatures are capable of causing a person to feel an inner urge to do things that violate the righteous laws of God. The bad fruits produced by obedience to wrong impulses are the kind of fruits those creatures like to see.

It is necessary to build a shield of faith as a protection from the wicked, invisible rulers of this world. God's written Word provides the necessary knowledge for that shield. When a person lets the Bible rather than impulse guide him he follows a safe course. "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) Accurate knowledge of God's Word, appreciation for godly principles and a determination to maintain integrity to the Creator help a person to walk as a wise man who exercises self-control at all times.

It is imperative for a person to depend upon his power of reason in connection with an accurate knowledge of God's Word rather than upon impulse. This is so in matters of worship as well as everyday living. "I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason."—Rom. 12:1.

It is folly for adults to act like children by allowing impulse rather than reason to guide them. It is a dangerous way to live. God's Word with its good principles is the finest and safest guide a person could have. It is a spiritual anchor when an individual feels pushed by bad impulses. It leads in the way of peace, security, happiness and endless life.


WHAT
REQUIREMENTS
for the MINISTRY
Is the Christian ministry for you? What education, knowledge and training are required before one can qualify for the ministry?

EVERY person professing to be a Christian should consider it his first obligation to be God's minister of the gospel. If his Christianity is more than just being enrolled on a church register, and if he has really dedicated himself through Christ to God's service, then there is no escaping it: he must now carry out his ordination to preach God's message.

What is he required to have to minister? Martin Luther listed ten qualifications for the minister. He said that one should be able to teach plainly and in order; that he should have a good head on his shoulders, good power of language, a good voice, a good memory, and he should know when to stop. The other qualifications are, according to Luther, that one should be sure of what he means to say and be ready to stake his life, goods and reputation on its truth. He should study diligently, and suffer himself to be vexed and criticized by everyone.

There are others who, by a kind of perverse compliment, expect the minister to have the sermonic skill of Paul the apostle, the personal charm of Absalom, the organizing and administrative ability of Jacob's son Joseph, the wisdom of Solomon, the meekness of Moses, the patience of Job and the love of Jesus Christ. In addition, they expect the minister to be an adviser, a counselor, a director, a physician, a psychologist, a lawyer, a mechanic, an electrician, a painter, a plumber and a builder, along with a dozen other professions. But the apostle Paul in setting down the qualifications for ministerial overseers does not so burden the minister. Paul simply says: "What is looked for in stewards is for a man to be found faithful." —1 Cor. 4:2.

Of course, there are other Scriptural qualifications, but these qualifications should be the standard of decent, God-fearing people everywhere. For example, Paul says: "The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, a lover of strangers, qualified to teach, not a drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money, a man presiding over his own household in a right manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?) not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil. Moreover, he should also have a favorable testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil." These requirements are not too high. For the most part, they are qualities that we look for in decent people. This we should all be.—1 Tim. 3:1-7; Titus 1:5-9; 1 Pet. 5:1-10.

What about a minister's education? Is he required to have a college education and complete a course in a theological seminary and have an ecclesiastical title of "reverend," "parson," "doctor of divinity,"

or the like? No, if such were needed to qualify, then neither Jesus nor the majority of his apostles would have qualified. *Of Jesus it was asked:* "*How does this* man have a knowledge of letters, when he has not studied at the schools?" Peter and John were referred to as "men unlettered and ordinary." Paul said: "Do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter, inscribed on our hearts and known and being read by all mankind. For you are shown to be a letter of Christ written by us as ministers, *inscribed not with ink* but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts."—John 7:15; Acts 4:13; 2 Cor. 3:1-3.

Ministers work with the written Word of God, which contains His good news or gospel. Hence the apostle Paul *spoke of* himself as "engaging in the holy work of the good news of God." So, prove that you are a minister of the gospel by your knowledge, works and adherence to God's Word. —Rom. 15:16.

Should not ministers wear a garb that distinguishes them from others? Once former president of the United States Woodrow Wilson was asked whether a minister should wear clerical or ordinary dress. He *replied:* "It makes no difference what the minister wears. But one thing matters supremely. He should never be in any company of men for a single instant without making them realize that they are in the presence of a minister of religion." Neither *Jesus nor his disciples distinguished* themselves by what they wore. It is what they said and the way they lived that identified them as Christian ministers.

What everyone must have to be a complete and qualified minister is the Scriptures and *an understanding of them.* Paul wrote to Timothy: "You have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus. All Scripture is inspired of God and beneficial for *teaching, for reproving, for setting things* straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." Certainly to help others to become wise to salvation we ourselves must study the Holy Scriptures and know and understand them in order to impart the meaning of them to others.—2 Tim. 3:15-17.

God has not made ignorance the way to salvation, and does not sanctify us by ignorance. "Sanctify them by means of the truth; your word is truth," Jesus said. Hence we must study the Scriptures with the help of all that God provides through his theocratic organization to aid our understanding. Of the happy man it is *written in the Psalm:* "His delight is in the law of Jehovah, and in his law he reads in an undertone day and night." Our study and meditation are not merely to gain our own salvation, but also to be teachers of others, that they too may win salvation. *After a time of such study and meditation* God expects us to be teachers and ministers of the good news about the Christ. —John 17:17; Ps. 1:2.

Said Paul to the Hebrew Christians: "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God." His expression of disappointment shows that all Christians are expected to develop into teachers of others. The Scriptures show that the organization of Jehovah's witnesses is a society of ministers that teaches others to be His ministers of the gospel. Only his ministers may have any hope of surviving *God's war of Armageddon.—Heb. 5:12;* Rev. 16:16.

At this time what we should study to

teach others is the increased knowledge that the prophet Daniel said would mark the time of the end. That knowledge means the present-day facts about God's kingdom now established, the approaching day of His vengeance at the universal war of Armageddon, and the thousand-year reign of Christ that is to follow for the blessing of all persons of good will.—Dan. 12:4, *AS*.

One of our main objectives is to teach others. As Paul told Timothy: "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." But, now, our teaching others is not merely to have others succeed us as teachers and preachers after our death. It is to help others become God's ministers now, that they may by God's undeserved kindness live through this "time of the end," survive the destruction of this world at Armageddon and keep on ministering to God forever in the righteous new world to follow, without a break in their ministry.—2 Tim. 2:2.

Not in Own Strength

"But I could never preach from house to house," someone says. "I could never undertake such service." No, not of your own natural ability or in your own strength. But with the divine help and gift you can, if you do not hold back fearfully but respond willingly. As Peter said: "In proportion as each one has received a gift, use it in ministering to one another as the right kind of stewards over God's undeserved kindness which is expressed in various ways. If anyone speaks, let him speak as it were the sacred pronouncements of God; if anyone ministers, let him minister as dependent on the strength which God supplies; so that in all things God may be glorified through Jesus Christ." God can develop the gift of the ministry in us, and he will supply the strength and ability needed that we may render the required service. This new strength and ability he imparts by means of his spirit or invisible active force upon us.—1 Pet. 4:10, 11.

The invitation now goes forth to all seekers of life in the new world to take up the gospel ministry, that they may gain life eternal in that glorious world. Now the scripture applies: "And the spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free." By the word "spirit" here we need not understand any person, either God or Christ Jesus, but simply the active force of God inspiring expression, in the prophecies. Hence ministers of God as members of the spiritual Bride class extend the invitation to all nations to come to the Kingdom water of life. To those of good will who answer the invitation to the water of life and dedicate themselves to do God's will a share in this precious gospel ministry is assigned in the words: "And let anyone hearing say, 'Come!' " And as the good-will persons obediently enter this gospel ministry, God imparts his spirit to them to give them strength and ability as his gospel ministers. By persisting in this blessed ministry till the complete end comes upon the world, they share with Christ Jesus in vindicating Jehovah's name and word. For their share in this vindication all these faithful ministers gain the gift of everlasting life in the new world of God's making.—Rev. 22:17.

We are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, . . . we are speaking.—2 Cor. 2:17.

'THE WORST DISASTER IN URUGUAYAN HISTORY'

By "Awake!" correspondent in Uruguay

"THE WORST DISASTER IN THE HISTORY OF URUGUAY." "URUGUAYAN TRAGEDY COSTS MILLIONS." "YEARS REQUIRED TO FULLY RECONSTRUCT THE NATION." These were only a few of the startling headlines that held the public eye during April. All other world news faded into the background as the worst deluge in Uruguay's history literally flooded its way into the limelight.

April is usually a pleasant autumn month in Uruguay, with rainfall of about three inches, but April of 1959 was not. During the entire month Uruguay, parts of Argentina and southern Brazil were drenched day and night with more than twenty inches of rain.

Normally dry ravines and creek beds became raging, roaring rivers overflowing their banks and leaving behind a muddy trail of death and destruction. Being low, level country, Uruguay does not drain rapidly and great areas quickly became submerged by the rising waters. Communications were disrupted. Bridges were washed out. Telegraph and telephone lines were damaged by the heavy rains and winds of fifty to eighty miles an hour. As expected by most people, these forces of nature even turned a deaf ear to special religious prayers, and pious processions led by chanting, cross-bearing Catholic priests through the streets of flooded areas in a vain attempt to force the rising tides to retreat. Practically all cities and towns became completely isolated.

Amateur radio operators offered their services in the emergency and were at times the only means of communication with the stricken areas. They supplied valuable information on damages and directed plans for rescue work and aid to the flood victims.

Continued high winds and heavy rains made flying impossible and landing strips were either flooded or otherwise unfit for use in getting needed supplies to the inundated areas by plane. Nevertheless, practically all army, commercial and private planes in the country were loaded with clothing, foodstuffs and medicine, ready for the take-off at the first sign of a break in the weather.

The death toll is not yet known, but damages run into the millions of dollars. Thousands of prize beef cattle and thousands more of Uruguay's best wool-producing sheep were whisked away to their watery graves. Thousands of acres of rice, corn, beets, potatoes and other staple crops were total losses. In one warehouse alone over 11,000 tons of wheat was destroyed by floodwaters. Thus, with present food supplies very limited, and a good portion destroyed, and the new crops almost completely ruined, it does not appear that the immediate future will be very prosperous for Uruguayans.

New Records Set by Floodwaters

Some 40,000 to 50,000 persons fled from their homes and sought security on higher

ground, some with relatives and friends, but most of the unfortunate ones had to be provided with temporary quarters in schools, warehouses, barracks or buildings of any kind.

New records for floodwaters were being made in all parts of the country. At Salto the Uruguay River rose more than fifty-five feet above normal. Of greatest concern to everybody was the Rio Negro (or, Black River) passing through the center of the country, where one of the largest hydroelectric plants of South America provides power to most of the nation's homes and industries. According to official estimates, some nineteen billion tons of water fell into the Rio Negro basin in just twenty days, causing the sixty-mile-long artificial lake to rise rapidly and overflow in all directions. More than twenty cubic kilometers of water (about five cubic miles) kept pushing against the 120-foot-high, three-fourths-mile–long dam. The dam was in serious danger. It could give way any moment. It seemed that the turbine-generating equipment and thousands of inhabitants living in cities and towns below the dam would be swept into oblivion should the dam crack and release this tremendous volume of water. Indeed, all eyes were focused on the flood level of this dam, Rincón del Bonete; especially those of some 10,000 residents of the city of Paso de los Toros, situated just eight miles below the dam.

Total Evacuation as Told by Refugees

The entire population of the city of Paso de los Toros had to be evacuated in one night. From the lips of one who was forced to abandon his home and flee in the night comes an exciting and dramatic account, as related to me:

"With the continual torrential downpours the whole population of the city anxiously watched the lake's water level. The water was already high due to the heavy summer rains. It just would not stop rising. To alleviate the enormous pressure on the dam and slow down the rise of waters, all floodgates were fully opened and the turbine tunnels released all they could. This caused the lower parts of our city to be flooded, and many people were forced to move to higher ground. But the lake kept rising. Our anxiety turned into frightening alarm when the lake reached the maximum security level, and the rain kept coming.

"Hundreds of jittery citizens felt that it was high time to move out, so many trucks and wagons loaded with furniture were seen leaving the city. April 18 was a 'D-Day' (at first, *D*ecision Day; later to become *D*eparture Day) for all of us in Paso de los Toros. A crew passed through the city prepared to dynamite a section of the earth embankment near the dam to try to save the structure and the turbine generating equipment. This was a hard decision to make, since it would release enough water to do millions of dollars' worth of damage to the equipment and materials of another hydroelectric generating plant being constructed at Baygorria, some thirty miles below Rincón del Bonete. The authorities had decided on total evacuation of the city, and by means of a sound car hurrying through the streets they gave orders for everyone to leave the city immediately. Many salvaged what they could of their possessions and fled on foot, bicycle, truck, horse, bus or train. Everybody literally ran for their lives, and got away with just what they had on or could carry in their hands. Trains were already provided by the government and were waiting at the station to evacuate those who did not have other transportation. Thousands of people crowded the station platform carrying

bundles, bags, boxes, suitcases and children.

"Only one thing was on our minds—to get away from there! In general, all were grim and serious, since we had to abandon our homes and belongings to an unknown destiny. We all wondered if we would be able to return home. I left my home and furniture intact that evening, but what will I find when I return home? A house? or just a broken foundation and debris? There was no panic or disorder, as all of us knew there was no alternative but to leave. Many of our grieved companions shed bitter tears, while others just sat stunned and silently stared into space. All of us felt sure that a break in the dam above us would completely annihilate the entire city. Some of the refugees recalled the Bible sermons about the 'end of the world' that Jehovah's witnesses had presented to them at their doors and asked if this present disaster had some connection with those Bible prophecies.

"At one o'clock in the morning of April 18, one trainload of refugees chugged northward toward Chamberlain. The normal population of 250 suddenly swelled to 3,800 inhabitants, we learned later, as refugees made temporary living quarters in tents, railroad cars and other improvised shelters. Women, children and sick persons were taken first, and if there remained space, the men could also board the trains. We waited until 5 a.m. and got on a train headed south. Employees of the railroad, police, telegraph and electric plant had to remain behind at their posts after saying 'farewell' to their families. Many faces were wet with tears. That train ride was no joy ride; it was like a nightmare. The train made stops at various stations along the way and some refugees got off to stay with relatives. Of the 1,800 who left Paso de los Toros on our train, about a thousand arrived at Montevideo. The station was full of relatives, doctors and relief workers. They gave us coffee, and the children received warm milk. After caring for registration, the officials saw to it that we were taken to temporary homes in the city. They were doing an excellent job.

"On our arrival at the station in Montevideo, many charitable people eagerly waited to receive refugees in their homes, and there were not enough displaced persons to fill the rooms so generously offered by the hospitable and sympathetic folks of Montevideo.

"Some families were split, some going north and others getting on the southbound trains. However, the radio stations made their services available to help locate strayed and lost family members.

"My home town is now without an inhabitant and is completely isolated by the floodwaters. The newspapers refer to it as 'The Ghost City of Uruguay.' "

Another flood victim told of the incredible speed with which the waters rose in the city of Tacuarembó. "At eight o'clock in the evening the waters were 150 feet from our house down a gradual slope," he related. "I hurried off to find a truck to help us move out in case it should be necessary. When I returned home at 8:20, the water was already beginning to cross the sidewalk to enter my house. Seeing our plight, many willing townspeople gladly helped us and our neighbors carry out furniture and personal belongings to higher ground. By the time the last trip was made, we were wading in water knee-deep. A few hours later our house was sitting in over six feet of water. In the rush and confusion we did not know who was carrying what or where they were going with it, but a later inventory showed that not a single thing was missing or broken."

The Waters Subside

Over a half ton of dynamite was used to open a 200-foot-wide breech in the earth embankment some one and a half miles north of the dam, but the lake still kept rising. This breech had to be widened. Finally, with turbine tunnels and floodgates fully opened, water flooding out over thousands of acres bordering the lake, and about two feet of water pouring over the breast of the three-fourths-mile–wide dam and hundreds of tons per second rushing through the dynamited opening, the rising of the waters in the lake reluctantly came to a halt.

Dangers Presented by the Floodwaters

New and unseen dangers lurked underneath the high floodwaters. The lives of many were threatened by fierce reptiles and other wild life commonly found in the marshes and subtropical areas to the north. These were forced to seek new quarters along with human victims.

Floodwaters backed up sewage and refuse into the streets and houses. Sanitation was almost impossible in these areas. There arose the fear of typhus and other dreaded plagues. Vaccines were immediately flown in to these parts, and strict measures were taken to prevent a plague.

Ironically, the superabundance of water created a scarcity of water. Reservoirs were simultaneously flooded and contaminated by river water. Purifying and pumping equipment was often damaged and put out of order. However, limited amounts of fresh water from other sources were distributed to the people in tank-trucks.

The Government Intercedes

This worst disaster in history created new fears in the minds of thousands who see a bleak future and scarcities ahead. They flocked to the stores to gobble up every bit of sugar, rice, flour, salt, fuel, etc., they could purchase. Supplies rapidly diminished, and it is already impossible to purchase many items. Racketeer storekeepers also saw their opportunity to "make a killing" by raising prices to the long lines of anxious buyers. Because of this crisis, the government met in emergency session to formulate measures to maintain order. Price controls were placed on basic foodstuffs, and penalties were severe for those who charged more. Those who hid their surpluses of supplies had their hoarded stocks confiscated. The government fixed the work hours for all businesses, offices, factories, so as to cut down on consumption of electricity in Montevideo. The current is being cut off every day for several hours.

Things are slowly getting back to normal again as the floodwaters are subsiding. Most of the refugees are making plans to return home. Fortunately, the dam did not break as feared, yet more than a thousand homes in Paso de los Toros were wholly or partially destroyed.

One of the six Watch Tower missionaries who were also evacuated from their homes with thousands of other flood victims told how many people felt that the flood was a punishment from God. He took great pleasure in explaining to them that these troubles all contribute to the visible sign showing that we are living dangerously close to the end of this wicked old world and the beginning of a new world of peace and happiness, where there will be no more tears in the eyes of refugees fleeing from death, and no more floods, plagues or loss of possessions. (Rev. 21:4) No, flood disasters will never mar the natural beauty of Jehovah's new world.

A Peaceful Assembly

THE year 1959 is proving to be a momentous one for the Federation of Rhodesia and Nyasaland in Central Africa. The exit of 1958 had been blighted by tribal riots in nearby Brazzaville, one-time capital of French Equatorial Africa and now capital of one of the newborn African republics emerging from this former French colony. Now 1959 had made its troubled entrance. In early January at Leopoldville, capital of the Belgian Congo, which adjoins the territory of the Central African Federation, violence reared its ugly head. In two days of rioting more than thirty-four died in that city, with many more seriously injured and much damage done to property. A state of siege was declared. Disturbing headlines appeared in the Federation's newspapers: "Uneasiness Stalks in Riot-torn Capital."

Then, less than two months later, the same story was being repeated, this time inside the Federation, where, on February 22, organized violence erupted in Nyasaland involving supporters of the African National Congress (an African political party). Quickly the trouble grew in intensity, reaching a peak on March 3, when the governor of Nyasaland declared a state of emergency. *The Northern News* of March 4 headlined: "26 Killed in Nyasa Riots." This same paper reported a dawn swoop by security forces on leaders of the African Congress, now declared a prohibited organization in Nyasaland.

On Friday, March 12, trouble broke out in Lusaka, capital of Northern Rhodesia, where home-made "fire-bombs" (bottles filled with petrol) were thrown through some shopwindows, but no casualties were reported. March 18 *The Northern News* reported two Africans killed and two government officials injured in riots on Chilubi Island in Lake Bwangwelu in the Northern Province of Northern Rhodesia. In the meantime another political organization had been declared unlawful, this time in Northern Rhodesia, namely, the Zambia African National Congress, and a state of emergency had been declared in Southern Rhodesia.

Despite the tensions existing and the flow of extremist talk from various sides, new elections were held in Northern Rhodesia on March 20 without much incident. For the first time Africans were being

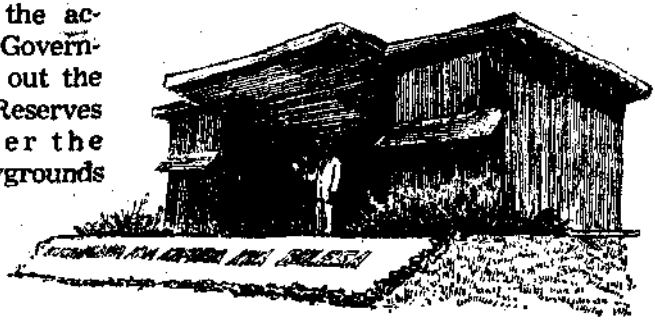
Photo by *The Northern News*, Ndola

elected, rather than appointed, to the Legislature by regular ballot at the polls. Meanwhile, though lessening somewhat in intensity, the situation continued to be tense in Nyasaland, and sporadic incidents in Northern Rhodesia showed that not all was as peaceful as could be wished for. Reports of arson, car stonings and attempted train derailments appeared in the press.

It was amid such troubled conditions as these that the president of the Watch Tower Bible and Tract Society of Pennsylvania was due to pay a visit to the Central African Federation, a visit long looked forward to by the thousands of Jehovah's witnesses living there, especially since his last visit had been as long ago as 1952. As far as Nyasaland was concerned, the emergency regulations made it impossible to hold an assembly; but in Southern and Northern Rhodesia the situation had eased sufficiently to allow assemblies to be held.

Preparations for the Assembly

The assembly in Northern Rhodesia was due to begin April 23, yet it was not until March 1 that it was possible to begin the preassembly work. A contract was entered into for the use of the Ndola Showgrounds. (Ndola is the administrative city for the Copperbelt area.) A police permit was then obtained. But between the making of the agreement to hire the Showgrounds, including the fenced-in Showgrounds proper as well as a substantial area of open space outside the Showgrounds, and the commencing of the actual work, the Government had called out the part-time Army Reserves and taken over the fenced-in Showgrounds area as a barracks. So on March 1 assembly preparations commenced in the area surrounding the Showgrounds in which were encamped the Army units.



With less than seven weeks to go, there was much to be done. Thirty-five acres under bush and high grass (up to your eyes) had to be transformed into a compact assembly area sufficient to provide two assembly arenas seating a total of 25,000, a cafeteria, refreshment stands, administrative buildings and storage buildings, not to speak of an extensive sleeping camp for some 18,000 conventioners! A convention organization was soon geared for action, and some 350 to 400 volunteer workers began to appear regularly for weekend work. The transformation and the time in which it was accomplished spoke volumes about the unity and cooperation among those within the New World society of Jehovah's witnesses and proved to be a powerful witness to the residents of Ndola.

One major construction problem was how to provide seating for 25,000 people when there was evidently insufficient time to construct seats in the usual way, either from grass, reeds or wood. The problem was solved in a unique way. A large road grader was used, and, with the blade angled as sharply as possible, furrows were plowed right across the arena area. These furrows were then given a final shaping with hand hoes and beaten down, and, before the assembly began, covered with strips of reed matting. In this way adequately comfortable seating was provided. Meanwhile a bulldozer moved a couple of large ten-foot-high anthills to the chosen site for the platform, allowing the plat-

form to be built on an elevation sufficient for all in the audience to see the speakers.

Travel and Accommodations

Long before the opening day of the convention dawned, hundreds of African Witnesses had begun their long journey from every corner of the country. Some walked for a week, others cycled for twelve days, and groups traveling from Tanganyika cycled 200 miles and then sold their precious cycles to make the remainder of the journey by bus. For the first time in Northern Rhodesia special trains carrying only Witnesses were operated, and some 5,000 traveled in this way.

The local daily newspaper took note of the orderliness of the many arriving and reported: "Hundreds of cyclists are arriving, and one man of 63 rode 163 miles. A transportation department prevents chaos. Guides meet passengers at Ndola station holding up colourful signs, like, 'Jehovah's witnesses, this way.' As followers walk to the camp cyclists keep them safely on the side of the road."—*The Northern News*, April 21, 1959.

The first building that the conventioners saw on arrival at the assembly site was a large grass shelter accommodating the Rooming Department. Here a team of African brothers were seated behind files awaiting the incoming delegates. The visitor chose which line to join by noting the alphabetical position of the name of his particular congregation. Presenting his room request form, he was advised immediately the space reserved for him in the sleeping camp. The sleeping camp had in reality been divided into a number of camps named after faithful Bible characters. Camps Gideon, Barak, etc., for the men, and Camps Ruth, Sarah, etc., for the women. Children were divided between the camps along with their parents. Time had not allowed for the construction of separate family living quarters. Some one hundred roofless dormitories constructed from poles and reed-mat walls finally housed some 19,000 delegates. Thus peaceful nights under a bright kindly moon allowed the conventioners healthful rest. It was reminiscent of the assembly conditions of the Israelites as they used to assemble before Jehovah in days of old.

Never before had the African Witnesses in Northern Rhodesia enjoyed the benefits of a fully organized cafeteria at their large assemblies. Previously families would bring their own food or purchase uncooked food at the assembly, and each family cooked for itself. This assembly provided an organized cafeteria on the same lines as at large conventions in other parts of the world. Over 20,000 cooked meals were served, consisting of corn meal, vegetables, meat and beans. "Tearooms" catered for light refreshments.

The bicycle park was a unique feature of this assembly. On an acre of ground at the entrance to the assembly site an arrangement of trellis supports provided an ideal parking site for over 3,000 cycles used by the conventioners. Some forty attendants received the cycles, issuing a ticket to each owner and tagging a duplicate ticket on the bicycle. Thus all cycles were neatly stacked, and conventioners had no fears of losing track of their precious means of travel.

Peaceful Assembly

The center of the whole assembly was the main arena with a seating capacity of 22,000 for the Cibemba-speaking Witnesses. The audience faced the tastefully decorated platform constructed of poles and reeds and set off by banks of flowers and ferns. Along the front of the platform were set into the ground two-foot-high letters reading "KULONGANA KWA KUFWAYA KWA BULESA," Cibemba for Divine Will Assembly. From this platform Presi-

dent Knorr's discourses were fed into two microphones, one for the main auditorium and the other carrying his remarks to a second arena, where they were translated into Cinyanja for an audience of about 3,000. This arrangement made it possible for the two main language groups to take in every morsel of spiritual food presented.

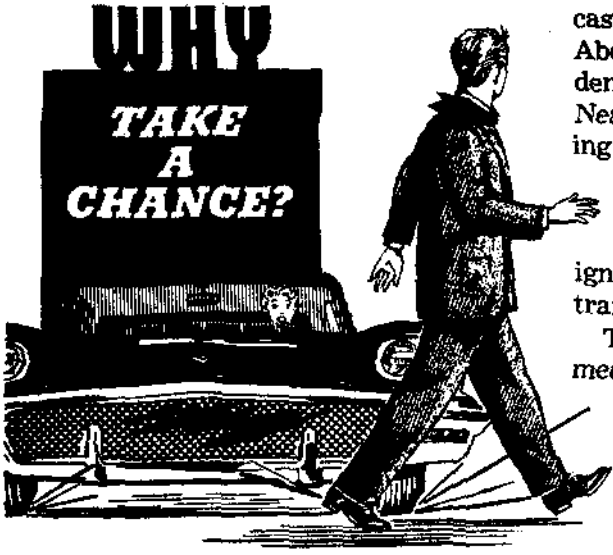
The climax of the assembly came on Sunday, April 26, when the president presented the public talk "A Paradise Earth Through God's Kingdom," which was enthusiastically received by 30,434 persons! While this large African audience was enjoying such a fine assembly, a smaller assembly entirely in English was being held to serve principally the European witnesses of Jehovah. Here the peak attendance was 405, over 25 percent more than the previous peak attendance for such a gathering, and an evidence that all sections of the people of Northern Rhodesia were being reached with the good news of the Kingdom. The program for both assemblies included a baptism service, and a total of 422 persons presented themselves for complete immersion in water in symbol of their dedication to do the will of Jehovah God.

So it was that while the peoples of Central Africa were tense and anxious at the troubled conditions around them, a peaceful assembly of more than 30,000 of Jehovah's witnesses was held without incident. After reporting that more than 20,000 had attended the second day of the assembly, *The Northern News* in its issue of April 25 went on to comment: "No uniformed police have so far attended the gatherings, though a few African detectives have mingled with the crowds." It was apparent that the law-enforcement bodies understood from past experience that Jehovah's witnesses knew how to conduct themselves in a peaceable and law-abiding manner. Further recognizing this, this same paper, in an editorial on April 24, stated, among other things: "The immense gathering of Jehovah's witnesses now taking place near Ndola is evidence of the remarkable appeal this Christian organization has for Africans. The witnesses are linked with the Watch Tower Society . . . and from all accounts those areas in which Jehovah's witnesses are strongest among Africans are now areas more trouble-free than the average. Certainly they have been active against agitators, witchcraft, drunkenness and violence of any kind. A close study of the Bible is encouraged." After attempting in this editorial to find a basis for the strong appeal of Jehovah's witnesses, the editor ended his comment with this paragraph: "Whatever the reason, the mounting strength of the movement is a fact, and though many disagree with its interpretations, its teachings are based on the Bible, and any powerful Christian movement is surely an influence for the good among Africans."

How pleasant it was to see this happy assembly, like a smile on the troubled face of Africa, and how strengthening to witness such evidence of the great ingathering now being accomplished by Jehovah God in preparation for the grandest assembly of people of all nations, kindreds and tongues in peace and security in a new earthly paradise under the kingdom of his Son, Christ Jesus!

READ THE NEXT ISSUE

- Will nuclear warfare spell the end of modern civilization if not also man? What is man's hope? Read the answer in "Is It 'Closing Time' for the Human Race?"
- An issue of religious freedom and right of parents to teach their children was recently heard before the Philippine Supreme Court. "Universal Rights vs. Police Power" tells how legal counsel from world headquarters of Jehovah's witnesses presented the case.
- The clock turns back to medieval days in Iberian religious pageants. Read about it in "Devout Spain Observes Holy Week."



LIFE is short enough without gambling it away by taking foolish chances. Any risk that involves a person's life is stupid to take or even to suggest. And the one who takes such a risk is a fool indeed.

Such expressions as "take a chance," "nothing ventured, nothing gained," "don't be a square, try anything once," and "safety is for the other fellow" suggest some of the attitudes that are associated with reckless living. To a great extent you find persons with such views jaywalking, ignoring danger signals, speeding through stop streets, swimming in dangerous waters, disregarding no-smoking signs, boating without life preservers, etc. Generally, they are show-offs. They want to outdo, outshine and outperform everyone else. Not all are of this mentality, but a good many are. There are those who just do not think it can happen to them or they do not think at all. Both kinds usually sooner or later meet up with disaster.

Chance-takers are plentiful and of a great variety. Take the pedestrian for an example. In the United States pedestrian casualties run about 250,000 every year. About 50 percent of those killed in accidents are more than forty-nine years old. Nearly two of every five have been drinking, and 95 percent of the pedestrians killed are nondrivers. Despite all the warnings to "cross on the green and not in between," many older people persist in ignoring the warnings and crossing against traffic signals and jaywalk at will.

The high proportion of aged victims means they cannot afford to take such chances. Their reflexes, vision and hearing are not the same. The fact that 95 percent of the pedestrians killed are nondrivers suggests that people who do not drive do not appreciate how difficult it is to stop an automobile. Also, older pedestrians may have trouble determining the rate of speed of the oncoming traffic. To them a car appears far away, but in reality it takes only a second or two to cover the distance. Older people cannot scamper across streets and dodge traffic as they used to. In New York city 42 percent of the traffic accidents involved pedestrians, and 70 percent of the victims were killed. The high death rate is because the pedestrian is unprotected and often suffers more serious injuries. Never count on an automobile to stop in time. The driver may react instantly, but it takes time for the car to respond. Then again, what if the brakes fail? Suppose you have not allowed the driver distance enough to stop the car, what then? Remember, the driver is completely at the mercy of the momentum of his car. Why take that chance?

Sleepy drivers are also chance-takers. More sideswipes, head-on collisions, and off-the-highway crashes with bridge abutments and telephone poles have been caused by sleepy drivers than perhaps for any other reason. You are taking a big

chance if you drive when you are sleepy. Rubbing the back of the neck is no cure. It is a warning that you should stop and sleep before moving on. If you insist on driving on, remember you are risking not only your own life but the lives of your passengers and the lives of others on the highway. Is anything worth that chance?

Power and Gasoline

Youth especially is thrilled by the feel of power. Some automobiles generate from 100 to 325 horsepower. A hundred-horsepower engine can lift a thousand tons! With the simple touch of your foot you cause the engine to generate enough power to lift dozens of houses off the ground. Treat such power with respect, because it can easily destroy you. In an automobile it can take you swiftly up a hill, but it does not give you the right to pass on a hill or power your way through red lights. Powerful automobiles in car graveyards testify against such a practice. Do not chance it.

When you tell the gas station attendant, "Fill it up, please," how much thought do you give to what goes into the tank? Do you realize that you have told him to fill your tank with high explosive, because that is what gasoline is? According to J. J. Floherty, gas "is three times more powerful than TNT, six times more powerful than nitroglycerine, eight and a half times more powerful than dynamite and nineteen times more deadly than blasting powder." It is fortunate for us that gas is more stable than these explosives. A five-gallon can of gasoline will not explode, but if the gasoline is poured out and the empty can becomes filled with air, that mixture is as deadly as a good-sized bomb. Do not take a chance by smoking a cigarette or lighting a match when you are near gasoline; you may not live to tell about it. On April 16, 1959, the New York *Times* reported: "Four died here last night in a flash fire. . . . The fire was believed to have started when a man attempted to feed gasoline into a truck while he was smoking." There was a violent blast and a fire that resulted in lives lost and extensive property damage. Do not take a chance with gasoline. It can destroy you.

Workers Take Chances

Life may be more convenient and perhaps more comfortable today than it was a hundred years ago, but in many respects it is far more dangerous. There are some 14,000 industrial workers who are killed and 1,850,000 who are injured in on-the-job accidents yearly in the United States. Men and women taking foolish chances are responsible for a goodly number of these. Instruction sheets may state specifically that the motor should be stopped before the machine is oiled, but this means minutes lost. So the worker decides to oil the machine while it is running. The oil rag gets caught in the moving gear and yanks the man's hand into the machine and nips it off at the elbow. The machine is shut down. Priceless time and an irreplaceable arm are lost. Rushing to meet quotas has caused others to remove safety guards on machines. Production rises. Then one day it happens—a life is lost. No one will say it was worth taking that chance. Better be safe than sorry. Leave safety guards on.

Youths Take Chances

"Children may dare. Drivers beware," is a slogan of the National Safety Council. Accidents kill or cripple over 30,000 children in the United States every year. Children and young people will attempt to perform feats beyond their ability, which means they will take chances. They take their new bicycle in the traffic jungle be-

fore they understand traffic rules. They swim out beyond their endurance. They toy with firearms before they understand the danger of them. Youth is impulsive. It must be watched.

A bicycle is a lot of fun, but it is no match when it comes bumper to bumper with a two-ton automobile. So do not take a chance by riding in traffic before you learn all the traffic regulations and obey them. Hanging onto trucks for an easy ride is a shortcut to the graveyard. Riding your bicycle at night without lights and a rear reflector is taking a chance of being struck by a car.

Of the millions of persons who frequent the beaches each summer, less than 10 percent swim skillfully. Children under fifteen form a third or more of the some 7,500 persons who drown annually in the United States. Nearly seven eighths of the victims are boys. Never take a chance by swimming alone. You may be a good swimmer, but there are too many things that can happen in the water that can cost you your life. Respect water, but never trust it. It may be as gentle as a lamb one moment and as deadly as a wolf the next. If you cannot swim, then do not venture into water more than waist deep. If you are a good swimmer, do not get the idea that you are a long-distance champion. Swimmers make up the majority of those who drown yearly. Cold, choppy waters have a way of tiring one out in a hurry. As for tire tubes, 90 percent of them are defective. Even a good tube may develop a leaky valve when you are out in the deep; then what? Water wings and other gadgets that are supposed to help a person learn to swim are really hindrances, because they give one a sense of false security. Swimming in daylight is dangerous enough. As for night swimming, it is safer to leave it to the fishes.

Boating is most enjoyable, but if you do not know how to swim, stay out of small boats. Anybody who puts out alone in a sailboat without knowing how to sail is plumb crazy. Water conditions can change in a matter of minutes. The bones of some of the best sailors and some of the finest sailing vessels lie at the bottom of the sea, testifying to the treacherousness of the winds and the waves. Whether you know how to swim or not, wear a life preserver when you enter a small boat. Do not go far from shore in a small craft without a can to bail out water, or a set of oars, an anchor and a tow rope. You are taking a big chance if you do.

A canoe can be a treacherous craft. It takes a steady hand and a cool head to keep it right side up in a pinch. To change seats in a rowboat is tricky business, but to change seats in a canoe means swim or sink. Why take such chances? Most of them are very costly.

Rescue work is very dangerous business. Many a good swimmer has lost his life in the attempt to rescue someone. Never take the chance of approaching a drowning man without having something for him to grasp and hold tight. Throw out a towel, a piece of wood or a rope, even your own bathing suit, so that he can grip one end, but do not come near him, unless, of course, you are a professional swimmer, schooled in the art of lifesaving. Otherwise, the drowning man may get hold of you and pull you down with him.

Fire and Firearms

There is nothing wrong with having a picnic in the woods, but many of them end in disaster. Picnikers may leave behind fires, thinking that they will die of their own accord. Instead, a breeze carries a live spark into tinder-dry underbrush and a forest fire is under way. A cigarette butt

carelessly flung aside may turn a whole countryside into an inferno. Smokers should always make sure their cigarettes are out before they discard them. Bury them in the dirt or, better still, take them with you and throw them away after you have left the danger zone. As for picnic fires, bury them in dirt, then sprinkle the dirt with water. Do not take a chance on fires' going out on their own.

As for firearms, a loaded gun is always dangerous, even in the hands of an expert. A .22 rifle is not a toy. It is a dangerous weapon that can kill within a mile. To bring a shotgun or a rifle into a camp or home without breaking it and unloading the cartridges is just one step short of homicide. Do not put too much trust in safety catches. The slightest vibration can jar some of them loose. Never point a gun at a person. It is dangerous and has cost many lives. Rifles and revolvers should never be in reach of small children. Even if unloaded they are still dangerous if the child knows where the ammunition is.

A farmer tells of the time when he emptied his shotgun and set it down while he went to feed the cows. His son inserted a shell and began to play with the shotgun. When he heard his father coming, not having time to empty the gun, he set it down and hid. He was afraid to be caught playing with the shotgun. But the father picked up the shotgun and playingly aimed it at the horses and cows in the barn, thinking, of course, the weapon was empty. While aiming at a horse and about to pull the trigger, a chicken ran across the barnyard cackling. The farmer swung the gun around, aimed at the hen instead and pulled the trigger. He was expecting to hear a click, but there was a bang! Feathers were everywhere. The chicken was dead. But it just as easily could have been his prize horse or cow. The farmer had reason to believe the shotgun was empty, but it was not, which proves it is sheer idiocy to point guns at things you do not intend to kill.

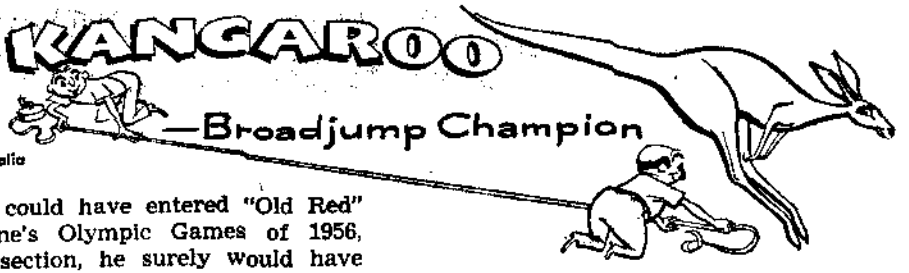
Chance-Takers Are Procrastinators

The willingness to take a chance is sometimes reflected in the habit of procrastinating. For example, a motorist realizes that his brakes are not holding properly and he intends to have them tightened at the first chance he gets, but until that time he will take a chance with his brakes as bad as they are. Too often accidents come first and necessary repairs are not made in time to prevent damage. A housewife tells her husband about the bad chimney. He intends to fix it, but keeps putting it off. The house may catch fire first. The same may be true of bad steps and stairways. They need fixing, but nothing may be done about it until someone breaks a leg or an arm. Mr. Vacationer knows too much sun is dangerous, but he will stay another ten minutes. The next day he cannot move. He is the color of a boiled lobster. About 25 percent of the severe sunburns prove fatal.

A news report told of Mrs. Paul Jones, 28, who was going to have her waist-long hair cut any day, but just did not get around to it. Monday she bent over her washing machine in her apartment. "Her hair was caught in the wringer and pulled through the rollers. A fuse blew—but too late. Mrs. Jones had died of head injuries and loss of blood. The body was discovered by her husband, a barber, when he came home from work. 'She was meaning to get her hair cut,' Mr. Jones told the police." Do not put off until tomorrow what should be done today. If your life or happiness is involved, then do not take chances.

Whether you are walking, driving, cycling, swimming, boating, whatever you are doing, use good sense. Why take a chance? It may mean your life.

The KANGAROO —Broadjump Champion



By "Awake!" correspondent in Australia

IF Australia could have entered "Old Red" in Melbourne's Olympic Games of 1956, broadjump section, he surely would have won a gold medal.

"Old Red" is one of the largest species of kangaroo, the jumping-jack animal peculiar to the land "down under," who in one mighty leap can cover up to thirty feet. In motion, the kangaroo is like a rocket-propelled projectile with the source of power the great steel-sprung hind legs, while the tail is used as a stabilizer during flight. The forepaws, like hands, are held close to the body while the 'roo is in fast motion, and are brought into use only when the animal is in slow motion or feeding.

Seen for the first time by Captain Cook in 1770, the kangaroo is so singularly Australian that with the emu he graces the coat of arms of this country and he also appears on much of the coin and paper money of the land.

Over one hundred and fifty species of these grass-eating marsupials (pouched animals) are in existence, and their territory extends from forest land and hilly country to open plains and desert. In size they range from midget kangaroo-rat of a few inches high to the eight-foot-high plain dweller, while colors are from mousey gray to dull red.

One species is a rock wallaby, which can compete with a mountain goat for climbing. Indeed, he can outclimb even the mountain goat, for he needs just a toe hold as a springboard, and by leaping from wall to wall he can scale almost perpendicular close-walled gorges with ease and speed.

An "old man" 'roo of the plain-dwelling species can weigh up to two hundred pounds and can reach a speed of thirty miles an hour —sufficiently fast enough to outstrip most of his enemies. When pursued by his enemies, which in the main are wild dogs (dingoes), he sometimes shows no sense at all and will panic, dash right into a fence and scrape all the hair off his face and in terror exhaust himself and fall easy victim to his enemies, when he could have leaped the fence with ease. Sometimes, however, he gives the lie to being stupid, because it has been reported he will wade into a pool of water, calmly wait for his opponent, seize him and hold him under water until he drowns.

Traveling side-show entertainers sometimes feature the kangaroos as boxers. In the ring old man 'roo has a Sunday punch that bears close watching. Suddenly he will sit on his tail, lift his powerful hind leg and rake his opponent from neck to knee with his daggerlike toenails. Fortunately these toenails are protected or removed, or else a man would have to wear a suit of armor for protection.

One thing about a kangaroo that has been the subject of much conjecture is just how "joey," the affectionate name given to the baby kangaroo, is born. Tiny Joey is only an inch long, and the belief was held for many years that he was born in the pouch. Then it was found that such was not the case. And here is one of the remarkable examples of animal instinct, the force God planted in animal creatures.

At birth, Joey, one inch long, naked, blind, ears hardly visible, and back feet just buds, has large forelimbs with well-developed claws. He needs these because he has to make his way from cloaca to pouch by a hand-over-hand climb through the fur of his mother's belly. His mother helps by licking a track for him to follow. Then Joey fastens on to the teat, his source of life for the next few months, and, like "Topsy," he just grows! When he becomes so large that he cannot fit comfortably into the pouch any more, Mamma Kangaroo cuffs him off and makes him fend for himself.

Being grass eaters, the kangaroos compete with sheep for pasture, and at times are so prolific that a farmer may be grazing more 'roos than sheep. Open hunting seasons are declared for a limited time and many are exterminated. Kangaroo skins are exported, but the industry is not as profitable as it was in the war years.

A DATE WITH Tunisia

BY "AWAKE!" CORRESPONDENT IN FRANCE

THE last time you ate some succulent, sticky dates, as likely as not your eyes fell on the colorful label of the box, probably showing a group of graceful palms against a background of sand dunes, atop which sat a solitary Arab astride a dromedary. And as you swallowed those sugary tidbits, perhaps your mind conjured up pictures of a balmy night in the desert. Words like "Sahara" and "oasis" flashed through your thoughts, your imagination ran wild; you were there!

You felt a bit scared of the solitary Arab, so you hurried back across the dunes to your friends waiting for you at the center of the oasis. You could feel the sand in your shoes; in fact, tired of emptying it out, you decided to walk barefooted and were surprised to find how warm the sand still was in comparison with the night air, now quite cool. You slipped your sweater across your shoulders and, so doing, noticed the Arab was still watching you. You quickened your pace when, suddenly . . .

"Oh! The dates are finished! What a pity!" But before throwing the empty box away, you may have glanced again at the label that had set you traveling on the wings of your thoughts. You sighed, and mused: "Well, I can dream, can't I?" You noticed three words printed on the label: "Product of Tunisia." "Be nice to go there some day," you thought.

Well, why don't you? Why don't you keep that imaginary date you once made with Tunisia? Let me help you to get better acquainted with that fascinating land.

Geography, Climate and Economic Resources

If you take a map of Africa, you will notice a sizable chunk of land is missing about halfway along the north coast. Tunisia occupies the entire western side of this great rectangular gap. Or, put another way, if the Italian "boot" kicked the Sicilian "football" it would land fair and square in Tunisia, just 150 kilometers away.

In terms of African dimensions, Tunisia is a small country, about the same size as New York state or three times the size of Switzerland. Apart from Algeria to the west and Libya to the east, it is cut off from the rest of the world by two great seas, one of water (the Mediterranean) and the other of sand (the Sahara). But whereas the former is bound by the divine command, "This far you may come and no farther," the latter, three times as big as the Mediterranean, has overlapped into Tunisian territory and occupies about one third of it. Only constant vigilance prevents it from creeping up still farther. —Job 38:11.

This unique situation, 'twixt desert and sea, has been a determining factor in the climate, the history and even the peopling of Tunisia. For whether they be winds, invading armies or immigrants, they all have flowed in across either the sea or the desert.

Geographically, Tunisia can be divided into three main regions: the mountainous area of the north (the Tell) and the adjoining coastal plain (the Sahel); the cen-

tral semiarid region (the Steppe); and the southern desert (part of the Sahara). The Tell receives a fairly abundant rainfall and lends itself to all-year cultivation. Its mountain slopes are covered with cork-oak forests and one of its mountain resorts, Aïn-Draham, can even boast of a yearly snowy season—lasting all of ten days!

The moist northwest winds lose their moisture over the Tell and become dry by the time they reach the Steppe, blowing down from the mountains somewhat like the Swiss foehn. However, northeast winds coming in from the Mediterranean bring light rains to the prosperous Sahel coastal region and penetrate into the Steppe, making possible the cultivation of alfa grass and certain trees.

To be feared is the hot, dry, southwest wind from the Sahara. This wind, called the sirocco, sometimes sweeps up as far as the north coast, raising the temperature suddenly to as high as 30° Centigrade (86° Fahrenheit) in winter and 50° C. (122° F.) in summer. Otherwise, the temperature in the coastal areas, where most of the people live, rarely descends below 6° C. (c. 43° F.) in winter or rises above 30° C. (86° F.) in summer. So the climate can be summed up as being of the healthy, Mediterranean type in the north and the east, and Saharan in the south.

Two distinctive features of the Tunisian scene, particularly in the south, are the wadies and the chotts. A wadi is a stream or a river that flows through the desert. On a map most rivers seem to start nowhere but they always get somewhere, ending either in another river, a lake or the sea. But wadies are different. Not only do they start nowhere, but many of them get nowhere! Most of them never reach the sea, evaporating beforehand or seeping down into underground lakes. They become active again only after heavy rains.

Some of them, however, make it as far as a chott. A chott is a low-lying saline lake, often dried up. When the water evaporates, it leaves a crust of salt covering a lake of mud. The largest saline lake in Tunisia is the Chott El-Djérid (chott of the date palms), which covers several hundred square kilometers.

You will have gathered from the foregoing that one of Tunisia's biggest problems is water supply. Irrigation has been practiced in Tunisia from the earliest times, with more or less efficiency, depending on the degree of civilization of the successive waves of invaders. Never has it been practiced with more zeal and efficiency than under the present regime.

The economic resources of Tunisia are mainly agricultural, consisting principally of alfa grass, wheat, barley, olives (26,000,000 trees!), dates, citrus fruits, almonds and grapes. Forestry also plays its part, the two main species being the cork oak and the zéen oak, the latter providing wood for railway ties or sleepers. The country's livestock includes, in order of importance, sheep, goats, cattle, camels, donkeys, horses, mules and a few pigs (Moslems do not eat pork).

Not to be neglected in the Tunisian economy is the fishing industry. The 1,200 kilometers of coast line provide ample opportunity for many types of fishing, the main catches being tunny fish, sardines, anchovies, mullets, whitings and lobsters. Sponge fishing is also done and even coral fishing. These different types of fishing keep some 13,000 Tunisians busy.

The mining industry is also quite active in Tunisia, the main products being phosphate of lime (yearly production of 2,000,000 tons), iron ore (one million tons a year) and smaller quantities of lead and zinc. Rock salt and kitchen salt are also produced in fairly large quantities. Up until now, most of these mining products have been exported unprocessed.

You will have noticed that coal was not mentioned among the mining products. Coal is one of the main deficiencies in the Tunisian economy, the only coal discovered up until now being a poor-quality lignite. This, as well as irrigation needs, has prompted the progressive-minded Tunisian government to accelerate the program of dam-building. The electric power supplied will permit the development of more processing industries.

The People and Their History

The oldest inhabitants of what is now Tunisia are the Berbers, reputedly of Hamitic descent. They led a seminomadic life, occupying particularly the hinterland of North Africa. About a thousand years before the Christian era, that is, at about the same time Phoenician King Hiram of Tyre was supplying wood to David and Solomon for Jerusalem's palace and temple, ships from Tyre began putting in to the natural ports along the North African coast. The Phoenicians set up trading posts, and gradually these grew into townships. Two of the more important ones were Utica and Kart-Hadach, on the northern coast of Tunisia, then known as Libyphoenicia.

More and more Phoenicians came to settle along that coast, particularly at Kart-Hadach, which developed into a great city called Carthage. By the seventh century B.C. Carthage had become a maritime power in its own right and gradually it became even more powerful than its motherland, Tyre. Some historians say that at the summit of its power, Carthage had a population of 800,000, and its ships plied not only the Mediterranean but even the eastern Atlantic.

Carthage was so powerful that it became a menace for the rising Roman world power. This led to a long period of hostilities between Rome and Carthage, known as the Punic Wars. They ended in the overthrow of Carthage as a maritime power and in the complete destruction of the city in 146 B.C.

Many of the Phoenicians were Baal worshipers. According to *The Westminster Dictionary of the Bible*, the names of the famous Carthaginian leaders Hannibal and Hasdrubal mean, respectively, "the grace of Baal" and "a help is Baal." Little help was Baal to Carthage!

After the Punic Wars, the pagan Phoenicians were replaced in Libyphoenicia by the pagan Romans and later by so-called Christian Romans. The Romans penetrated deeper into the hinterland than the Phoenicians had done and tried to subjugate the Berber princes, but they never really succeeded in doing this, so that the same situation persisted as at the time of the Phoenicians: a highly-developed civilization in the north and on the coast and primitive seminomadic civilization in the center and the south.

The Romans rebuilt Carthage and it became a center of apostate Christianity. Tertullian was born there, "Saint" Cyprian was at one time its bishop and it was there, in A.D. 397, that Catholic "Saint" Augustine had the Council of Carthage adopt his proposal to include the apocryphal books in the canon of the Bible.

Rome dominated Tunisia for about seven centuries. By then, the Libyphoenicia of the Phoenicians had come to be called Africa. Strange to say, this name did not stick for Tunisia itself, but it came to be adopted for the entire continent. The present-day Tunisians are very proud of that fact.

In the fifth century of the Christian era little "Africa" was overrun by the Vandals, and in A.D. 534 it became a part of the Byzantine empire. These successive invasions brought with them immigrants who settled down, and thus the population in

the coastal regions became quite mixed. But the native Berbers continued to occupy the center and the south throughout this entire period.

Then, in the seventh century, a new factor appeared that was to change completely the face of "Africa," namely, the beginning of a series of Arab invasions, and with them the introduction of Islam. That the "Christianity" introduced into North Africa by the Romans was apostate is clear from the ease with which the Arabs converted the inhabitants to Islam. A.D. 666 they founded Kairouan as a center of Moslem worship, and this city soon replaced Carthage as a spiritual hub. In 698 the Arabs occupied and destroyed Byzantine Carthage. Like many other ancient cities, it never rose again from its ruins.

Unlike the previous invaders, the Arabs, coming across the Egyptian and Lybian deserts, occupied not only the coastal regions of little "Africa" but penetrated into the desert areas of the south and the center. And whereas the other invaders had not succeeded in absorbing the original Berber stock, many Arab tribes intermingled with the Berber tribes and began to convert them to Islam and to teach them the Arabic language. The country again changed its name. Abandoning "Africa," it became the "Ifriquia" of the Arabs.

The Arab invasions continued until the end of the tenth century. By that time the country had lost practically all trace of the Phoenician, Roman and Byzantine cultures and had become definitely Arabian in customs, language and religion. During this period, another important development had occurred. Shortly after the destruction of Carthage, a small fortified town just seventeen kilometers to the southwest began to grow. The Phoenicians had called it Tynes, then it became known as Thunes, and finally Tunis. By A.D. 1060 it had become the capital of Ifriquia, and over the years it grew in size and importance, until the whole country finally became known no longer as Ifriquia, but as Tunisia.

A Look at Modern Tunisia

From the sixteenth century on Tunisia came under the influence successively of the Spanish, the Turks (who governed through a local ruler called the "Bey") and, more recently, the French. But these more recent protectorates, although each leaving their mark, failed to make Tunisia anything but Arabic.

On March 20, 1956, Tunisia gained its independence, and on July 25, 1957, a republic was proclaimed under the presidency of the man that *Time* called "probably the ablest and most farsighted North African political leader"—Habib Bourguiba. A constituent assembly has been formed and a constitution is being prepared.

Tunisia is now a modern Arab state, with a population of 3,850,000 people, most of them Arabic-speaking Moslems. There is a European population of about 150,000, the majority being French and Italians. There are also about 45,000 Jews in Tunisia. The indigenous population is increasing rapidly, which accounts for the amazing fact that more than half the inhabitants are less than twenty years old!

This young republic is faced with a king-size task of building schools, training teachers and finding jobs for all these young Tunisians. Unemployment is high, which means that if a qualified Tunisian is available for a job, he gets it, which is only as it should be. But many foreign technicians, engineers and teachers are required to meet the nation's needs.

A European or an American who has a Tunisian government-approved work contract soon finds himself quite at home in

Tunisia. A European-type apartment, with three rooms, kitchen and bathroom, can be had for the equivalent of thirty to forty dollars a month.

Schooling is free, but materials and books are at the expense of the parents. The local schooling is, of course, done in Arabic, but excellent French-language schools exist in the larger cities such as Tunis, Bizerte, Sousse and Sfax.

Food presents no problems to the European or American housewife living in Tunisia, with such an abundance of luscious fruits and vegetables, as well as the usual meats, all these at prices lower than in France or the U.S.A. To start with she seeks only those types of food she is familiar with, but soon she learns that Tunisia has its own delicious cuisine and she learns how to cook savory *couscous* (semolina, meat, vegetables and a hot pepper sauce—very easily digested provided you do not drink during the meal), *chakchouka* (vegetables and soft-boiled eggs prepared with olive oil), *méchoui* (lamb roasted with spices), etc. She might even dare to replace the typical pot of mustard with the Tunisian *ahrissa* pot (a mixture of red peppers, garlic and salt)—but not if there is a meeting to attend that night!

Speaking of meetings, since 1953 Jehovah's witnesses have held Bible studies and carried on their Christian work in Tunisia. There are now forty Witnesses in this land, but there would be more than double this number if many of those brought to a knowledge of the truth in Tunisia had not moved to other lands. Meetings are now held in Tunis and in Bizerte, and good work has also been done in Sfax. Needless to say, the field is great and the laborers too few.

The Tunisian Witnesses would be delighted to see you if ever you decide to spend your vacation in Tunisia. The Tunisian government is encouraging the tourist trade, and good, clean, comfortable hotels are available, as well as organized tours throughout the country, at reasonable prices. If you are American, German or Swiss, you can visit Tunisia for four months with just a valid passport (no visa), and Belgians, Canadians, Scandinavians, the Dutch and the British can do the same for three months. If you want to take up work in Tunisia, you need to obtain a work permit and visa through your nearest Tunisian embassy.

Tens of thousands of foreign tourists now visit Tunisia each year. They are fascinated by the Arab architecture in the towns, with their minaret-topped mosques, fortified palaces called *kasbahs*, picturesque Arab quarter called the *Medina* (which makes the modern European quarter, with its long, straight streets, seem quite monotonous) and, above all, the markets, called *souks*. The latter are a wonder straight out of an "Arabian Nights" tale.

The tourists are amazed at the numerous, well-preserved ruins dating back to the Phoenician and Roman civilizations (temples, theaters, amphitheaters, colonnades, triumphal arches, etc.). When tired of sight-seeing, they relax in one of Tunisia's many Mediterranean resorts, there to delight in the azure-colored skies and sea. And if they choose to visit Hammamet, not far from Tunis, they may have the delightful experience of swimming in the sea while breathing in orange-blossom-perfumed air, for the orange and lemon plantations go right down to the seashore.

And, of course, not to be neglected in a visit to Tunisia are the enchanting oases of the south, with their sand dunes, date palm trees, and solitary Arabs on dromedaries—remember? So what about keeping that date with Tunisia?

The Snail's Way

THE snail is one of the more fortunate of nature's creatures. It carries its house on its back and thereby nullifies the housing shortage. It makes its own roads by glandular excretion, thus escaping costly construction. It takes its time when traveling and so seems never to suffer from shattered nerves. Though the snail is no pacemaker, it usually gets where it wants to go.

¶ The word "hurry" might not be inappropriate, however, when it is a snail's dinnertime. Strong-smelling food does something to a snail. Mr. Snail's sense of smell is believed to be located mainly in the tentacles. When, after searching movements of the tentacles, food is smelled, the snail makes his way regardless of big obstacles.

¶ One experimenter reports finding a snail on a pot containing a plant. This pot was on a balcony. So the man threw the snail to the ground, a distance of about twenty feet. The next day the snail was found on the same pot.

¶ When homing, snails show the same kind of persistence. "From a distance of 30 feet, certainly, and possibly more," says Maurice Burton, "marked snails will return to the exact spot from which they were removed. If need be, they will climb fences or walls to make the return, in a direct line, even over a route they have probably never used before."

¶ So a snail travels. In traveling it may not really be the slowest creature. An experiment made on a plexiglass treadmill at the University of Maryland showed that a snail plodded twenty-two feet in just eleven hours and thirty minutes; the snail did not even stop to catch its breath!

¶ To facilitate traveling the snail builds its own roads. As it plods along it secretes from a gland near its head a moist mucus. This forms a protective layer. So the snail oozes along on this silvery road built by the snail itself. This road-building function serves the snail in a valuable way: It prevents dust and sand particles from sticking to the snail's foot, and it protects the snail from discomforting acids of the soil.

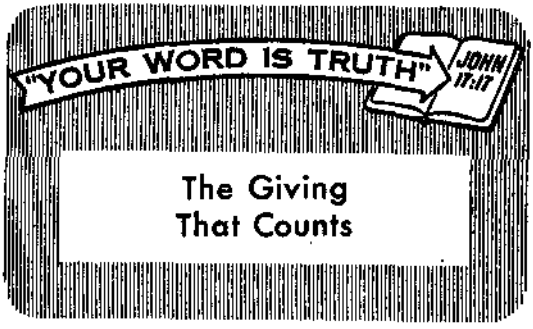
¶ Snails are found everywhere. Some live on land. In the moist jungles some snails climb trees. Many live in rivers and lakes. The greatest number of snails live in the ocean.

¶ The snail's portable home, its shell, comes in various sizes and colors and is often used by man for ornamental purposes. The shells may be a small pea size or they may be as much as two feet in length. The green snail from the Indian Ocean is four or five inches long. The shell is green outside and pinkish or pearly inside. Above the opening the shell spreads to resemble an East Indian turban. Another shell used for ornamental purposes is that belonging to the finger snail. This Indian Ocean finger snail is so called because of the six or seven long, fingerlike processes on the outer lip of its shell.

¶ Snails are usually viewed as harmless creatures. But some snails bite. These villains are sea dwellers. The Smithsonian volume *Shelled Creatures* says: "That snails' teeth may carry poison glands will probably surprise most inhabitants of northern countries, for the family which is thus distinguished is confined to tropical seas."

¶ Though some persons view snails as villains, especially oyster fishermen, epicures view them as delicacies. The subject of edible snails thrills the taste buds of many persons. In France 600,000,000 snails, it is estimated, are cooked in a dozen different ways each year. Eating snails is largely a matter of the culture in which one lives.

¶ Commenting on snail gastronomics in France, Britain's *Manchester Guardian Weekly* recently said: "British tourists in France marvel, with a shudder, at the snailmanship of the native gourmet who will hold the Thing between the thumb and finger of his left hand. Then with his right hand he will excavate the snail from its shell with a deftly wielded pastry-fork, and 'plup' it will go into his mouth. Finally there is the ritual of holding the shell to the lips and imbibing the rich sauce."



The Giving That Counts

EVERY year hundreds of millions of dollars are contributed by the public to what are termed reputable, legitimate and worthy charities, many of which are sponsored by religious organizations. People want to know why it is that Jehovah's witnesses do not build orphanages and contribute to charities, as various Protestant and Catholic organizations do? They want to know if charity-giving is a Christian's obligation and, if it is, why Jehovah's witnesses do not give to these charities.

No Christian will doubt that Almighty God is the best example of one that gives gifts. In fact, "every good gift and every perfect present is from above." (Jas. 1:17) Even in man's continued sinful and wicked state, he still continues to enjoy many blessings from God's merciful hand. We are all completely dependent on Him for the air we breathe, the sunshine, rain, soil, fertile seed and all other things essential for life. Jehovah is truly a great Giver of gifts.—Ps. 145:15-17; Matt. 5:45.

God has always been interested in helping the poor. Under the Mosaic law arrangement, Jehovah made definite provisions for the care of the needy, not only of those who were Israelites but also the poor among the temporary residents in the land, including widows and orphans and those who were victims of old age and sickness. At harvesttime, by special command from God, the corners of the grain fields were to be left for the poor. Also, the gleanings of the vineyards and of the olive trees belonged to the poor and needy. Every third year a tenth or tithe of all the crops was to be devoted to the care of orphans and widows and those in need. And then every seven years, when the land was not to be sown or cultivated, the produce that grew of its own accord was for the needs of the poor. God also gave laws for the care and protection of the poor.

It is true that Christians are not bound by the Mosaic law, yet the principle of showing liberality and helpful assistance to the unfortunate and oppressed is carried over into the Christian system of things. Neither Jesus nor his apostles pushed the poor aside to make way for the rich. The needy, the orphans, the widows and the poor were to be helped in every way possible. "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." (Jas. 1:27) Paul wrote to Timothy: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." —1 Tim. 5:8.

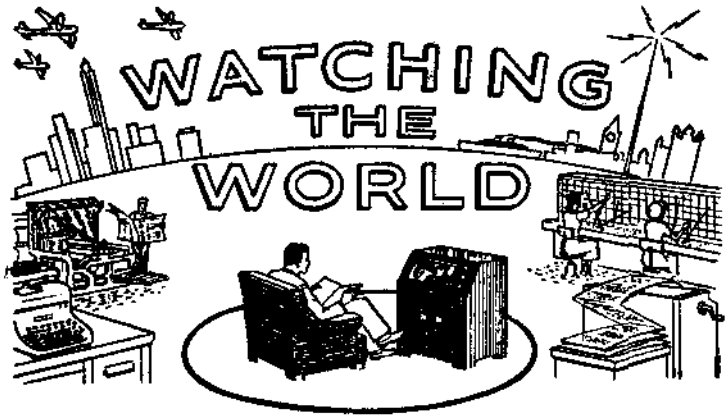
Christianity inculcates love and benevolence and directs that every man should take care of his family. True religion is not merely the giving of something for relief of distress, which those practicing a false religion could do without pure motives. Clean and undefiled religion means to visit the orphans and widows, take the oversight of them, take care of them. Those who practice such worship go to their houses, and speak to their hearts; they relieve their wants, sympathize with them in their distresses, instruct them in the divine Word, and recommend them to God. And all this they do for Jehovah's sake and not out of any selfish motive.

In various ways Jesus described how leaders in the false religious systems make an outward show of charity amid much trumpet-blowing, appearing before others as very pious due to their long prayers, yet inwardly such hypocrites are covetous to the point of devouring widows' houses. They are like the rich young ruler who posed as good, yet was saddened by the instruction to dispose of his material possessions in the interests of the poor and follow Jesus. The little charitable help the poor get from Christendom is next to nothing in comparison with their needs. The New York *Times* carried an account of how certain "religious charitable organizations" operating in Brooklyn, New York, are giving the poor only 15 percent of the money they beg from the public. The other 85 percent goes for what they call "overhead" expense.—Matt. 6:1, 2; Luke 20:46, 47.

The charity that wins God's favor is the act of giving out of love that streams forth from one's heart. Paul shows that this means more than material giving. He says: "Let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." Paul's words, "Let us always offer to God a sacrifice of praise," show that giving spiritual blessings is of paramount importance. Material giving is also important and necessary, but it does not supersede spiritual giving. It is not through almsgiving that the unjust, unrighteous conditions on this earth are going to be permanently remedied. Rather, it is through the bringing in of a new world, a completely new system of things. The fruit of the lips making public declaration about God's new world and how it will come in this generation after the war of Armageddon is what will help honest-hearted people to take their stand on God's side and gain for themselves the greatest of all gifts, namely, everlasting life in Jehovah's new world. —Heb. 13:15, 16.

Jesus our Exemplar did not spend his time making gold and silver coins to pass to the poor. To the contrary, he said: "The poor are having the good news declared to them." The New World society of Jehovah's witnesses is interested in getting this good news of God's kingdom preached. To this end they spend their material wealth and goods to print Bibles and Bible literature so that persons of good will may learn of this good news and live. Jehovah's witnesses have often been criticized for stressing spiritual giving ahead of material assistance. But which will help the people more? God's Word says it is spiritual giving. Jesus did not say that his followers would set up food kitchens and soup lines throughout the world for a witness to all nations. Rather he foretold that they would be known for their love and the preaching of the good news of the Kingdom.—Matt. 11:5; 24:14.

Jehovah's witnesses are not slack in their spiritual giving, neither are they tight-fisted in their material contributions. They do not forget kindness and hospitality to strangers. While they share their material things with their needy Christian brothers, they do not broadcast their almsgiving. Suffice it here to say that Jehovah's witnesses have spent millions of dollars in relief funds. They have not been slack in offering their material gifts, but this has been secondary to their spiritual giving. In the words of Jesus: "Happy are those hungering and thirsting for righteousness, since they will be filled." The satisfying of their spiritual thirst and hunger leads to everlasting life, an unspeakable gift indeed.—Matt. 5:6; John 6:27.



H-Bomb Effects

◈ Effects of high-altitude nuclear explosions over the Pacific during the summer of 1958 were revealed in a joint report issued by the U.S. Atomic Energy Commission and the Defense Department on June 15. Two hydrogen bomb blasts were said to have interfered with radio communications and radar signals for a radius of at least 1,500 miles. On July 21 the first device was said to have been touched off at an altitude "in excess of 200,000 feet." The second was detonated on August 11 at an altitude of about 100,000 feet. Resulting auroral displays were visible for about 700 miles. Rabbits were partially blinded over 300 miles away from the blast area.

Mysterious Attack

◈ Two MIG jet fighters fired on a U.S. Navy patrol plane on June 16. The incident occurred, according to military sources, over the Sea of Japan about 85 miles east of Wonsan, North Korea. The attacking planes reportedly bore Communist insignia, but they were otherwise unidentified. It was said that an official protest would be made by the U.S. government as soon as the identity of the attacking aircraft could be established. The U.S. plane, though damaged, made its way back to a base in Japan.

World's Largest City

◈ Japan's teeming capital, Tokyo, is now the world's largest city. In early June it was reported that Tokyo's population had exceeded 9,000,000. Left behind in the bid for population prominence were London, with somewhat over 8,250,000 persons, and New York city, with about 7,795,000 inhabitants.

Vote in Congo Republic

◈ Last February over 100 Africans were killed during three days of rioting in Brazzaville in the Congo Republic. On June 14, without violence, elections were held in that land for the selection of members of the Assembly of the Congo Republic. Contested were 61 seats. Incomplete returns showed that the Democratic Union for the Defense of African Interests had attained 64 percent of the popular vote and 49 Assembly seats. The party is headed by former Roman Catholic priest and present Premier Fulbert Youlou. The wide support of Youlou, his party and policies seems to indicate that the Congo Republic will maintain its ties to the French Community.

Passenger Plane Record

◈ A Soviet turboprop plane made a record nonstop flight from Moscow to New York on June 28. The Russian TU-114 touched down at New York's International Airport just eleven hours and six minutes after leaving Moscow. The craft has a wing span of 167 feet and an over-all length of 177 feet. It flew with a maximum weight of 370,000 pounds, which included 60,000 pounds of pay load. Passenger capacity is placed at 120, but shorter-range models are said to be capable of carrying 220 persons. The TU-114 is heavier and larger than other passenger aircraft, though American pure jets, such as the Boeing 707, are faster and can travel at speeds ranging from 500 to 600 miles an hour. The Soviet plane made the 5,092-mile trip at an average speed of 460 miles an hour. Aboard was a Soviet delegation headed by First Deputy Premier Frol R. Kozlov, who began a 13-day visit to the U.S. Kozlov formally opened the Soviet Exhibition of Science, Technology and Culture in New York city.

St. Lawrence Seaway Dedicated

◈ The St. Lawrence Seaway was dedicated on June 26. On hand for the ceremonies at St. Lambert, a suburb of Montreal, were U.S. President Dwight D. Eisenhower and Britain's Queen Elizabeth II. Both spoke to an assembled crowd estimated at between 10 and 15 thousand persons. The billion-dollar Seaway and power project is a joint U.S.–Canadian undertaking. By using the newly completed waterway, salt-water craft are now able to gain access to the trade lanes of the Great Lakes. The Seaway had actually been opened to ship traffic on April 25 and by the time of its dedication over 1,870 vessels had traversed it, counting those traveling in both directions.

Argentine Crisis

◈ All members of the cabinet of Argentine President Arturo Frondizi turned in resignations on June 22. Frondizi rejected, however, the resigna-

tions of three military secretaries. Nationalists, Peronists and Marxists have been gradually brought into Argentina's government since Frondizi became president on May 1, 1958. One of the critical issues to be faced as cabinet reorganization began was the problem of the nation's economic development. Presently it appears that Frondizi is falling back on military elements, but the 51-year-old president reportedly holds that he "will not permit the armed forces to deliberate on national policy."

Roman Circus Found

◈ Between the Aventine and Palatine Hills lie the ruins of Rome's ancient Circus Maximus, said to have been able to accommodate over 100,000 persons. On June 19 it was revealed that the remains of a somewhat smaller private arena had been unearthed in Rome's southeastern outskirts. Constructed during the third century A.D., the imperial circus was in use during the short reign of Emperor Heliogabalus. Heliogabalus, just a 15-year-old youth from Syria when empowered by the military, ruled from 218 to 222 (A.D.). Unearthed at the arena site were ramps, staircases and rows of seats from which spectators could view horse and chariot races taking place in a 1500-foot-long, 350-foot-wide racecourse.

Poland: Collective Mechanization

◈ Speaking before a session of the Central Committee of the Polish United Workers party on June 22, Wladyslaw Gomulka indicated that Poland's peasant population would be pushed toward collectivization. The Communist party's First Secretary made clear that the government intends to achieve mechanization and to socialize farming in that country within the next seven years. During that time compulsory crop delivery quotas, especially hated by Polish farmers, will have to be maintained.

Hawaii: Statehood Vote

◈ Hawaiians voted nearly 18 to 1 in favor of statehood in a plebiscite held on June 27. The balloting was Hawaii's first state primary election. Selected were candidates who will contend for the 76 seats in the State Legislature. General elections were scheduled for July 28. Only 7,854 voted against statehood, whereas 132,938 balloted in favor of joining the Union. This is part of the procedure to be followed before the former U.S. territory becomes a state. It is thought that Hawaii's official statehood proclamation by U.S. President Dwight D. Eisenhower will take place in October.

Tunisia: Last Name for Everyone

◈ About 3,000,000 Tunisians are still following an ancient Moslem custom. They have no last names. One can just imagine the consequences government-wise. Tax officials certainly have considerable trouble in differentiating between hundreds of persons with such a common name as "Mohammad," for example, with no family names to further identify them. On June 12 it was reported that a law had now been passed demanding that everyone in Tunisia have a last name by September 1, 1960. Those who balk will be rewarded with a year in prison —sufficient time for surname selection.

Klaus Fuchs Released

◈ Klaus Fuchs, 47-year-old German-born theoretical physicist, was released from Wakefield Prison, Yorkshire, England, on June 23. He had served a little more than nine years of a 14-year sentence, with time off for good behavior. Fuchs was jailed in 1950 for passing British and U.S. atomic secrets to the Soviet Union. The self-confessed spy had been prominent in Britain's World War II and post-war atomic bomb research program. Upon his release, Fuchs went directly to East Berlin.

Pakistan to Shift Capital

◈ It was announced on June 12 that as soon as it is financially feasible the Pakistani government would move its capital from Karachi to a plateau near Rawalpindi, about 1,000 miles to the north. Karachi has served as Pakistan's capital since the state was formed in 1947. It is Pakistan's largest seaport and industrial center. The main reason for the decision to shift the seat of government is apparently a desire to do away with influences of business and other pressures upon the regime. In the past, students and other groups have endeavored by demonstrations to force decisions upon the government. Other, though minor, reasons for the switch are laid to Karachi's humid climate and water scarcity. Thought is also being given to setting up a subsidiary capital in East Pakistan, separated from Pakistan itself by about 1,000 miles of territory administered by the Indian government.

Unrest in Dominican Republic

◈ Reports from the Dominican Republic on June 23 told of an attempted invasion of the island, allegedly by Cuban-supported forces. Two motor launches carrying foes of the administration of Generalissimo Rafael Leónidas Trujillo Molina were said to have been intercepted by government contingents near the Dominican Republic's northern coast. Later, on June 26, the Cuban government broke off diplomatic relations with the Trujillo regime. Among reasons

given for the break was the alleged killing of prisoners captured by the Dominican government during the current revolt and also the regime's failure to extradite former Cuban president Fulgencio Batista and his aides, who had fled to the Dominican Republic when rebel forces under Fidel Castro overthrew his government last January 1.

Big Game Hunting

◈ To protect its lion and rhinoceros population, the government of Tanganyika has prohibited the hunting of these animals during the next few years. Lions may not be hunted for three years in Tanganyika's Northern Province, though they may be stalked elsewhere in the country. A nationwide prohibition on the hunting of rhinoceroses has been imposed for five years. It is felt that the protective measures will permit these animals to return to their former numbers.

Irish President De Valera

◈ Eamon de Valera was inaugurated as president of Ireland on June 25. Earlier, on June 17, he had resigned as Prime Minister and was later replaced in that post by Sean Lemass. In the presidential elections on June 17 De Valera polled 538,058 votes, winning by a majority of 120,576 over Gen. Sean MacEoin, candidate of the major opposition party, the Fine Gael (United Ireland). De Valera was backed by the Fianna Fail (Party of Destiny). Presidential powers in Ireland are very limited. With his inauguration 76-year-old De Valera began a seven-year term of office, succeeding Sean T. O'Kelly, who had served for two consecutive terms.

The Laughing Death

◈ A strange and fatal disease stalks the eastern highlands of New Guinea. Called kuru, the malady is apparently restricted to one tribe. Those afflicted suffer convulsions and become victims of uncontrollable laughter and giggles. Laughing sickness, as it is known, attacks the nervous system and brings on death usually within twelve months. It is said that about one percent of the 16,000 people of the Fore tribe has been afflicted with the disease. In late June new efforts to cope with this strange illness were undertaken by a U.S. neurologist and five Australian physicians. Till then, however, no treatment and no means of preventing kuru had been found.

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Awake!

Is It "Closing Time" for the Human Race?

Universal Human Rights versus Police Power

Devout Spain Observes "Holy Week"

Peru—the Old and the New

AUGUST 22,

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, August 22, 1959 | Number 16

WILL Sincerity Alone PLEASE GOD?

A PERSON may be genuinely sincere, free from hypocrisy, completely honest and still be very wrong. The Scriptures state: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." So sincerity by itself is not enough to please God.—Prov. 14:12.

Saul of Tarsus sincerely thought he was doing the right thing when he persecuted the Christian congregation. It took a blinding revelation from Jesus Christ to set Saul straight. As a sincere Pharisee he was not pleasing to God. "Formerly I was a blasphemer and a persecutor and an insolent man," he says. "Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith."—1 Tim. 1:13.

Many Russians sincerely believe in communism and are ready to give their lives for it, but who in the Western world is ready to accept communism on the basis of Russian sincerity? It is not enough.

Many persons today think that to win God's approval sincerity is all that is required. Recently a person remarked about Billy Graham: "Billy certainly does no harm and—who knows?—he may do some good, but at least he is sincere." Principles of right and wrong are set aside and sincerity is looked upon as the sum total of Christianity. But is it?

Jesus told of a time when people would kill Christians, thinking sincerely that they would be doing God a favor. Will God approve of their evil deeds simply because of their sincerity? Hardly. In his sermon on the mountain Jesus said: "Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." According to this, neither sincerity nor powerful works are enough. What is required?—Matt. 7:22, 23.

Paul wrote of those who were sincere but incorrect: "I bear them witness that they have a zeal for God; but not according to accurate knowledge." A primary requirement is an accurate knowledge of God's will. Jesus said: "The one doing the will of my Father" is the one that will be rewarded.—Rom. 10:2; Matt. 7:21.

What is God's will? "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" A sincere person, when shown from the Bible that he is wrong, with all sincerity seeks to right his course. This is the genuine mark of sincerity that brings the smile of approval from God.—Mic. 6:8, *AS*.

IS IT "CLOSING TIME" for the HUMAN RACE?

In these days when men speak of the end of human life by nuclear war, what assurance is there of security for mankind?

THE morning of November 1, 1952, the birth of a new monster made an astounding incursion into the lives and thoughts of men everywhere. That morning a group of specialists huddled behind reinforced barriers to watch the event take place. Tension mounted as the seconds were counted off—5, 4, 3, 2, 1—then a terrifying blast and a flash of light surpassing anything ever seen by the human eye rocked the earth. The fireball bulged and raced upward. In two minutes it soared to over 40,000 feet and spread three and a quarter miles in diameter. The clouds above and the sea around were lit up as at noonday. The sands and coral beneath were seared away. The device that triggered the monster to reality momentarily developed at its heart a temperature ranging from 150 to 200 million degrees centigrade! The expanding gases of the fireball heated to 100 million degrees.

For minutes trained men stood motionless as they watched their creation with awe and despair. What a fearful monster to bring forth! The cone of the fireball went up to a maximum altitude of twenty-five miles and spread its mushroomlike head out a hundred miles. Below on earth was the terrifying truth. Elugelab Island at Eniwetok had vaporized. A mile-wide crater, 175 feet deep, was all that was left of the target area. Responsible men, who felt the significance of the event, began to wonder if this were not the beginning of the end for the human race. The late Professor Albert Einstein was moved to say: 'Annihilation of any life on earth has been brought within the range of technical possibilities.' The distinguished scientist Dr. Vannevar Bush remarked that it was possible now to turn the clock of civilization back 1,000 years and deliver "the world again to barbarism and pestilence." Atomic Energy Commissioner Thomas E. Murray declared: "It may be the incomprehensible and inscrutable will of God to make the twentieth century 'closing time' for the human race."

Some men envisioned the monster as "the apocalyptic weapon." When let loose it would kill, "not by the thousands or the millions, but by the hundreds of millions. Neither man nor beast, nor fowl nor fish would be spared its devastation." Others saw it to be the "watchdog" of the "free world" against aggressors. Who would dare make war in face of so great a threat? What a means of insuring the peace and security of the world!

Retaliatory power, soon thereafter, was hailed as the "only sane policy for the world." And the new creation, the H-bomb, became the "big stick" with which men had hoped to enforce the peace. Militarists and politicians began to cry out: 'Our only hope is to create new and greater deterrents to Soviet aggression. What we need

is weapon superiority!' Soon frightened people everywhere were heard taking up the chant. Scientists were ushered into the role of saviors of the world. And at a hurried pace new monsters were brought forth.

Parade of Monsters

During World War II the block-buster, with its twenty tons of destruction, was regarded as a most frightful weapon; then came Hiroshima and the A-bomb with its equivalent of 20,000 tons of devastation. The year 1952 brought the H-bomb with its equivalent of 5,000,000 tons of terror. Since then, H-bombs with the potential of over 40,000,000 tons of TNT charge have been reported exploded and are now being stockpiled.

In 1950 it would have taken forty-five A-bombs to destroy New York city. Today it would take just one H-bomb. While the world is endeavoring to absorb the terrible truth about such monstrous weapons and learn to live with its fears of them, atomic scientists are discussing an even more hideous monster, the C-bomb. By placing a hydrogen device in a casing of cobalt, they say, they can make today's H-bomb explosions seem like firecrackers. The C-bomb, however, is admittedly too dangerous for even nuclear scientists to fool with. Atomic nations already have on hand the means to exterminate the human race completely. They can make a good educated guess as to the number of H-bombs it would take to bring about total world catastrophe—to scatter the human family to the four winds in a matter of seconds. But where is the world's security? Where is the peace that these monstrous weapons were to insure? Is it "closing time" for the human race?

Western nuclear supremacy, in which so much trust was placed, was, at best, only temporary. Barely nine months after the United States fired its H-bomb the Russians exploded a hydrogen device of their own. That which was to stand for security has become a unique, unchallengeable instrument of insecurity. Anxieties and tensions, as a result, have heightened, not diminished. And the war of nerves has entered a new apprehensive phase. The so-called "sane policy" of retaliatory power has been turned into a mad arms' race, thrusting an indescribable burden on taxpayers and subjecting them to all kinds of suffering. Each atomic power nation hopes that the enormous potentialities of these destructive monsters will serve as a deterrent to any would-be aggressor, for such weapons make it certain that there will be no winner in modern warfare. Atomic nations are in fear that they will some day bury each other in nuclear destruction. They say the end is at hand.

Need for Revaluation

While men quake at the nuclear monsters they have wrought, these same men seem to be completely oblivious to the significance of greater demonstrations of power exploding before their eyes every day. Some of these violent eruptions have been seen to rise 100,000 miles. Compare that with the H-bomb's cone that reached only some twenty-five miles. Yet few men put confidence in the One who has made such demonstrations of power possible. Of course, these are solar explosions taking place some 93,000,000 miles away from our earth. Astronomically speaking, however, that is a stone's throw from our planet, a very short distance. Minutes after such eruptions on the sun, our earth is affected by the shower of cosmic rays that hit it. They penetrate the earth's atmosphere and everything and everybody, and there is nothing we can do about it.

A few years ago a solar flame shot up some 80,000 miles. Minutes later there was

a sudden blotting out of radio communication for a period of several minutes. These blackouts can last many hours. The sun's brief activity scales all man's explosive, destructive efforts down to size. And if we were to bring together the sum total of man's destructive power and compare it with what is continuously happening on the sun, we would come to realize that his efforts do not amount to too much after all.

It may be well for us to make just such a study and reflect on what goes on around us in the universe. It has a humbling, deflating effect. It serves as a good reminder that our efforts are not as great or as vital to our existence as we might think. It may help us to see that ballistic security is not really security at all, and thus aid us to channel our hope and trust in a more dependable direction. For example, exactly how long do you think the human race would last if the sun were not to shine? In about three days our earth would become a lifeless ball. So whoever it is that cares for the sun also cares for our earth. Thus we learn that our lives depend on much more than the possession of nuclear weapons.

None of us created the earth, and, as is obvious, none of us sustains the world in its existence. Centuries before man the animals, birds, fish and plant life got along very well without our help. For life and for the things that keep us alive we are dependent. Faithful Job did not try to dodge this humbling knowledge, but came right out in the open and said: "Naked I came out of my mother's belly and naked shall I return there. Jehovah himself has given and Jehovah himself has taken away. Let the name of Jehovah continue to be blessed." Job acknowledged his dependence on a Source higher than this earth for his existence. He gave God praise and not man. —Job 1:21.

The world does not want to face this humbling knowledge and tries to skirt it. There are ways that it can. Thoughts of dependence may be escaped by fleeing to the materialistic theories of evolution and atheism. Such persons want to free themselves of all responsibility to a Supreme Being. They want to feel independent. Others may find an escape by burying themselves in a drive for power, property or for prestige and in this way attain a measure of so-called independence and security. There are those who try to escape the whole issue by drinking or drugging themselves into a state of mental numbness. And others escape from reality by immersing themselves in their families, pleasures, hobbies, anything to forget, anything to get away from the horror of depending on they know not what. But do what they will, there is always that reminder, that inescapable consciousness of dependence.

Men Are but Grasshoppers

Depending on God and putting trust in his power to sustain and protect is what brings peace to the hearts of men of faith in this day of destructive monsters. Perhaps atomic and hydrogen bombs are monumental achievements, but, asks the New York *Times*, "What is an atomic bomb compared with the earth's crust when it twitches like a cow or a horse that wrinkles its skin to rid itself of flies?" Why, the Assam quake in 1950 equaled the power of 1,100,000 atom bombs or 1,100 theoretical hydrogen bombs! Yet that eruption is nothing in power to compare with that which the Maker of the atom will release at Armageddon when He shakes terribly this whole earth.

There is much talk about using the power of the atom to make rain and convert desert lands into productive gardens. Thus men hope to exist independent of nature's

ways and laws. But the truth is that even a moderate rainstorm releases energy at a rate equivalent to several hundred atom bombs a minute. How many bombs would it take to bring about a good drenching rainstorm or to keep the earth watered day by day? The great dust storms of the 1930's in the United States raised clouds with a billion times the dust concentration of an atomic cloud without perceptible effect on rainfall. Yet the watering of our earth goes on almost unnoticed by man. The Creator does all things so effortlessly. What demonstration of power in the flood of Noah's day! How unmatchable Jehovah's power when he parted the Red Sea and provided for his nation to go through on dry land! How utterly puny the efforts of men are when compared to the works of the Almighty!

Man launches a satellite of a few tons into space and it stays in orbit for a few days; the world is astonished and quivers at the demonstration of such power. But Jehovah launched into space the sun, which is a thousand times as massive as Jupiter, the largest planet in the solar system, and more than a million times the volume of the earth. He launched our earth and moon and giant stars such as Betelguese in the constellation of Orion, which is nearly a million times the volume of the sun, and he keeps them all in perfect orbit. And who is there on earth that marvels at his so great power?

Man is considered very wise when he builds larger telescopes and can count a few more thousands of the untold billions of stars in the heavens. Yet there are whole galaxies that man can barely see even with his telescopes. "Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name." The psalmist wrote: "He is counting the number of the stars; all of them he calls by name. Our Lord is great and is abundant in power; his understanding is beyond recounting."—Isa. 40:26; Ps. 147:4, 5.

Jehovah does not lose track of things, as man so frequently does. He cares for all life. He knows our earth and man upon it. He knows what you are doing, however important or unimportant you may feel in this world. He knows your thoughts and the intentions of your heart. Even down to the tiny forms of life, Jehovah is aware of them all. Nothing escapes his sight. He knows of the monstrous weapons that faithless men have brought forth in these last days. That is why there is no reason to fear, if we put faith in Jehovah. We know: "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand."—Prov. 19:21.

Jehovah is God Almighty. The prophet Isaiah said of God's view of the nations: "Look! The nations are as a drop from a bucket; and as the film of dust on the scales they have been accounted. . . . All the nations are as something nonexistent in front of him; as nothing and an unreality they have been accounted to him. . . . There is One who is dwelling above the circle of the earth, the dwellers in which are as grasshoppers." Comparatively speaking, man is a mere grasshopper in Jehovah's sight. All man's threats of ruining God's earth with his H-bombs can be compared to the twittering of a grasshopper. "To Jehovah belong the earth and that which fills it, the productive land and those dwelling in it." He will continue to care for his earth regardless of what men do.—Isa. 40:12-22; Ps. 24:1.

Properly Evaluating Our Situation

Christ Jesus, who knew the universe and his relation to it better than any man before or since his day, gladly admitted his dependence on the Creator, Jehovah. Said

Jesus: "I do nothing of my own initiative, but just as the Father taught me I speak these things." This dependence on God, Jesus taught his disciples, saying: "Never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' . . . For your heavenly Father knows you need all these things." Some years later his apostle Paul told the men of Athens that God "gives to all persons life and breath and all things," that God "decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God."—John 8:28, 29; Matt. 6:31, 32; Acts 17:25-27.

So creation round about us is cause for renewed faith in Jehovah, that our ultimate destiny does not depend upon the whims of men who toy with and threaten annihilation with nuclear bombs. Just as Jehovah cares for the birds of heaven that do not sow seed or reap or gather into storehouses, and just as he cares for the lilies of the field that do not toil or spin, so he will continue to care for righteous mankind on earth. Are they not worth more than birds and lilies?

Creation, at hand, truly is an opportunity to see the hand of God at work and an occasion to commit ourselves to Him and his care. When we trust Jehovah implicitly we will not fear. It is the fear of man that brings anxiety and doubt for the future. So "trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad."—Prov. 3:5-7; Ps. 146:3-6.

Having Jehovah as our confidence and trust in this day of monstrous weapons has a steadying and a soothing effect. His promises are an assurance that not all is lost, that nothing has gone unnoticed by him, that he has everything under complete control. He gives us his word that he has firmly established the earth, that he did not create it simply for nothing but formed it to be inhabited. (Isa. 45:18) This promise strikes out any possibility of the earth's ever being laid waste by nuclear weapons. Instead of allowing men to destroy the earth, Jehovah says that he will "bring to ruin those ruining the earth." It is "closing time," not for the human race, but for the wicked schemers who plot the ruining of the earth with their deadly weapons.—Rev. 11:18.

Instead of bringing to a close the human race, Jehovah has made provision for the race to go on living. He sent his Son Jesus Christ to redeem men from sin and death. Through the life of Jesus Christ, Jehovah has proved beyond all doubt that righteous mankind will not perish off the earth, regardless of what men might devise or do. The human race is here to stay, but not so the wicked. It is "closing time" for them. At the battle of Armageddon Jehovah will bring to an end the wicked and their activity. However, he will come to the rescue of righteous men everywhere and open to them a new world of peace and life.

This knowledge should free us of the anxieties of life and fear. It should create in us a courage to speak God's truth. If Jehovah is our hiding place "and underneath are the everlasting arms," what reason is there for fear? "If God is for us, who will be against us?" With this assurance and faith, let us lift up our heads and rejoice! "Say among the nations: 'Jehovah himself has become king. The productive land also becomes firmly established so that it cannot be made to totter.' " Let the heavens and earth remind us that we are continuously being cared for by a loving God, that we are dependent on him for our existence.—Deut. 33:27; Rom. 8:31; Ps. 96:10.

UNIVERSAL

HUMAN RIGHTS VERSUS POLICE POWER

UNIVERSAL human rights are the jewels of the Philippine Constitution. These are protected by the Bill of Rights. Universal human rights must be protected against all encroachments by the police power of the State. This was the high light of the oral argument before the Supreme Court of the Philippines on May 15, 1959, by Hayden C. Covington, general counsel for Jehovah's witnesses and the Watch Tower Bible and Tract Society, and a well-known American constitutional lawyer.

What events led up to the dramatic contest between human rights and police power of the State? What brought Covington to the Philippines? Why did the Supreme Court permit an alien attorney to appear personally and argue before the Court in behalf of universal human rights?

The specific issue involved was the refusal of children of Jehovah's witnesses in the Philippines to participate in the compulsory salute to the flag, singing of the national anthem and the reciting of the patriotic pledge. Upon what grounds was the children's conscientious objection based? Upon the law of God found in the Bible, prohibiting God's servants from making images of anything in the heavens above, or the earth beneath or in the waters, and from bowing down to such images or serving them.—Ex. 20:4, 5; 1 Cor. 10:14; 1 John 5:21.

Nineteen Years of Controversy

The controversy in the Philippines over the compulsory flag salute began in 1940. That year the late Secretary of Justice José Abad Santos promulgated an opinion that children in public schools could be compelled to salute the flag. For failure to do so children could be expelled from school. The compulsory flag salute opinion was based on the 1940 decision of the Supreme Court of the United States in the case of *Minersville* v. *Gobitis*. The carrying out of this opinion by the Department of Education, particularly after liberation in 1945, resulted in expulsion of many children of Jehovah's witnesses from the public schools. In the meantime, the United States Supreme Court had reversed its previous decision in the now-famous *Barnette* decision in June, 1943. In 1948, Secretary of Justice Roman Ozaeta caused a new opinion to be published. This was in harmony with the majority decision in the *Barnette* case. Children of Jehovah's witnesses were thereafter allowed back in school.

In 1951, however, Secretary of Justice José P. Bengson, in a burst of nationalistic sentiment, chose to repudiate the majority ruling in the *Barnette* case. He issued an opinion that children in public schools could lawfully be compelled to participate in the flag-salute ceremony. The Department of Education implemented this opinion. Again the children of Jehovah's witnesses were expelled from school for refusing to violate their Christian conscience.

Parents of children who were attending an elementary school in Malacampa, Camiling, Tarlac, contested the Department of Education's action. A petition was filed in the local Court of First Instance to restrain school authorities from enforcing their flag-salute regulation against the children of Jehovah's witnesses. The court refused to accept jurisdiction. A petition was then filed in the Supreme Court requesting that the lower court be ordered to accept jurisdiction and hear the case on its merits. Additionally, the Supreme Court was requested to issue a preliminary injunction restraining the secretary of education and other school officials from expelling the children of Jehovah's witnesses until a judicial decision could be rendered on the merits of the case. The Supreme Court granted the petition. Again the children of Jehovah's witnesses went back to school. The flag-salute ceremony continued. It suffered no interruption, and the regular school program was not disturbed in any way by Jehovah's witnesses.

Framing Mischief by Law

Since there was already a flag ceremony being conducted in the public schools, there was no need to introduce legislation to bring a flag ceremony into operation there —not unless there was an ulterior motive. Later events clearly indicated that there was a motive to "framing trouble by decree." (Ps. 94:20) In 1955, a bill was introduced in the Philippine Senate. It proposed the holding of a flag ceremony in all educational institutions in the Philippines, both public and private. This would mean that if the children of the Witnesses would be expelled because of their refusal to participate in the flag ceremony, they could not get an education in the Philippines. All schools would be barred to them. Certainly this is "framing trouble by decree." The ceremony was to include the playing or singing of the Philippine national anthem. This bill was approved on June 11, 1955, and signed into law by the late President Ramón Magsaysay.

The secretary of education then issued Department Order No. 8, Series of 1955, requiring the flag ceremony to be conducted every day in public schools and also in private schools. The ceremony was to include the salute to the flag, the singing of the national anthem and the recitation of the patriotic pledge. This nullified the injunction granted by the Supreme Court. Again the Witnesses' children were expelled from school. They had to start all over again in their legal fight to preserve their right of worship.

On behalf of the expelled children, K. V. Faylona, Esquire, counsel for Jehovah's witnesses in the Philippines, wrote a letter to the secretary of education in which he clearly set forth the reason why Jehovah's witnesses refuse to salute the flag, sing the national anthem and recite the patriotic pledge. He requested administrative relief on their behalf from the requirements of the flag ceremony. In reply the secretary of education stated there was no relief that he could grant. Thereupon Faylona filed a petition in the Court of First Instance at Masbate, the capital city of Masbate Province. The petition requested judicial relief for Jehovah's witnesses from being compelled to violate their religious belief. A similar petition was filed in the Court of First Instance of Roxas city. Both courts ruled against Jehovah's witnesses by upholding the right of the police power of the State to compel the children of the Witnesses to participate in the flag ceremony in violation of their Christian conscience. Both decisions were appealed to the Supreme Court. The Masbate case

was set for oral argument on May 15, 1959. It was styled *Gerona* v. *Secretary of Education.*

Covington Invited to Explain

Faylona was deeply concerned over the problem of explaining to the Court why Jehovah's witnesses refuse to salute the flag. This seemed to be the big question in the minds of prominent and intellectual people who spoke to him about the case. He was sure it would also be the big question in the minds of the justices who would hear the argument. Not being one of Jehovah's witnesses himself, he felt that he could not speak with the authority and conviction of one who is a member of the faith. On this point he appealed to Hayden C. Covington in New York, who is a lawyer and also one of Jehovah's witnesses, and requested him to come to the Philippines to appear personally before the Supreme Court, if the justices would grant him permission to do so. Covington agreed, and the Court granted the desired permission. The oral argument took place before the Supreme Court on May 15, 1959, in Baguió city, the summer capital of the Philippines, located in the mountains of Benguet about 130 miles from Manila.

After being introduced to the Court by Faylona, Covington pointed out that the trial court did not take any evidence, that it decided the case upon the pleadings and it found that all the facts pleaded in the case were admitted. Therefore, there was no question on the facts. The facts stated in the Record must, therefore, be accepted as absolutely true. Covington further stated: "Our purpose in being here is to help this Court do justice in this most important question which involves what we consider to be a universal right of man for freedom of speech and worship of God." He then set forth the high lights of his argument and stated he would come back and elaborate on each point. The high lights were:

1. That the law is unconstitutional as applied.

2. A statement explaining why Jehovah's witnesses refuse to salute the flag, sing the national anthem and recite the patriotic pledge.

3. That it is not for the Court or the secretary of education to say what is religious and what is not religious.

4. That the clear and present danger rule is applicable in this case.

5. That the allegation of the respondents-appellees that there is a distinction between the Constitution of the United States and that of the Philippines is a distinction without a difference.

6. That the provisions of the Bill of Rights in the Philippines are to be viewed on a higher plane than the police power of the State because the Bill of Rights guarantees freedom of worship and of speech.

7. That the Constitution of the Philippines guarantees the right of parents to direct the education of their children and this right is one that must receive the aid and support of the government.

Elaborating on the seven points, Covington said: "We are not attacking the law on its face, but we are contending that the law is unconstitutional as construed and applied against the appellants. To compel the children of the appellants to perform these acts would constitute a breach of freedom of worship. We do not question the respect to be shown to the flag, but it is the manner in which it is sought to compel respect against which we are contending. Any law which requires an individual to salute the flag becomes unconstitutional if it compels one to do so against his religious belief."

A Religious Act for Jehovah's Witnesses

Justice Angelo Bautista asked Covington what is wrong with the flag salute and why it is that Jehovah's witnesses do not want to salute the flag. Covington explained that refusal is based on the second of the Ten Commandments found in the Bible at Exodus 20:3-5. He said:

"The flag is an image or representation of the State and flags contain representations of things in the heavens, such as stars, and things on earth and under the water. Jehovah's witnesses believe that the salute to the flag is a religious act performed before an image of the State. It may not be religious to you, or to the secretary of education, or some other person, but it is to Jehovah's witnesses and, in determining this controversy, we must look at the matter through their eyes. Even if they are in the minority, the right to practice what they think is religious must be upheld. The most precious jewels of the Constitution are the freedoms of worship, press and speech. If these are removed, good government perishes. As stated by Voltaire, 'I may hate what you say, but I will defend to death your right to say it.' "

In answer to further questions by the same justice, Covington made the following observations: "The words in the dictionary clearly establish that the salute to the flag is an act of veneration, adoration, worship. It is not for the Court, or the secretary of education, to say what is religious. If a person wants to salute the flag, he has a right to do so, but when police power is used to compel a Christian, dedicated to God, to violate his conscience, such compulsion is unconstitutional. It should be kept in mind that the police power of the State on one hand and freedom of speech and religion on the other hand should be balanced. The justices and the secretary of education may have their religious convictions, but when they leave home and take up their duties as servants of the State, they must leave their religious prejudices and robes at home."

When the justice asked what the objection was to the singing of the national anthem, since it is not a symbol and not necessarily done before an image, Covington replied: "The objection is that it constitutes a prayer by the one who is singing. That violates the conscience of the individual."

Chief Justice Ricardo Paras inquired whether freedom of speech would authorize libel or slander. Covington replied that the law guarantees freedom of speech and press, but that a person who abuses that freedom through libel or slander should be punished. But in the instant case there is no abuse of freedom of speech or press, only a refusal to participate in an act that is religious. The act is a respectful act, not seditious, not disloyal. The Witnesses would like merely to exercise their religious freedom as guaranteed by the Constitution.

The question of clear and present danger to the State was raised by Justice Angelo Bautista. He wanted to know whether the refusal of the children to salute the flag might lead to other acts of refusal—acts that might undermine discipline and cause a lack of respect for authority and even cause others to neglect their duties and obligations toward the State. Covington replied in substance: It is not proper for the Court to go outside the record and speculate on dangers that may or may not occur in the future. Otherwise, there could be no end of speculation and a person could be judged on the basis of conditions or facts that do not actually exist but that are assumed will be in existence at some time in the future. It is the burden of the State to prove that clear and present danger exists in this case. The State has not done so. In fact, the State has agreed with

the appellants that no clear and present danger exists in this case. No danger exists and no disloyalty has been proved.

Justice Reyes then inquired whether the salute to the flag by military personnel could be construed as a religious act. Covington pointed out that it is a religious act when performed by one of Jehovah's witnesses. He said that, assuming one of Jehovah's witnesses to be in the army, the time and the place do not matter. If one of Jehovah's witnesses was being faithful to his covenant, he would not be in the army. But assuming that he became one of the Witnesses while in the army, the salute would still be a religious act to him. He could be punished, however, or even shot for not obeying. He has no constitutional rights to refuse to obey the order of his superior. When a man enters the armed forces, Covington said, he takes off his civilian clothes and he loses all his civil rights. A soldier does not have any civil rights. He is under military law. He is not protected by constitutional rights.

No Danger to State

Chief Justice Paras advised Covington that his time was nearly exhausted. Then Covington concluded with two more points. He said: "There is nothing more serious which is involved in this case than there is in eating meat on Friday. If the Government were to pass a law making it compulsory for school children to eat meat on Friday on the grounds that meat is good for their health and that proteins are necessary to build strong bodies . . ., such a law could not be enforced against sincere Roman Catholics who conscientiously object to eating meat on Friday because of their religious conviction. It would be a violation of their freedom of worship to compel them to eat meat on Friday. Refusing to eat meat on Friday would constitute no clear and present danger to the State. This is exactly the same as refusing to salute the flag because of conscientious objections.

"If the flag-salute law and regulation were to be held as constitutional, Jehovah's witnesses would be prevented from obtaining an education in the country, inasmuch as the law and regulation apply to both public and private schools. The only way they could have an education is to leave the country. We do not think it was ever the intention of Congress to compel Jehovah's witnesses to leave the country in order to obtain an education. There is not one word either in the Act or in the regulation to make it compulsory to salute the flag. That was the last thing Congress had in mind. The thing that made it compulsory was the act of the secretary of education."

Faylona then arose and gave the Court a brief but comprehensive history of the flag-salute controversy. He pointed out, too, that when the members of the Senate were discussing Bill No. 1265, the objections of Jehovah's witnesses were considered and one senator made the statement that under the Philippine Constitution it was very doubtful whether children could be compelled to salute if their conscientious objections were based on religious training and belief. Then Faylona closed by saying: "I respectfully submit to the Court that a Jehovah's witness who refuses to salute the flag, but obeys the laws of his country, is a better citizen than he who salutes the flag, but disobeys the laws of his country."

The solicitor general's office was represented by Attorney Quiazon, who argued that there were provisions of the Constitution that limited the exercise of the liberties guaranteed by the Bill of Rights. But at no time did he specifically state what those limiting provisions in the Constitution were. Some of the justices probed deep-

ly into this argument. One asked him to draw the line between constitutional rights and the police power of the State. Others asked such questions as: Is religion higher than police power? Would you hold to your view even if it violates freedom of worship? If a father is a member of the organization of Jehovah's witnesses, is it his duty and right to teach his child his religion? Was it not stated that the Bill of Rights limits the power of the government? Supposing instead of saluting they were required to kneel in front of the flag, what do you say to this? When Justice Concepción asked, "Whom do you think is the better citizen, the man who is law-abiding, but who refuses to salute the flag because of his religious conviction, or the man who does not obey the law, but salutes the flag?" Quiazon replied, "The one who obeys the law."

Following this, the secretary of education requested permission to speak to the court. He was granted ten minutes. In an impassioned speech, the secretary of education made no point that had not already been covered by the lawyer from the solicitor general's office. He was not questioned by the justices.

Nationwide Interest and Publicity

Seldom has any one case created so much interest on a nationwide scale. The courtroom itself was a scene of intense interest. The justices sat in informal style on either side of a long table with the chief justice presiding at one end and the lawyers arguing at the other end. A crowd of more than two hundred persons packed out the courtroom. Among them was a good representation of law students, lawyers and other professionals, as well as Jehovah's witnesses. Excellent order was maintained. It was most obvious to all in attendance that the justices were giving their undivided attention to the argument.

The nation as a whole took the same interest. This was shown by the newspaper publicity, amounting to a total of 319 column inches. Nearly every newspaper with wide circulation covered the story of Covington's arrival and the arguments before the Supreme Court. The Manila *Bulletin* and the Philippine News Service sent their own reporters to interview Covington. The news was carried by radio and it was even mentioned by one of the quiz programs on the evening of May 14 on TV-Channel 3, Manila (one of the largest TV stations in the Philippines), on the program "Race with the Bell." A contestant was asked: "Who is the American lawyer now in the Philippines who came here purposely to defend the case of Jehovah's witnesses in the Supreme Court for their refusal to salute the flag?" The participant was able to answer the question correctly.

Without exception, the newspapers gave fair and comprehensive reports on the issue involved and the arguments in support of both sides of the case. This was no clash of foreign interest against Filipino interest. It involved the human rights of Filipino children to exercise their way of worship in harmony with the Bill of Rights and free from unlawful invasion by the police power of the State. The independence and sovereignty of the Philippines was recognized and admitted and the Court was not considered bound by the American *Barnette* decision. The appeal to the Court was on the basis of the Philippine Constitution. The newspapers took note of this and highlighted the fact that the rights of Filipino children were being defended.

The Manila *Times* of May 15, 1959, quoted Covington as saying: "We are defending this case not only on behalf of the children of Jehovah's witnesses, but also for the liberty of every Filipino citizen to worship God according to the dictates of his

the appellants that no clear and present danger exists in this case. No danger exists and no disloyalty has been proved.

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"TIN-CAN ISLAND" comes to life

By "Awake!" correspondent in the Pacific

NIUAFOO, one of the most famous of all the South Sea islands, is in the news again. Niuafoo? Perhaps you know it better under its adopted name of "Tin-Can Island," the northern outpost of the Tongan Island Kingdom, independent kingdom of the South Pacific. Lying though it does on the direct shipping lane between the Fiji Islands and Western Samoa, for almost twelve years little was heard of this fertile and beautiful island. Now, since last September, it has come to life again with the return of some two hundred of its former inhabitants after an absence of twelve years.

As Niuafoo it has no particular claim to fame, either for size or population. In fact, it is comparatively small, for even at its largest some years ago it could only boast an area of some twelve square miles within its three- to four-mile diameter. Its largest population of 1,306 was not outstanding either. As "Tin-Can Island," however, the story is different.

Known since 1616, when it was first discovered by the Dutch navigators Schouten and Lemaire, it received its rise to world fame during the 1920's. At that time the island was inhabited by about one thousand native Tongans and a few European traders. So it was not considered important enough to have regular mail ships call, especially since it had no good anchorage close to shore. Only infrequent visits were made by small island trading vessels, while the big mail ships sailed right on by the island without ever stopping. Being thus deprived of regular mail, and goaded by an earlier failure to send mail by rocket delivery to passing ships, one of the traders decided to swim the mile to where the mail boats passed, thus to dispatch and receive mail regularly.

Supported by an airtight bamboo pole, accompanied by Tongan men who were believed to have beaten off any chance sharks, and towing a tin can wrapped in grease paper which contained the mail, the trader commenced the island's regular mail service to and from the mail steamers. As a ship slowed down to pass the swimmers, buckets would be lowered from the deck to pick up the outgoing mail, and the incoming mail would be thrown overboard in forty-pound biscuit tins to be towed ashore.

This unique delivery became known around the world and people sent letters addressed to themselves or friends to be posted from "Tin-Can." Sixpence was sent with each letter, half of which was retained by the trader, the other half for postage. Up until 1939, because of the demands of philatelists, the "Tin-Can Mail" grew enormously before being interrupted by World War II. In all, at least 118 of such swimming trips were made, the weather and seas apparently seldom permitting the use of canoes.

A Massive Volcano

"Tin-Can" also made the news on a number of other occasions through a series of volcanic eruptions. In fact, the whole island is a massive volcano rising out of the sea. The main old crater contains a beautiful green mineral lake with two miniature volcanos in the center. The lake, or "Vahi Lahi" (Big Water), as the Tongans call it, covers a quarter of the island's area. There are other similar but smaller lakes, some with hot springs, and the people develop wonderfully clean skins from bathing in their mineral waters.

Niuafoo's first recorded volcanic eruption, in 1856, was a serious one in which a whole village was destroyed. This and the long series of other violent eruptions since, especially the 1929 upheaval, have devastated about one fifth of the island, leaving it under a blanket of lava.

Finally, the last eruption, in 1946, destroyed the largest settlement of Angaha, so the population was ordered to evacuate the island. The village's church, post office, government buildings and stores were completely demolished by lava, but fortunately there was no loss of life. At the first rumblings of the volcano the people had very sensibly taken immediate heed and fled to the higher ground at the edge of the old crater, thus all saving their lives.

A total of 1,258 of the population were evacuated to another island to the extreme south of the Kingdom. After some months just a few returned to work two of the island's large copra plantations. Despite the danger, they were loathe to abandon the rich land, which is reputed to produce the largest coconuts in the world.

The last mail dispatch, called "Tin-Can Last Covers," after the 1946 eruption, was sent out on December 21, 1946. The postmaster canceled each stamp with his own name, appointment and date in his own handwriting—a truly unique cancellation! Such covers are very rare and valuable today.

Now "Tin-Can," after twelve years of virtual abandonment, is inhabited again. For many years the evacuees longed to return to their fertile island home, and finally, because no further upheavals had occurred since 1946, the Tongan government gave permission for them to return at their own risk. Thus last September saw more than two hundred people crowded on the deck of a 600-ton interisland vessel en route to Niuafoo. Cows, dogs, pigs, horses, goats and chickens all huddled together on deck for the three days and nights of the voyage of 400 miles. What a fever of excitement prevailed on that trip! A brand-new start had to be made. They were to be set on the beach with no homes to occupy, no water to drink (only the juice from young coconuts) and just enough food to last until the next ship brought stores.

Home Again

As the ship neared its destination, a look at the radar screen showed clearly that Niuafoo is volcanic, not a coral atoll. No reefs skirt the island; it climbs straight out of the sea. The ship's echo depth sounder recorded very deep water right up to the beach. Fortunately, the day was calm and the ship could be brought close to shore before anchoring. This was very necessary because the horses and cows had to be swum ashore.

As we were to see, swimming cattle ashore is quite an event. First a rope sling is tied under the animal, and each leg is tied securely to prevent too much kicking. As soon as the slack is taken up by the winch, the animal in panic begins to kick violently, but immediately when all four legs leave the deck it becomes absolutely still, seemingly petrified with fear. More frantic kicking now as it lands in the water, until a Tongan boy dives in beside the animal and releases it from the sling. Now, to bring it to shore the boy swims at its head.

At one point too many at once were released, and off they headed in all directions, some straight out to sea. Good-natured pandemonium reigned—people *running along the deck, shouting, laughing*; boys diving in and swimming after them. Finally the ship's launch was sent to the rescue and all the animals were brought safely to shore.

What remarkable swimmers these Tongans are! I have seen them at the main port of Nukualofa. At the departure of some of the big tourist ships they swarm all around the vessel in the water, heedless of sharks, ship's propellers or fatigue. Small boys, some certainly no older than seven, hide aboard ship and, as it pulls away from the wharf, they appear all along its side and leap or dive, squealing *with delight, into the water. High up on* the lifeboats some of these youngsters stand, making sure all eyes are on them, and then plunge head-first over the side. Up they come to the surface, exploding with laughter, and then swim along with the ship until it gathers speed and leaves them waving from the water astern. Here *now at Niuafoo, swimming cattle ashore,* they were truly in their element.

After the cattle came the unloading of stores, and some of us took the opportunity to go ashore for some sight-seeing. As the launch neared the landing we could see the busy scene in detail. A humming, *excited atmosphere* prevailed as though all were on a grand picnic. Everyone seemed caught up with the spirit of adventure. Stores were being carried up the beach. Family groups were organizing. Women were busy plaiting coconut palm fronds into mats and blinds with which rough temporary shelters were being made. And *here, right at the beach, the butchers were* busy. Not that they had planned on it particularly, but a big pig had come to grief when its snout had been crushed by a falling crate on the ship, and now here it was, already cleaned, quartered and ready for the oven pit being energetically dug in the earth. Not a mishap by any means, but a *wonderful excuse for a feast. Everyone* seemed delighted.

We wanted to see the island. So, leaving the bustle of the beach, we began a two-mile climb through groves of coconut trees and across lava fields toward the top of the main crater. Our path took us, not straight up, but diagonally across the volcano's sloping side, through cool, lush groves of coconuts and ferns and across open lava fields, sweltering hot in the afternoon sun. We were surprised to see that the lava flows, rather than coming from over the rim of the main crater, seemed to have burst out at several points along the hillside we were following and had then pushed all before them into the ocean.

Among our obliging guides were several young boys who vied with one another to keep us well supplied with the huge green drinking coconuts, each one holding a good half gallon of the cool, semisweet juice. As soon as we showed signs of feeling the *heat they would be off for the top of the* nearest coconut palm, much as a telephone linesman climbs his telephone pole, but without the helpful equipment. Bred to it, they make it seem almost as easy as walking.

A Sea Within an Ocean

At last we reached the top of the main crater. What a sight! Almost unexpectedly the peculiar beauty of Niuafoo burst before us. From this point on the crater's rim, sheer cliffs fell hundreds of feet before us to the sparkling emerald lake below. For three square miles the beautiful *mineral* waters fill the crater, and here and there miniature island volcanos and small islets, green and lush, dot the lake's surface. Here lies a sea within an ocean,

so calm and protected from the restless Pacific outside. At the far side of the island the crater's protective walls dip slightly and we could see the Pacific's dark-blue swell, vividly contrasting with the lovely green of the lake. To either side of us giant coconut palms reach high, like great sentinels guarding the peace of the scene before us. Truly it is a beautiful sight.

No wonder the people are so very happy. Here they are, home again. And what a home indeed! Besides the awe-inspiring fields of black lava stretching in some directions as far as the eye can see, there is the rest of the hilly island, so fertile with its thousands upon thousands of coconut palms, rich green forest ferns, trees and dense undergrowth. What a thrilling time the children have of exploring their new home and watching it being restored to its original state by their parents! Already plans to build a small town and settle down to the old way of life have been put into operation and are well advanced.

Yes, these things can certainly make one happy, but for how long? There remains the fear that some day soon their island home, a monster volcano, might erupt again with even greater destructive fury. The fear was there in the old days when the first question asked visiting sailors was: "Is Lofia smoking?" As long as Lofia and other volcano islands to the south were giving off smoke they knew Niuafoo to be safe. It is still the same; they can never feel really free of apprehension.

What greater happiness, then, will be theirs to learn, as some of their fellow Tongans on other islands are doing, of the paradise soon to be spread over all this earth, of the Edenic beauty that will be restored in every place, where "they shall sit every man under his vine and under his fig-tree; and none shall make them afraid." They have returned to Niuafoo. Yet a far greater return awaits obedient mankind soon to a permanent paradise on earth under God's kingdom.—Mic. 4:4, *AS*.

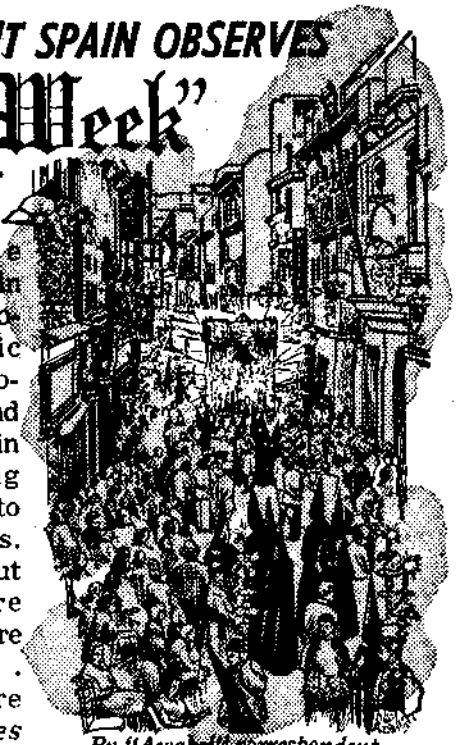
Spikes on Its Tail

¶ Spikes on an animal's tail might not seem practical, but practical it is for a lizard of Africa. "The spike-tailed lizards of Africa," says *Nature Parade*, "dig burrows and crawl in head-first. The tail, with its bristling, bony armament, is then bent across the entrance to the burrow, and thus forms an impassable barrier. Few animals find it worth while to attack the spike-tail when it is at home."

Rolling Across the River

¶ Explorer-author Carveth Wells, writing of his experiences in the Malay jungle, told of a most unusual method for crossing rivers: "Rivers do not stop a marching column of army ants; on reaching a river, the main body waits while scouts look for the best place to cross. The scouts find a bend in the stream, where the current is shunted diagonally across the river-bed to the other side. Next the ants form in heaps several inches thick, and slowly wriggle themselves into one solid ball about the size of a coconut. Then in some inexplicable manner enough momentum is obtained to carry the ball of squirming insects down the slope to the water's edge, where it falls in with a splash. Here the ball rolls about, so that an ant may be on top one second and entirely submerged the next. Presumably they take in a good breath when they are on top. At any rate, the current keeps the ball rolling over and over, so that each receives only a momentary ducking. The instant the ball touches the bank on the other side, the ants unscramble themselves, toddle ashore, and continue their march!"—*Nature Parade*.

DEVOUT SPAIN OBSERVES "Holy Week"



By "Awake!" correspondent in Spain

"ALONG the streets of Spain sounds the slow, monotonous, rhythmic trudging of the processions. Muffled and sad music is heard in the night air, giving color of mourning to the surroundings. There are flowers, but they are sad. There are lights, but they are not happy lights. . . . And there are bare *feet, chains, crosses* over the shoulders. . . . All Spain has lighted her wax candles. All Spain has brought out her images in a most beautifully competitive solemn fervor." Thus Madrid's afternoon daily, *El Alcázar,* waxes poetic over Spain's observance of Holy Week from March 22 to 29.

Whatever else Spain may be, she, without doubt, is one of the most devout daughters of the Roman Catholic Church, and at no time is this fact more apparent than when she observes Holy Week. Not content to wait for Palm Sunday to officially begin Holy Week, her people begin their acts of devotion many days before. In long lines they wait for many hours from early morning to late at night to venerate the images in the churches during this period. Madrid's morning daily, *Ya,* on March 6, reported that the first person to pay homage to the image of Jesus on the holy day of Friday had waited at the doors of the church since Tuesday afternoon so as to be the first in line. It further said: "It can be calculated that some 25,000 waited patiently for the moment to worship the image of Jesus of Medinaceli. Last night two lines were formed. . . . The faithful, equipped for the rigors of the rainy season . . . withstood the inclement weather in order to kiss the naked feet of the Nazarene of Medinaceli."

A week before Holy Week begins all images and crosses in the churches are covered over and "for no reason may be uncovered, except the image of the Virgin of Anguish, on the day of her festival." These images and crosses continue covered until Holy Friday, when the cross is uncovered for worship, the images being unshrouded only after the intonation of Glory on Holy Saturday.

Palm Sunday Begins Holy Week

The solemn blessing of the palms on Palm Sunday marks the official beginning of Holy Week. Gypsies and other vendors sleep all night at the doors of the churches *in order to guarantee themselves positions* to sell the palms early Sunday morning. Some are sold for as much as $10, while palms exported to Italy and England are often valued at $20. These palms are highly prized, for devout Spaniards believe that when these are placed at the head of a bed or on a balcony in the home they will preserve the family from all harm during the coming year. There is also the Palm Sunday procession, which is supposed to represent the glorious entry of the Prince

of Peace into Jerusalem. Even the Chief of State, Generalissimo Francisco Franco, together with his wife, grandchildren and army staff, participate in it.

The vendors who flock about the entrances of the churches to sell palms on Palm Sunday assist in changing the mood for the succeeding days by their offering for sale strips of paper showing the various scenes of the passion or suffering of Jesus. For the children they offer rattles or noisemakers called *"carracas."* Rattles or noisemakers? Yes, for, although gay music is taboo during Holy Week, children are allowed to make noise to picture the darkness that prevailed at the time of Jesus' death.

During Holy Week religious relics are given special veneration by the devout Spaniards, both in their churches and in processions. In Galacia one religious procession features a cross now inlaid with mother of pearl and other costly items. It is supposed to have come from the very site where Jesus died. Venerated at Brujas is what is claimed to be some of the holy blood of Jesus. Mentioned also must be Valencia's sacred branch of thorns with five thorns still intact, an arm of the cross on which Jesus was supposed to have hung and also the actual cup he is claimed to have used when instituting the Lord's supper or memorial of his death. Regarding these relics the official Catholic organ *Ya* said: "All of them in these days of Holy Week are rendered adoration and worship by the faithful."

This devout observance of Holy Week affects all in Spain, not merely the devout Spaniards. Thus public institutions, such as the National Library, close their doors for three days. All theaters and moving-picture houses exhibiting nonreligious films do the same. Flags fly at half mast. Newspapers suspend publication for one day and masses, music of Bach and the repeating of the rosary fill the restricted schedules of Spain's radio stations. Even the "Papal Bull of the Holy Crusade," which permits its buyer to eat meat on days of abstinence, is invalid for one day.

In many provinces, such as Asturias and the Pyrenees, the tradition of killing the Jews still exists. Says the authoritative brochure by Nieves de Hoyos Sancho: "The day of Holy Thursday young boys come to the church with wooden rattles and clubs. When matin begins, those carrying clubs form a circle in the center of the church, and after putting out the last candle, on their knees begin beating the stone floor of the church in order to kill the Jews." Although now only a traditional ceremony, it calls to mind the Spanish Inquisition of some four centuries ago when hundreds of thousands of Spanish Jews were expelled from Spain and some 12,000 were burned at the stake.

Holy Week Processions

The outstanding features of Spain's devout observance of Holy Week, however, are the many processions that daily issue forth from her many churches to trudge slowly through the winding streets of her cities. Each procession has its particular image of Jesus and of his mother Mary that is laboriously pushed or carried along the route of the procession.

There are thousands upon thousands of onlookers that pack the sidewalks and overflow into the streets while waiting for the procession, such as that of "Jesus of Medinaceli," to begin. First to appear are small boys dressed in white religious gowns and carrying church flags. Soldiers follow, marching at half time, while cornets and drums sound out a mournful dirge. Thousands of penitents, six to eight abreast, next pass by for more than an hour.

The great majority in this procession are women, all of whom carry burning

candles, and many also a small child in their arms. The majority are dressed in a certain kind of black religious garb or habit, either because of mourning for a recently deceased relative or in fulfillment of a vow. Many of Spain's smartest señoritas are also seen in this procession, wearing the finest and latest in black fashions.

Monks, riding in autos equipped with loud-speakers, direct the religious chants of the marchers as they continue on their way. Now comes a group carrying wooden crosses on their shoulders. It is led by a little three-year-old boy who tries hard to keep a cross, almost as big as himself, upon his shoulder with one hand while his mother holds his other hand. As the procession wears on, one sees many bruised and bleeding feet, for many of the penitents have, in supposed favors from God, agreed to walk the entire distance barefoot. Now the clanking of chains can be heard over the hushed masses. Dressed in the religious habit of the Capuchin monks (similar in appearance to the costume of America's Ku-Klux Klan), many have long chains attached to their bare ankles to drag behind them as further religious acts of contrition.

Finally the image of Jesus appears. Spectators in the front lines prostrate themselves, while the rest of the crowd bow their knees and heads in worship of the image.

In other areas of Spain more extreme acts of devotion are seen. Many put crowns of thorns upon their heads, while others endeavor to cover the entire route of the procession on their knees. In one tiny village penitents, dressed in white gowns with the back bared, whip themselves with scourges made of hair that produce bloody bruises on their backs. Still others rub the flesh with a ball of wax in which are imbedded sharp pieces of glass, an instrument known as "the sponge."

Costly Religious Pomp

Holy Week is given the most emphasis in the southern regions of Spain, and, according to the information pamphlet *Santa Semana,* "All of the Andalusian capitals compete in luxury and pomp in the organization of the processions. An interesting moment is the preparation of the images. Over the luxurious floats of engraved silver or beautiful wood carvings, they adorn the Virgin with valuable jewels that her devotees bequeathed to her, placing her afterward under a canopy among flowers and large lighted candles." A report from Granada proudly states that the image of María Santísima del Mayor Dolor "has displayed this year a new cloak, in whose embroidery has been invested twenty-five kilograms [or fifty-five pounds] of gold."

In the tiny Aragonian town of Hijar no one goes to bed for two nights, it is said. As the clock strikes twelve midnight of Holy Thursday, all the townspeople begin to beat vigorously on tambourine-like drums, and this constant din never ceases until Saturday. The very religious city of Seville organized fifty-two processions this year, and from 2 a.m. on Holy Thursday until the close of Holy Friday at midnight, there was never a moment when a procession was not inching its way through the maze of crooked streets of that city. Since the cost of a procession is about $1,400, smaller towns usually have to be content with just one procession, that of the image of the "Anguished One," the Virgin Mary.

Each procession is organized by a religious brotherhood. In Seville alone there are more than seventy of these fraternal organizations. Every citizen of the town belongs to one or more of these groups, for at birth one of the first acts of the parents is to choose the organization of which the child will be a member. In the

processions the most honored members of these organizations are allowed to walk the closest to the image. Due to the costs involved, many city governments subsidize these organizations up to 25 percent. In other areas during Lent girls, "with a picture representation of the face of God, go from house to house on Sundays after mass, singing and asking for alms to pay for the functions of Holy Week."

The high point of Holy Week is reached on Friday, the only day of the entire year when mass is not said, "out of respect for the real sacrifice," we are told. Says the *Guía de la Semana Santa:* "The liturgy of this day is centered principally in the worship of the cross, which in ancient times constituted the nerve and center of all religious function on Holy Friday. . . . [The priest] invites the faithful to bow on their knees and worship it for a few moments."

How Christian Is "Holy Week"?

No question about it, the people of Spain are very devout. However, it may well be asked, How Christian is all such devoutness? Did not Jesus Christ always abide by his Father's Word and does it not forbid all such worship of images? Truly it does. —Ex. 20:4, 5; 1 John 5:21.

The same may be said regarding the observance of certain days. Secular history records that early Gentile Christians observed no special days or festivities, and Jewish Christians who were prone to do this were severely censured by the apostle Paul: "You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you."—Gal. 4: 10, 11.

More than that, note that in the Holy Week observance the acts of penitence were done in public, whereas Jesus commanded that we should let our deeds of righteousness and self-denial be known only to God. (Matt. 6:1, 16-18) Nor do we ever read of any of God's servants torturing themselves. It was the priests of Baal who cut "themselves according to their custom with daggers and with lances until they caused blood to flow out." And it was a demon-possessed man who was "slashing himself with stones."—1 Ki. 18:28; Mark 5:5.

Far from encouraging or fostering asceticism, the Scriptures condemn it. As the apostle Paul wrote the Colossians: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh."—Col. 2:23.

True Christians need no self-imposed torture system, for "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." That was the experience of Peter, James, John and, in particular, Paul. And that is the experience of true Christians today. —2 Tim. 3:12.

But that does not make them mournful. They rejoice to be esteemed worthy to suffer for righteousness' sake and receive comfort from God through his Word, organization and holy spirit. As they preach the Word multitudes of men of good will, in Spain and in 174 other lands and islands of the sea, respond and rejoice with them in the prospect of a new world of righteousness.—2 Pet. 3:13.

He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Mic. 6:8, AS.

PERU—the old and the new

By "Awake!" correspondent in Peru

PUT your finger on a world map at New York city. As you draw a line directly south you will be going over the North Atlantic and across the Caribbean Sea to Colombia, on the northwest corner of South America. We are not stopping there. Keep on going straight south over the western hump of South America and you will find that you have reached Peru just below the Equator.

"Oh, that country must be a hot one," you may think; but not so—at least not all of it. High mountains and Pacific ocean currents have a pleasantly moderating influence.

Look around you for a moment and see where you are. To the north lie Colombia and Ecuador; Brazil and Bolivia to the east; Chile is to the south; and the Pacific Ocean washes the 1,410-mile-long western coastline. Peru is a country that is famous for its past, as the center of the Inca Empire, and it is a land that holds even more interest because of the things happening here today.

A Three-Part Country

The majestic Andes Mountains, running the length of the country from the southeast up to the northwest, effectively divide the country into three distinctive regions. First there is the coastal region, a strip of land that varies from twenty-five to forty miles in width, lying between the Pacific Ocean on the west and the towering Andes to the east. The second region, marked off by parallel mountain ranges between which lie plateaus and valleys, extends the length of the country; it is called the Sierra. East of this, extending from the lower slopes of the Andes, the country can be summed up in one word—jungle.

Although there are often heavy clouds and fog over the coastal area, there is very little rain, and the land is mostly desert. The warm climate is pleasantly moderated by the cold Humboldt Current running along the west coast. One might think that this desertlike coastal area, which includes only about 11 percent of the country, would be impoverished, but not so. It is the principal wealth-producing section of Peru. The country's main commercial center and all its seaports lie here. More than fifty rivers and streams from the Andes cross this land, providing water for irrigation; so it is here that cotton and sugar, the chief export crops, are grown. Some of the world's largest sugar plantations are found in northern Peru, and Pima cotton, noted for both its strength and length, is of great value on the international market. Rice and petroleum fields also contribute to the productivity of this region.

The mountainous Sierra covers about a third of the country, but it holds over two thirds of the population of Peru. The basic industry of Peru is agriculture; 85 to 90 percent of the people are largely dependent on farming and stock-raising for a liveli-

hood. Here in the Sierra is the center for stock-raising, with sheep, cattle, alpacas and llamas high on the list. The fertile, well-watered valleys nestled between the mountains are well suited to the raising of crops. It is also in the mountains that much mining is done. Gold and silver attracted the Spanish *conquistadores,* but today petroleum is the most important mineral product and copper is next.

The Incas had obviously done much mining, because Atahualpa, who was treacherously seized and held by the Spanish, offered his captors a roomful of gold and two rooms filled with silver as a ransom price. At the turn of the century modern mining was begun. Dams and power plants have been constructed and many miles of railroad track have been laid as a result of the mining activity of the Cerro de Pasco Corporation. Early in 1953 another mining company, the Marcona, began stripping iron ore from a 2,600-foot-high plateau to the south; from here the ore is shipped up the coast to the recently opened Chimbote steel mill. Still farther to the south the Southern Peru Copper Corporation has begun exploitation of what is believed to be one of the biggest deposits of copper in the world.

Pushing eastward from the mountains, we enter the hot, humid tropical territory. Here rivers that flow to the east join to form the mighty Amazon. The area is rich in forests—ebony, mahogany, cedar, rubber trees, wild olive trees and others. Tropical wildlife abounds. Yet so effectively have the Andes isolated this area from the centers of population that, although it includes 56 percent of the land, it holds the fewest inhabitants.

However, the land is opening up. The International Petroleum Company operates at Talara. Both gasoline and asphalt are produced there. The asphalt is much in demand for the current program to extend Peruvian highways. Gasoline, too, is in demand, because the number of cars in Peru has increased sixfold since 1950. Even with costs and prices constantly rising, a gallon of gasoline costs the equivalent of only about ten cents in U.S. currency. On the Pachitea River the LeTourneau del Peru Company, which is a subsidiary of the LeTourneau Technical Institute of Texas, is in the process of developing and colonizing about a million acres of land. The area holds rich potentialities and is open to almost anyone who would like to give it a try. Yes, old Peru is giving way to the new.

Principal Cities

Located about eight miles inland from the Pacific port of Callao is Lima, called the City of Kings, the capital of Peru. Founded by the Spanish conqueror Francisco Pizarro in 1535, it has become the commercial, cultural and social center of Peru. There are still evidences of early Spanish influence—handcarved balconies, tiled patios with distinctive patterns, and the archaeological riches of the nation that have been put on display in the museums. But today Lima is a city of tall buildings, modern offices and stores. New modern-style architecture is found everywhere. The white concrete buildings almost shine in the sun, presenting a dazzling sight. The trend during recent years has been upward, and more and more buildings are being constructed that way.

Far to the south, along the Bolivian frontier, is the largest lake in South America—Lake Titicaca, 12,513 feet above sea level. To the west, nestled in the mountains, is the busy modern city of Arequipa. Here the skies are almost always clear and sunny; daytime temperature is a pleasant 74 degrees Fahrenheit, and after sundown it is about 58. It is a delightful climate!

North of Arequipa, high up in the mountains of southern Peru, is a large tourist center. It is Cuzco, ancient imperial city of the Inca Empire. Once its temple and palace walls shone with solid-gold plate; it was known as the "City of the Sun." Overlooking the city is the colossal fortress Sacsahuaman, which stands as a mute testimony to the skill and engineering ability of the ancient dwellers of the mountains. Many make the short trip from Cuzco to Machu Picchu, the almost inaccessible mountain city built by the Incas to hold off the Spaniards. The fascination of the faded glory of the Incas has made Cuzco famous, but today it has other attractions, for it is a busy university town.

Let us go on to the pearl of the Amazon, Iquitos, far to the northeast. There are two possible methods of transport available. We can go overland, traveling over the Andes on the world's highest railway system, from Lima, then by road for three or four days to a place called Pucallpa on the banks of the River Ucayali. From here it is five or six days by river steamer to Iquitos. For those who do not have that much time, a DC-4 from Lima will deliver them by air in about four hours. When you land there will be the jungle chatter of parrots and monkeys to greet your ears. This is the trade center for all of Peru lying east of the Andes, for some ocean-going vessels can come clear across Brazil up the Amazon to this port.

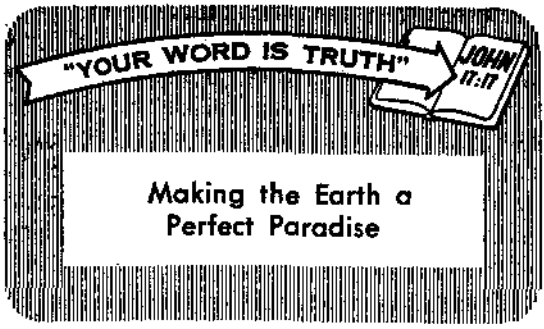
The Peruvian People

The population is mixed: there are whites, Indians, Asiatics and Negroes. While the Indians account for about half the people, there are others that have moved in, such as Europeans and Japanese. For the most part, the people lead a tranquil life, even to some extent around the large commercial centers.

As is true of people in many parts of the earth today, those in Peru face higher costs of living. Also, it has been estimated that the annual income for 84 percent of the population of Peru is only $53 per person. This presents problems for the people and creates unrest. The government, of course, tries to improve the situation of the people through education. Basic schooling in the primary and secondary schools, which cover five years each, is provided by the government. One must pay for a university education, but here, too, the government encourages education by exempting university students from military service.

There is religious liberty in this democratic land and the people are friendly. There are thousands upon thousands of persons who are nominally Catholics, and yet who practice rites of paganism. Much education in God's Word is needed. When Jehovah's witnesses visit their homes to discuss the Bible, they are often invited inside to sit down and talk. And when calling at the shops, in Iquitos as an example, one may be offered a chair to sit on while he witnesses to the manager. Many prefer an unhurried pace of life.

There has been good response to the preaching of the good news, with a 25-percent increase in the number of Jehovah's witnesses in Peru from 1957 to 1958. Now there are twenty-six congregations and 1,034 active Witnesses. They conduct over 1,500 home Bible studies each week to help the people of good will, but there are many more to be reached, because there are over 10,000 Peruvians to each one of Jehovah's witnesses in the land. In the lives of many of these friendly Peruvians the old world's ways of thinking are giving way to their changed life as a New World society, and for them the future holds many more new things under the righteous rule of God's kingdom.



IN THIS day of atomic and hydrogen bombs, of rockets and intercontinental ballistic missiles, the making of the earth into a perfect paradise seems a little too farfetched even to most optimistic persons. A charred earth would be more in keeping with the evidences that now confront the human race. However, the New World society of Jehovah's witnesses declares that a paradise earth for all mankind is a timely message, in fact, the message of the hour. Upon what authority does it base its hopeful outlook? It rests its case on the highest authority given to man, namely, the Holy Bible.

Thousands of years before the Creator made man he created man's habitat, the earth. When he started making it he had perfect man in view. "For this is what Jehovah has said, the Creator of the heavens, He The true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited: 'I am Jehovah, and there is no one else.'" So the Creator speaks in his prophecy to man at Isaiah 45:18.

The fact that the Creator has firmly established the earth, creating it not for nothing but in order that it would be inhabited, should be sufficient reason in itself to believe that He will not allow men to devastate the earth in nuclear warfare. In fact, the Creator states that he is going "to bring to ruin those ruining the earth." With these thoughts in mind, there is a solid basis for hoping in an earth converted into a perfect paradise.—Rev. 11:18.

To begin with, God made only the garden of Eden fully developed and put the perfect man Adam in it. The earth outside the garden was not brought to complete beauty and perfection. This was one of man's assignments. When God turned man out of Eden because of sin, he said to man respecting the undeveloped part: "Cursed is the ground on your account. In pain you will eat its produce all the days of your life. And thorns and thistles it will grow for you, and you must eat the vegetation of the field." Since then, imperfect man outside of Eden has found employment for his own good in his attempt to cultivate and care for the earth. Some parts of it men have beautified, but most of the earth is yet barren and unfruitful and many parts have been devastated by wars. Even in this twentieth century, with all its modern tools and equipment, little is done about beautifying the earth.—Gen. 3:17, 18.

Since the days of Jesus Christ, the great event to which true students of the Bible have looked forward has been his second coming and his kingdom reign of a thousand years. This has won particular attention because during the thousand-year reign of Christ the earth is to be made a global paradise. The will of God is to be enforced in the earth as it is in the heavens. The prophet Isaiah wrote: "This is what Jehovah has said: 'The heavens are my throne, and the earth is my footstool,'" and "I shall glorify the very place of my feet." (Isa. 66:1; 60:13) The original garden of Eden was perfect and glorious. Had the first man proved his complete loyalty and obedience to Jehovah, doubtlessly God would have shown him how to make the rest of the earth beautiful and glorious, because it is written at Genesis 1:28 that God said to the man and his wife: "Be

fruitful and become many and fill the earth and subdue it." This commission implies that God would have supplied man with a proper knowledge and the means to accomplish that very thing. Had man followed that course, then in time the earth would have been fully developed and robed in glory as God's worthy footstool. God's prophecy speaks of men in this time who, left to themselves, would destroy the earth, but this they will never do, because the Creator will frustrate their plans by destroying those who would ruin the earth, in the battle of Armageddon.

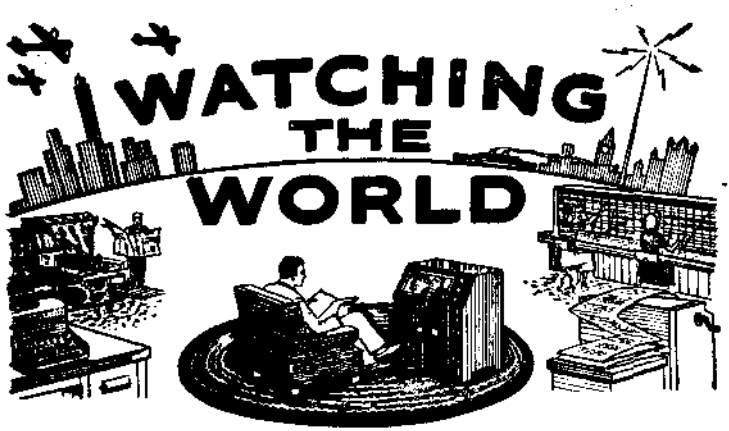
Man lost the privilege and the desire to robe the earth in glory by reason of his own wrongdoing. Since God expressed his purpose to make his earthly footstool a place of glory, he will do it. He will accomplish this by his chosen vessel, Jesus Christ, during the thousand-year kingdom reign. Of his word and purposes Jehovah states: "So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it." A glorious new earth for mankind is as sure as the sun, moon and rain that we see, because it is a part of Jehovah's unalterable purpose.—Isa. 55:8-11.

Why has not Jehovah brought about this new world for mankind? What has he done to prove that a new earth is still a part of his purpose? Dying man wants things to happen quickly, because his time is running out. But God inhabits eternity. He is not plagued with lack of time. He can therefore wait until the proper time for all things. Shortly after Eden he gave a promise of this new world. Then he moved men to prophesy concerning it. He even had types made of it. More than nineteen centuries ago he provided redemption for believing humankind through Jesus Christ. Now Jehovah has placed his Son in kingly power with the avowed purpose to deliver men of good will and to make for man a glorious home on earth. Before clothing the earth with beauty and glory, Jehovah will first destroy and entirely remove the wicked structure that Satan and his servants have built up, making way for a paradise earth.

Death has made this earth a sad home. But Jesus now comes to resurrect and to lift up all obedient ones out of sin and death and to make them joyful of heart. In connection with the new earth over which Christ will rule, we read: " 'Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.' And the one seated on the throne said: 'Look! I am making all things new.' " This means that a whole new way of life awaits men of good will in the new earth.—Rev. 21:3-5.

How about the wild beasts upon earth? Under the reign of Jesus Christ, Jehovah will make an arrangement with the beasts of the field and the birds of the air and will establish peace between them and man. Furthermore, thorns and thistles now encumber the earth and creeping and winged pests ruin crops, but such conditions will not exist in the new earth. The earth will then be free of these and will yield its increase.—Hos. 2:18; Isa. 55:13.

What Jehovah God once accomplished in Palestine, in fulfillment of Ezekiel 36:34, 35, he will accomplish earth-wide under the Kingdom, not only in a spiritual sense but also in a physical sense, namely: "This land that was desolate is become like the garden of Eden." This earth will be a glorious footstool, to Jehovah's praise.—*AS*.



Clash over Formosa Strait

◈ Though for nearly nine months there had been no strife between Communist Chinese and Nationalist Chinese planes over the Formosa Strait, on July 5 Communist MIG's and Nationalist Sabrejets battled near the Matsu Islands. The Nationalists held that five Communist jets had been shot down. Peiping, on the other hand, maintained that only one had crashed in a low dive, while pursuing a Nationalist plane. Some sources feared that the July 5 skirmish would precipitate another crisis in the Formosa Strait.

Vast Powers for Sukarno

◈ Indonesia's President Sukarno assumed nearly unlimited governmental authority on July 5. By presidential decree the Republic's Constituent Assembly was dissolved and the provisional charter, in effect since 1950, was set aside. Sukarno's action brought about a return to the country's 1945 constitution. Under its provisions, the president is vested with nearly unrestricted authority. He may, among other things, appoint and dismiss government ministers and may exercise parliament-sanctioned legislative authority. It is only to the Consultative Assembly, which meets at least once every five years, that the president appears to be at all accountable. Sukarno claimed public support of his move and held that it was the "only way possible to save the state."

Recovered from Space

◈ On July 6 the Soviet Union announced that it had successfully fired into space and retrieved two dogs and a rabbit. A single-stage intermediate-range missile, with a pay load of 4,400 pounds, had carried the animals aloft on July 2. Rescue equipment functioned properly and the two dogs, apparently females, named Snowflake and Courageous, along with the rabbit, were said to be in good condition after landing. The Russians did not reveal just how far into space the rocket-riding creatures had been carried.

Bonn Presidency

◈ A special electoral college chose a new West German president on January 1. Dr. Heinrich Luebke received a majority of 526 votes on the second ballot, to compare with 517 on the first. Dr. Luebke was the candidate of the Christian Democratic Union, headed by West German Chancellor Konrad Adenauer. Of Bonn's 1,038 electors, five were absent and 22 abstained in the second vote. Dr. Luebke defeated Prof. Carlo Schmid of the Social Democrats, who won 486 votes, and Dr. Max Becker, candidate of the Free Democrats, who received 99. Though Chancellor Adenauer had announced on April 7 that he would run for election as West Germany's president, he reversed himself on June 5, declaring that he would retain his post as chancellor. Dr. Luebke will assume office on September 15, when he replaces former president Dr. Theodor Heuss.

Sweden's Bilingual Borderland

◈ Sweden's Torne River valley, an area along the Finnish frontier, has been the focal point of a language controversy for many years. On the Finnish side of the Torne it is said that about 40,000 Swedes speak the Finnish language. Further, over a third of all children in the area speak only Finnish when starting school. Since Swedish is the language used in the schools, this has posed a problem. The youngsters study in Swedish while at school, but speak Finnish in the home. In June the Royal Board of Education decided to permit the students to study Finnish, if they so desired, in the last two years of their compulsory education. This fall a new nine-year system is to replace the previous seven-year school program. Some say that failure to teach Finnish grammar has resulted in reading and writing difficulties in the Torne area. There have been other complications languagewise. For example, the Swedish spoken by some is often grammatically inaccurate and the Finnish spoken by the majority has a considerable admixture of Swedish. Finnish apparently has a strong hold in the Torne Valley, because about one fifth of the men there are said to cross the border into Finland when in quest of a wife.

Ben-Gurion Resigns

◆ Israel's Premier David Ben-Gurion resigned from his post on July 5. His resignation had followed a cabinet dispute over the sale of Israeli-made armaments to West Germany. Ahdut Avodah and Mapam, left-wing labor parties, objected to the arms transaction. They demanded that either Ben-Gurion resign or the contract be canceled. With the collapse of the four-party coalition government, Israeli President Itzhak Ben-Zvi immediately called for meetings with Ben-Gurion and Mapai party heads with a view to forming a new cabinet. In the meantime, Ben-Gurion was to head a caretaker government.

Papal Encyclical

◆ In an 11,000-word Latin encyclical issued on July 2, Pope John XXIII urged statesmen to "try every approach" to attain world peace and unity. The document, to be known as "Ad Petri Cathedram" (To the See of Peter), was the pope's first encyclical. It also expressed the Roman Catholic Church head's desire for eventual reunion of non-Catholic elements of Christendom with Roman Catholicism.

Travel Bans

◆ Travel restrictions were imposed upon diplomats of both the U.S. and Hungary in early July. Budapest acted first, placing curbs on U.S. envoys. The action was taken, it was said, because the U.S. had been opposed to Hungary's participation in the International Labor Organization. Similar travel bans were set on Hungarian diplomats in the U.S. As a result, neither country's envoys are permitted to travel without special permission beyond 25 miles of their legations.

Communist Reforms in Tibet

◆ "Mobilization of the masses through the suppression of rebellion," the abolition of serfdom and the establishment of "peasants' associations" for administrating governmental affairs were all outlined on July 3 as parts of a Peiping-directed reform program to be instituted throughout Tibet. The prospective changes had been set forth several days earlier at a session of the Preparatory Committee for the Tibetan Autonomous Region in Lhasa. Vice-Chairman Chang Kuo-hua showed the extent of the anticipated reforms in saying: "Temples and monasteries will inevitably be involved during the reform, since the temples and monasteries and some of the high-ranking lamas in them possess manorial estates and are serf owners." Persons who had supported or engaged in the recent Tibetan revolt would be punished in various ways. Some would lose herds while others would have their land holdings confiscated.

For Italian Autoists

◆ Quite a number of Italy's autoists will have to tame down. A new driving code went into effect throughout the country on July 1. Among other things, it prohibits driving on the wrong side of the road, making turns from the wrong lane, driving while intoxicated and speeding through urban areas. Italy's need for a new driving code is apparent from the fact that for the nation's 2,000,000 automobiles there were 198,300 accidents reported last year.

Burma to Accept U.S. Aid

◆ In 1953, because of alleged U.S. support of Nationalist Chinese guerrillas in northern Burma, the Rangoon government requested the suspension of U.S. aid. On July 6 it was revealed, however, that Burma will again accept U.S. assistance. Within the next four years, up to $37,000,000 in U.S. economic aid is to go to the Burmese. This sum, it was said, would be used for the expansion of facilities at the University of Rangoon, and also for the construction of a highway from that port city to Burma's interior.

Saar-Bonn Link

◆ The Saar was economically integrated with West Germany on July 6. The 2,567-square-mile land with about 1,040,000 inhabitants was detached from Germany in 1945 and placed under French control. The Saar was politically incorporated with the Bonn government on January 1, 1957, and the date for its economic integration was to be on or before January 1, 1960. Midnight of July 5 Saarlanders were granted full rights as West German citizens. Political and economic integration was then complete. The German Deutschemark replaced the French franc. The step was hailed as the "removal of the last burden of French-German relations." And how was the average Saarlander affected? Among other things, his postal rates have gone up, the price of sugar has increased, railroad fares have been reduced and his gasoline is cheaper.

Revolt in Honduras

◆ An uprising against the administration of President Ramón Villeda Morales flared up in Honduras on July 12. For almost two days Tegucigalpa was the scene of fighting and unrest. The rebels, headed by Lieut. Col. Armando Velásquez Cerrato, were said to have gained temporary control of several buildings, including the government military academy, a power plant and the police headquarters. On July 13 government forces were reported to have crushed the revolt in the capital city, but at that time the insurrection still continued in certain outlying provinces.

Weights and Measures

◈ New international standards for the inch and the pound went into effect on July 1 in six English-speaking lands. In 1893 the standard inch was set at 2.540005 centimeters, but on December 31, 1958, it was placed by standard-fixing laboratories at 2.54 centimeters. On the same date the pound was set at 0.45359237 kilograms. Formerly, the U.S. pound had been 0.4535924277 kilograms. The United Kingdom, Australia, Canada, New Zealand, South Africa and the U.S. are all governed by the new standard inch and pound. The changes seem trivial, but they are important in certain technical fields. Incidentally, if you happen to live in the U.S., judged by the new standards, you gained a little weight and became a little taller on July 1. Hadn't you noticed?

Free-Trade Area

◈ On July 12 the premiers of Denmark, Norway and Sweden endorsed a British proposal that a "little free-trade area" be established in Europe. The "Outer Seven" trade bloc, as it was called, would be comprised of Austria, Britain, Denmark, Norway, Portugal, Sweden and Switzerland. A parley on the plan and its problems was to be held in Stockholm on July 20. The premier of Finland is also giving consideration to his country's participation in the new trade body.

Prince Weds Princess

◈ Belgium's heir presumptive, Prince Albert, married Italian Princess Paola Ruffo di Calabria in Brussels on July 2. A civil ceremony was held first in the Empire Salon of Brussels Palace. This was followed by Roman Catholic rites at the Collegiate Church of Saints Michael and Gudula. Plans had originally been made for Vatican ceremonies, but these were set aside by Pope John XXIII, reportedly out of respect for Belgian sentiment.

Threat to the Walrus

◈ The Pacific walrus may be on the road to oblivion. It is said that about 10,000 walruses are killed by hunters annually. With a birth rate of only 5,000 yearly and a total present population of approximately 45,000, the threat is apparent. Conservationists fear that unless national and international legislation is passed soon to protect the walrus, it may well be extinct in less than ten years.

DO YOU LOVE LIFE?

It is such a natural feeling for normal people to want to live. Death is our enemy. The Giver of life is our faithful Friend who caused his Son to say: "He that hears my word and believes him that sent me has everlasting life."—John 5:24.

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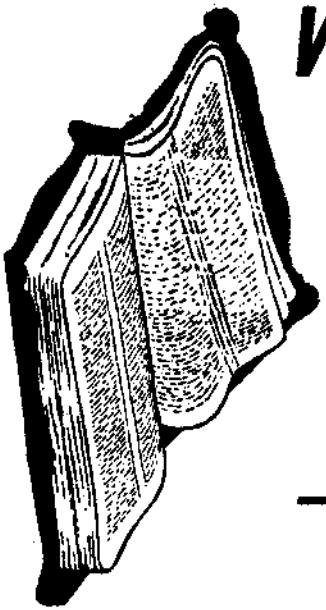

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Awake!

Proper Use of the Mind — PAGE 5

Look at Male Clothing — PAGE 8

Geography and People in North America — PAGE 16

Who Is the Dalai Lama? — PAGE 21

SEPTEMBER 8, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — 4d a copy

'Awake!" is published in the following 19 languages: Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog. **Monthly**—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 821 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Tvl	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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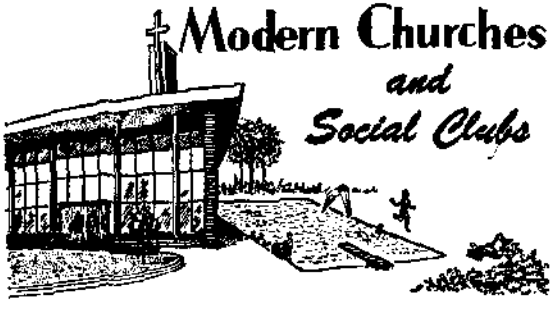
Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XL | London, England, September 8, 1959 | Number 17

Modern Churches and Social Clubs



YOU may have noticed that the weekly programs of many churches today read much like the program for a social club. The emphasis is more and more on social activities. This stressing of the social element is part of what some writers call 'going modern.' A modern church, in fact, is a social club. An article entitled "The Churches Go Modern" in the *Saturday Evening Post* of October 4, 1958, said:

"Church membership has grown from 35 percent of the 75,000,000 who populated these United States in 1900 to 60 percent of today's 170,000,000. . . . The gradual transformation of the churches themselves, both as institutions and as buildings, is more interesting than numbers. . . . The new churches . . . are not only sanctuaries but also complex meeting places . . . The Wesley Memorial Methodist Church of High Point, North Carolina, has planned for ten bowling alleys, a swimming pool, an ice-skating rink, a gymnasium, three softball diamonds and several tennis courts."

What a revealing comment about modern churches! How enlightening it is regarding the record-breaking church membership figures! Clergymen have often lamented the fact that the so-called return to religion is hollow, that the increased church attendance has not really changed the lives of the parishioners. As one clergyman in Ohio put it: "We simply cannot see where we are going in the church. Our churches are successful. We gain more members, we have more at church, we have bigger budgets, we have more activities. But we can't see that we are making much of a difference in our communities or in the lives of the individual members of our communities."

But does a social club change the lives of its members? Are social club members under obligation to live by Bible principles in all aspects of daily living? Are the entrance requirements for a modern church much different from those of a modern social club? Warren Ashby, who has served as minister of several Methodist churches, writes in *Theology Today:* "The entrance requirements of the church, like those of a social club, are primarily external and they provide status. . . . The requirements are external in that one must profess a faith before men; but this does not mean that the profession has substance in fact as well as in words. And, again like the social club, once the entrance requirements for admission are passed, the requirements for remaining within the church are not

difficult to meet. It is not hard to be a Rotarian. Nor is it difficult to be a member of the local church."

What is the attraction of a social club? Social fellowship, status, prestige and entertainment. What is the attraction of a modern church? It certainly could not be preaching, for, according to the clergy's own admission, that has been relegated to a minor position. When the Russell Sage Foundation and the Union Theological Seminary sent out questionnaires to 1,600 ministers, they wanted to "find out how ministers function as pastors of churches in the United States." (New York *Times*, April 4, 1955) Ministers of twenty-two denominations responded. Their answers revealed that churches are rapidly becoming more like social clubs than places of worship and that today's pastor is not so much a preacher as he is organizer, promoter, financier, psychologist, administrator, entertainer and socialite.

No wonder, then, that the so-called religious revival lacks Bible-approved fruitage! The right kind of moral fruitage is not possible unless the pure, unadulterated Word of God is taught. When the Word of God is watered down, however, with the traditions of men; when that Word is shoved aside and supplanted by philosophy, sociology, psychology, politics and a résumé of current events, there is no power to direct people to live by righteous principles. God's Word in all its purity has the power to attract people who have the right heart condition. Jesus did not draw people by entertaining or by putting social activities in the limelight. He featured the Word of God. True, Jesus sometimes fed the crowds miraculously, but it was not for entertainment or socializing but to make it possible for the crowds to remain and hear the Word of God. Those who became Jesus' followers had to live by the principles he set forth. Jesus did not found a social club; he founded Christianity, and true Christianity is a way of living—living by the divine will.

When the things modern religion has substituted for spiritual food fail to work, rather than getting back to the view that Jesus had, the churches go farther the other way, resorting to bazaars, bingo, plays and dances, social rooms with dating parlors, hi-fi, tennis courts, swimming pools, bowling alleys, etc. There is something wrong with the spiritual food when the churches must resort to such things to keep their members or gain new ones.

Jesus said: "My sheep listen to my voice." (John 10:27) The voice of the Right Shepherd is not sounded by hi-fi or by the din of bowling alleys. It is sounded by teaching what Jesus foretold to be the basic ingredient of true spiritual food at this world's "time of the end"—the good news of God's established kingdom.—Matt. 24:14.

In a world of bad news, good news draws people. "This good news of the kingdom" will draw right-hearted people. The meetings and conventions of the New World society of Jehovah's witnesses show this to be true. At the Divine Will International Assembly of Jehovah's Witnesses in New York city in the summer of 1958, both Yankee Stadium and the Polo Grounds were packed out with a crowd that totaled 253,922 persons. Young persons as well as older ones came to hear the Bible message "God's Kingdom Rules—Is the World's End Near?" It was the abundant spiritual food that drew people from all parts of the world to this convention, showing the tremendous power of the unadulterated Word of God.

The question that confronts all professed Christians today is: Will they be social-club Christians or Bible-fed, Bible-living Christians? Happiness and life depend on making the right choice.

Proper use of the Mind

What is it? How may one obtain it? Learn why mental efficiency is not enough.

"Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Phil. 4:8.

THE human brain is a priceless and delicate instrument. It is said to be the most complicated structural apparatus known to science. "Our intelligence can no more realize the immensity of the brain than the extent of the sidereal universe," says Dr. Alexis Carrel. With its ten thousand million nerve cells, the brain, during an average life span, can store up about ten times more information than is contained in the 9,000,000 volumes of the Library of Congress. Such a marvelous instrument as the human brain deserves proper care.

To search out information, to reason on it and to arrive at conclusions, we use that faculty of our brain called the mind. Since our habits of living affect the brain, immoderate habits are certain to have a bad influence on the mind. So it is important for anyone interested in proper use of his mind to learn the principles that the brain's Creator has set down in his Word, the Holy Bible. These principles furnish the basis for proper use of the mind.

One of these God-given principles is the need to be "moderate in habits." (1 Tim. 3:2, 11) If we are immoderate in matters even so vital as sleeping or eating, the mind suffers. Sleep enables the body to build up nervous energy—that vital requirement for mental efficiency. But one cannot obtain more nervous energy by sleeping more than it is necessary to sleep. It is important to know how much sleep one needs each day. Depending on the individual, an adult needs from seven to nine hours of sleep to allow body and nerve cells to regain energy expended during the day. Sleeping more than is necessary not only wastes time but may lessen the amount of energy one has available.

Lack of sleep reduces the ability of the mind to concentrate. "Experiments on the mental effects of loss of sleep show how great a restorative sleep is in accelerating mental functions," writes Donald Laird in *Increasing Personal Efficiency*. "Memory tests in the case of one man . . . took 134 seconds before the start of the loss of sleep. After going without sleep almost four days, he was unable to memorize any of the parts of this test." A constant skimping of sleep does not allow for proper use of the mind.

Overeating Hinders Proper Use

Too much eating, too much fasting, too much exercise or too little exercise hinders proper use of the mind. Overeating robs the body of nervous energy needed for mental alertness. It is difficult to say just how much nervous energy is squandered by heavy eating, but one doctor puts it this way:

"If it were true that the energy one needs for his physical, mental and emotional activities came directly from any food, he could easily get all of the energy he wanted by just eating large quantities of that food. But those who try this know that this practice leaves them with much less energy than they have when they eat only small quantities of the other foods which the body actually needs. Observation of those persons who eat large quantities of starches, sugars, and fats, will re-

veal that they have much less energy than other persons who eat only small quantities of these foods. . . . Food can waste an enormous amount of nervous energy. The average person uses half of his nervous energy for digesting, absorbing, using, and eliminating the food he eats; and half of this energy is wasted because of his eating more food than he needs for health, strength and vigor."

So how timely a warning the Lord Jesus gave for all professed Christians at this world's "time of the end"! "Pay attention to yourselves," warned Jesus, "that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare." (Luke 21: 34, 35) Overeating does not necessarily mean gluttony; it can mean eating in a way that weighs one's mind down with drowsiness just at a time when one needs to be mentally alert to take in spiritual food, such as by listening to a Bible lecture or participating in a Bible study. Energy derived from spiritual food is just as real as that derived from literal food and is absolutely vital, as Jesus declared: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) To weigh one's mind down with food-induced drowsiness when it is time to take in spiritual food is not proper use of the mind.

Something else besides overeating can make the mind sluggish: a lack of oxygen. "Oxygen," says Allan L. Fletcher, "is essential to carry off the waste acids generated by the body in both physical and mental activity. If insufficient oxygen is present, the body and mind become sluggish and dull. It is therefore of the utmost importance that when you sit down to study or memorize, the room in which you work should not be stuffy and close."

Keeping the Mind Active

Proper use of the mind requires mental exercise. "Every human being is born with different intellectual capacities," writes Alexis Carrel in *Man the Unknown*. "But, great or small, these potentialities require, in order to be actualized, constant exercise. . . . Senescence [aging] seems to be delayed when body and mind are kept working." Moreover, studies made at the University of Minnesota show that one keeps his mind young and alert by using it. Discussing these studies, *The American Weekly* said: "People whose way of life brings little mental exertion tend to 'go to seed.' "

So we need to stretch the muscles of the mind. Jehovah God designed man's brain for activity, as is evident from such Bible principles as Paul gave to Timothy: "Ponder over these things." "Give constant thought to what I am saying." Here the apostle advises giving constant thought to Bible principles. This requires thinking, keeping busy in the head, never giving way to mental laziness.—1 Tim. 4:15; 2 Tim. 2:7.

Disciplined Attention

One reason why some minds may seem lazy is that they have not been disciplined to pay attention to what is important. When the schoolteacher says, "Johnny, pay attention!" it is likely that Johnny's mind is not inactive but is busy on the wrong things, such as his afterschool activities. Not only children need to learn disciplined attention, but adults must discipline themselves to pay attention. "Pay more than the usual attention to the things heard by us," is the Bible principle stated at Hebrews 2:1 in regard to spiritual food. So concentration on what is important must be learned.

Disciplined attention admittedly is not easy. The mind likes to wander and go

grasshoppering from one inconsequential thought to another. So it is important to know what not to pay attention to. Learn not to let your train of thought be interrupted by every passing stimulus. Noises such as those caused by moving automobiles, trucks and trains can be powerless to distract you unless you choose to let them do so. Such distractions cannot claim your time and attention if you refuse to give them your attention.

If disciplined attention is not learned, one's mind, though busily engaged, may accomplish very little on one's important work. "One can be as busy as a weather vane in a sixty-mile gale," writes Simeon Stylites, "and still be indolent in the worst kind of way—busily indolent. When a person shows little zeal on his main job he is indolent, no matter how briskly he prances around at something else. A center fielder on a baseball team can be as busy as a bird dog—hunting for four-leaf clovers. Meanwhile a ball has just left the bat and is touring the sky like a sputnik. But it is due to come down inside the park, and the fielder is criminally indolent if he is not, literally, 'on the ball,' no matter how many four-leaf clovers he finds." So it is with the person studying or meditating. If he lets his attention wander, he will make little progress toward what he originally set his mind to accomplish. Disciplined attention is like an umbrella that enables one to shed the raindrops of distraction and keep on concentrating on what is important.

Proper Food for the Mind

Many persons today, though their muscles may be developed by exercise and their bodies nourished by food, exercise their minds only under protest and feed them only on the pap of trivialities. Some persons have their mental menus filled with contaminated food. They would not think of eating filthy literal food, but when it comes to mental food they devour what is unclean. This is evident from the fantastic sales of books that feature vivid descriptions of immoral behavior. Educator Alan Valentine says: "A special Congressional committee reported on December 2, 1952, that an 'incredible volume' of filthy literature is flooding the nation's newsstands. . . . The committee said that the salacious paperbound books, 'girlie magazines' and so-called comic books (of which some ninety million are read each month) have become a serious menace to the nation. But the public seems more delighted than outraged, and its taste and value-judgment presumably decline further with each new daily dose of commercialized vulgarity." If one does not read and meditate upon proper things, he is engaging in mental dissipation.

How important to know the right kind of food for our minds! For proper use of the mind we need to test our mental fodder with the food-testing principle stated by the apostle Paul: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Phil. 4:8.

Whatever food the Christian provides for his mind should meet that Bible requirement—that it be true, of serious concern, righteous, chaste, lovable, well spoken of, virtuous and praiseworthy. How evident that much of the world's reading matter does not meet this requirement for proper mental food!

By filling one's mind with proper food he is better able to avoid the activity and emotions that are injurious, such as those condemned in the Bible: "Fornication, uncleanness, loose conduct, idolatry, practice

of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these." On the other hand, we will be developing qualities and emotions that God approves and that are so beneficial to mind and body, such as "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:19-23.

Proper emotions are known to be of inestimable value. Long before psychosomatic medicine brought into the limelight the close relationship between mind and body, the inspired King Solomon said: "A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry." (Prov. 17:22) Right emotions are needed for proper use of the mind. Writes Dr. Denton Higbe: "Joy, contentment, hope, courage, faith, love and similar emotions not only indirectly increase your energy but they directly increase the amount and improve the quality of the work you do. . . . Uncontrolled emotions, hate, anger, resentment, jealousy, worry, emotional conflicts and complexes, and wrong mental attitudes, waste an enormous amount of nervous energy." So bad emotions can cause bodily illnesses and also deprive the mind of the nervous energy needed for mental efficiency.

An Efficient Mind Not Enough

But more than mental efficiency is needed. Some of the most clever, brilliant and efficient minds operate in a moral vacuum. Proper use of the mind requires moral and spiritual goals. So the Bible must be used for moral guidance. A Christian needs to use his mind to direct his body in a way that will win the approval of God. Mere efficiency of mind does not please God, but mental efficiency that results in obedience to the divine will does!

"Keep your minds fixed on the things above," is sound Scriptural advice given by the apostle Paul. So proper use of the mind involves thinking that is primarily concerned with God's kingdom and its interests. The Lord Jesus Christ set the perfect example in proper use of the mind. He kept his mind fixed on God's kingdom and its interests by teaching and preaching that kingdom wherever he went, in public places and from house to house. Jesus taught his followers to keep their minds fixed on the things above by praying: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." He also taught them the need to pray for God's holy spirit: "If you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!" God's holy spirit is needed to effect a change from improper thinking to that which is proper; it is needed to energize one's mind for the carrying out of the divine will.—Col. 3:2; Matt. 6:9, 10; Luke 11:13.

For this "time of the end" it is the will of God that proper use of the mind include something very special. This is the work that the Lord Jesus Christ said would busy the minds of true Christians at the time of this world's end: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14) To have a share in teaching others this good news of God's kingdom is, in the highest sense, proper use of the mind.

So follow Bible principles for mental health and happiness. Be moderate in habits. Concentrate on what is important with disciplined attention. Select proper mental food. Keep your mind fixed on the things above. Such proper use of the mind leads to the blessing of using one's mind everlastingly in God's new world.

a Look at Male Clothing

"HE WAS dressed in the ultra pitch of fashion, collared like the leader of a four-horse team, and pinched in the middle like an hourglass, with neck as long as a goose, and a cravat as ample as a tablecloth." This nineteenth-century satire of an English dandy shows how males can become as ridiculous in their dress as they, at times, accuse women of being. Tight corset, almost skin-tight trousers, ruffled shirt, upright collars whose stiff points reached to the cheek bones and a voluminous neckpiece were considered the height of fashion for the well-dressed gentleman of the late eighteenth century. Being well-dressed in those days must have been a painful experience.

The manner in which men have clothed themselves has differed greatly through the ages. It has varied from a simple loincloth to voluminous clothes adorned with ribbons, embroidery and lace. An example in point is the skirted costume men wore in the 1660's. It reached to the calves of the legs and abounded with ribbons and lace. The costume was topped off with a long wig that reached to the chest.

No matter how ridiculously some men have dressed they felt properly attired and were inclined to look down upon anyone who was not dressed according to the fashions of their society. Because a person is dressed in a manner that is different from what the people of a country are accustomed to, it does not mean he is inferior to them. Each country has had its own mode of dress that was considered proper and fashionable in that country. How a person dresses does not make him inferior or superior to others. Nevertheless, clothing has long been used by class-conscious people to show social superiority. They fail to realize that the differences clothing makes among people are purely superficial. Without clothing the men of past ages could not be distinguished from men of today, and the men of social prominence become indistinguishable from the men without social standing.

It has long been the practice for men to show class distinction or social standing by the quality of their garments. In the eighteenth century it was the fashion to unbutton the top of the waistcoat and to put slashes in the jerkin so as to reveal the fine quality of the underclothing. This was also done by exposing the shirt cuffs which, at times, were enlarged with fine lace. The same was done with the collar. It was made so ridiculously large in 1630 that it extended beyond the shoulders and hung down over the chest.

About fifty years before this the collar took the form of a big detachable ruff that fitted around the neck and looked like the bellows of an accordion. It was made of the finest cloth and frequently was embroidered with silk and edged with lace. The quality of this neckpiece would clearly

reveal the financial standing of a man. What governed the changes in fashion was generally what the king wore.

Not much concern was given to bodily cleanliness during the Middle Ages and up to about two hundred years ago. During that time men paraded about in elaborate costumes of lace and linen that gave an outward appearance of cleanliness, but underneath their bodies were filthy. Underclothing principally served to protect the fine outer clothing from the dirt on their skins. Heavy doses of perfume were used to kill the body odor. It became the custom to wear silk and linen undergarments because they were less inclined to harbor lice than woolen ones.

Fashion Peculiarities

The male calf was considered to be attractive in the late eighteenth century. To make it appear shapely under the tight-fitting hose of the time it was customary to wear artificial calves. These consisted of carefully made padding that was fastened to each leg by means of straps. The hose was then pulled over them. Their thickness was something of gentlemanly concern. The ones worn in the spring were made a fraction smaller than those worn in the winter. A comedy of that time pointed this out when one of the characters said: "You should always remember, Mr. Hosier, that if you make a nobleman's spring legs as robust as his autumn calves, you commit a monstrous impropriety, and make no allowance for the fatigues of the winter."

In the sixteenth century fashion dictated that men should wear bloomerlike trunks that were stuffed full of rags and horsehair to make them swell out. A well-dressed man of that time looked as if he was walking around with a giant pumpkin about his loins.

An equally ridiculous fashion was the practice in the fifteenth century of lengthening the toes of shoes. They grew to such length that it eventually became necessary for gentlemen to fasten them to their knees to avoid tripping other people as well as themselves. Even with shoe toes social rank was shown. A law prohibited the wearing of shoes with toes longer than two feet by men whose income was below a specified amount.

When the European male felt that his natural hair was not sufficiently impressive he began wearing a periwig. This was an immense wig with a profusion of curls that hung down over the chest and back. It was later reduced to a more moderate size. In the latter part of the eighteenth century the wig was raised so as to give the wearer's head a grotesque lengthened appearance.

Using wigs as part of male dress is a very old practice. It was done long ago by the ancient Egyptians. They cut their hair short and then wore a black wig made either of human hair or of sheep's wool. The Greeks and Persians of old time also wore them. Although wigs today are no longer a standard part of male dress, they are still used by many men who are conscious of their appearance. The number of men wearing artificial hair to cover baldness runs into the tens of thousands.

Male Dress Still Varies

In past centuries when poor transportation and communication facilities kept earth's inhabitants more separated from one another than today, clothing fashions were distinctly different from country to country. Even within some countries clothing was distinctive according to locality. But improvement in transportation and communication has changed this measurably. Now men's dress the world over is generally along the lines of the European

suit. However, variety of dress still exists. The old and the new forms of dress are often worn side by side.

On special occasions the peoples of many countries will don their national dress. When the holiday has passed they return to their twentieth-century European suits. In the Netherlands the people living on the island of Marken, in Volendam and in Spakenburg continue to dress in the quaint costume of their forefathers. The men of Volendam wear long, voluminous trousers of navy-blue material with matching jackets.

Among the country people of northern Greece a traveler today will find men still wearing the fustanella. This consists of a white, billowy skirt that does not quite reach the knees. A large-sleeved shirt is worn with it. Over this is donned a scarlet vest with embroidery and gold thread. Above the shoes with their upturned points are worn leggings of white cloth. The costume is topped off with a red cap called a fez. This costume is not worn by the average city dweller of Greece. He prefers the modern suit.

In Arab countries the mixture of European and national dress can be found, but with favor being shown to the national costume. Generally, these people prefer to dress as their ancestors did. The well-dressed Moroccan gentleman, for example, wears a strip of white wool or cotton wrapped around his body. It is about six yards long. Along with a white turban or a red fez, it is the clothing for outdoor wear. Underneath he wears loose cotton drawers that reach nearly to the ankles. Above this is a shirt that is closed down the front with a set of buttons and loops. Worn over this shirt is a roomy coat of long, exceptionally wide sleeves. A pair of loose-fitting leather slippers serves as footwear.

All this clothing may seem out of place in the hot North African climate, but it actually serves the good purpose of protecting the men from the torrid heat. Tuareg tribesmen of the Sahara desert wrap themselves in indigo robes and wear turbans of a matching color or of white. Some of the material is wrapped around the face to serve as a veil. Only the eyes are exposed. They believe they must wear the veils to protect their souls. The veils serve the practical purpose of giving protection from the hot, dry air and from wind-blown sand when the Tuareg rides swiftly about the desert on his camel.

There is, of course, a variety of dress in the Arab world. Not all wear a robe when walking about the streets. Many will go about in their long, roomy coat. In Arabia the long white shirt worn by men has elaborate embroidery about the neck and across the front. The shirt reaches from the neck to the ankles. A wide sash is wrapped about the waist. In the sash is the silver-hilted dagger that the men of Arabia wear. Stockings are not worn. In place of them some Arabs wear tight-fitting slippers that fit inside their street slippers. Some prefer to wear a thick-soled sandal instead of the leather slipper. These generally have an ornamental nail in the top of the sole that fits between the first two toes. It is common to see one of these men wearing for a headpiece a square cotton cloth that is folded diagonally. It is held to the head by means of a fillet of wool wound with gold or silver threads.

Another man that holds to an old form of dress is the Hindu. He wraps about his loins a cloth that is called a dhoti. It is usually made of white cotton and is wrapped about the loins with the ends being passed between the legs and fastened at the waist in the back. Some Hindus wear nothing more than this dhoti. Others will add a short-sleeved shirt that is open at the neck and is worn with the tail out.

Some men of India prefer to wear the trousers that Moslems favor. These are the ankle-length trousers that fit tightly about the legs, but sometimes are full from the knees up. Over this is worn the knee-length shirt with long sleeves. On his head the Hindu wears a turban made from a strip of cloth from ten to fifty yards long.

There are, of course, Indian men who wear modern suits and ties, but these are in the minority. In northeastern India the Naga tribesmen have their own clothing styles. Some wear nothing more than a loincloth and a colorful blanket wrapped under the right arm and over the left shoulder. Part of the costume of the Angami is heavy coils of black cane wound around their legs just below the knee. The wrappings accentuate the calf muscle, which the Angami men consider to be a sign of beauty. The same custom is practiced by the Wai Wai Indians of British Guiana. They have wrappings of blue cord above the calf and tight wrappings of white cord around the upper part of the arms. These wrappings, a necklace, a set of earrings and a skimpy loincloth make up the complete attire of the Wai Wai male.

African Natives

The average person of the Western world usually pictures African natives as being dressed in little more than loincloths, but this is not what the traveler will find in the many cities of Africa. In the interior of the country natives will often be found scantily clothed, but in populous areas they generally wear modern clothing. Some wear suits, others wear trousers with white shirt and tie and still others wear short pants with a shirt that is either tucked in or left out. Some wear felt hats, others the fez, and many wear nothing on their heads. The king of the famous Watusi tribe goes about neatly dressed like a European. A *National Geographic* writer spoke of him as being "natitly dressed and speaking impeccable French."

In Ghana the native dress is generally worn only on special occasions. It consists of a colorful cloth that is wrapped around a man's body like a toga. It passes under the right arm, leaving it and the chest bare. Some persons prefer to wear a shirt with it. A pair of sandals finishes the costume. Since the robes are handmade and very expensive, the average man does not like to wear them for daily use.

Thus as we look about the world we find that there is still an interesting variety of male clothing styles. Each style has features that make it suitable for the climate in which it is worn, the occupation of the wearers or the artistic tastes of the people. The robes of the desert Arab or the business suit of a European would be impractical for the man who must stalk his dinner through forest or bush and then kill it with spear, arrow or poisoned dart. He needs to be lightly clad. The Eskimo, on the other hand, would not find the clothing of the Wai Wai Indians suitable for his climate. He needs his sealskin trousers, tunic and boots to protect him from the rigors of frightfully cold weather. His form of dress is suitable for where he lives and is considered fashionable by his culture.

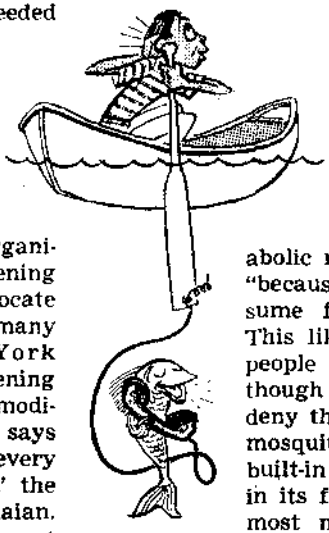
The modern suit, with shirt and tie, has world-wide popularity and is probably the nearest thing to a universally accepted form of dress. But its popularity does not mean it is the best attire for men and neither does it mean that those who wear it are superior to those who do not. The future will undoubtedly bring clothing styles that will be much superior to what we have now. But whatever a man may wear, his clothing should be comfortable, functional, pleasing to the eye and, above all, sensible.

Nature Notes

LISTENING DEVICE

¶ "Once in the Cherokee hills of Georgia," says Maurice Thompson in *By-Ways and Bird Notes,* "I watched a pileated woodpecker dig a hole to the very heart of an exceedingly tough, green, mountain hickory tree, in order to reach a nest of winged ants. The point of ingress of the insects was a small hole in a punk knot; but the bird, by hopping down the tree tail-foremost and listening, located the nest about five feet below, and there it proceeded to bore through the gnarled, cross-grained wood to the hollow."

ADVANCED FISHING TECHNIQUE



¶ The United Nations Educational, Scientific and Cultural Organization recently reported that listening to the voices of fish in order to locate schools is not a new idea. "In many countries," reported the New York *Times,* "sonar anti-submarine listening and ranging devices have been modified to locate schools of fish. This, says UNESCO, is nothing new to 'every experienced fisherman in Ghana,' the agency quotes S. K. Otoo, a Ghanaian. The Ghanaian fisherman paddles out to fishing grounds and pokes his paddle blade down in the water. He then grabs the end of the paddle with a cupped hand and bends over to listen. He hears 'all the noises going on under water, including the "voice" of any fish in the area,' UNESCO says."

ALARMED BURGLAR

¶ In Ottawa, Canada, a burglar smashed the rear door of a service station. He was no sooner inside the office than a big German shepherd dog named Belle jumped him. The alarmed burglar tried to slam the door shut but succeeded in closing it only partially. With the dog blocked for a moment, the burglar plunged headlong out a side window. As the burglar leaped the dog or a piece of glass caught his trousers, causing his wallet to fall out. Detectives used the wallet to learn the burglar's identity. He was quickly arrested. "I'd imagine it was the dog that did it," said a detective, discussing how the wallet happened to fall out. "From what we were able to discover, Belle had taken a powerful interest in that particular spot."

NO GNASHING OF TEETH

¶ At the Puget Sound naval shipyard a workman put down his lunch bag. A seagull, on reconnaissance, swooped down and made off with the lunch bag. The disgruntled workman would not have been so intensely angered by having his lunch suddenly disappear had not the bag also contained his false teeth.

MOSQUITO APPEAL

¶ Rutgers University recently disclosed that one's "mosquito appeal" can be measured by the chemical components of one's exhaled breath and the warmth one's body emits. "Generally, thinner people have a higher metabolic rate," says Dr. Lyle E. Hagmann, "because their energy and bodies consume food faster than fatter people." This likely means, he said, that thinner people have more mosquito appeal, although many fleshier persons may well deny this. Dr. Hagmann reports that the mosquito finds its target by means of a built-in radarlike heat-detection system in its front legs. It seems quite apt that most mosquito repellents developed at Rutgers repel, not by smell, but by stinging or irritating the mosquito's sensitive feet, causing it to go away with an entomological hotfoot.

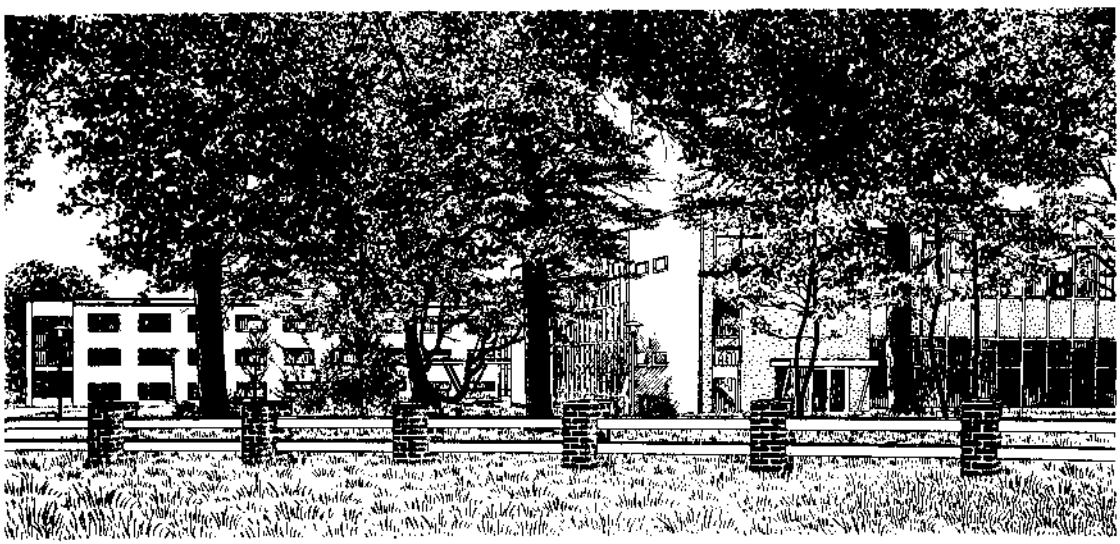
Watch Tower House, London

By "Awake!" correspondent in Britain

JEHOVAH'S WITNESSES know the value of organization. They find it throughout all the handiwork of God and throughout his written Word, the Bible. In modern times the Watch Tower Bible and Tract Society was chartered to organize and direct Jehovah's witnesses in their work of preaching "this good news of the kingdom." In the year 1900 the Society opened its first Branch office, at Gipsy Lane, Forest Gate, East London, and that is where our story has its humble beginning. From this tiny place Bible literature was sent out to the growing band of workers throughout Britain. The result was that in a few years the need arose for a larger and more central location, and a change was made to Eversholt Street, which runs by Euston Station. It was not long before growth in numbers and expansion of activity made it necessary to seek still larger quarters, and thus in 1911 the Society's Branch office was moved to 34 Craven Terrace in the West End of London. For nearly half a century this address, known around the world, was to be the headquarters of Jehovah's witnesses in Britain.

In 1955, when the president of the Society was in London for an international convention of Jehovah's witnesses at Twickenham, he announced the Society's intention to build a new Bethel home and factory here to meet the growing needs of the British field. That this was necessary was clear from the fact that the number of active ministers was now about 35,000 in these islands.

London, in common with most of the large cities of the world, has outgrown itself, and this has made it necessary for the authorities to exercise strict control over all building operations. To find a suitable site within easy reach of Central London was no easy task. Many inquiries and much searching finally located a delightful site at Mill Hill, formerly occupied by an old mansion and its surrounding gardens. The house was gone and the gardens were a wilderness. It is eighteen acres in size and just eight miles northwest of the city center and about a mile



east of the London-to-Scotland trunk road. This is the property the Society bought.

Now as we come up the hill from Mill Hill East underground station half a mile away, our first glimpse is of the white-railed ranch-type fence threaded through brick piers spanning the four-hundred-foot frontage of The Ridgeway. And there among the beautiful trees sits a fine modern building in red brick, with lots of glass, neatly trimmed in white.

Watch Tower House is roughly in the shape of a "T," with the living quarters in the cross part of the "T" and the factory and offices and Kingdom Hall in the stem. Entering the drive past cedars of Lebanon, elms, beeches and chestnuts, we arrive at the main door, above which is a sculptured watchtower in a panel of Portland stone. To the left of the entrance hall are the lounge and library, leading to the house where all those who work here live. To the right of the entrance on the ground floor is the pressroom, where the new rotary press is printing *The Watchtower* and *Awake!* Also on this floor is the maintenance shop and, at the far end, with access from outside the building, the Kingdom Hall. Upstairs above these departments is the office, job printing department, magazine department with its address stencils and the bookroom.

On the stairway leading to the office and rising sixteen feet from the top of the first flight is a white sculptured relief inset in the wall featuring five people of different nationalities in native dress, each holding a copy of *The Watchtower,* against a vine-and-fig-tree background, showing the uniformity of purpose among all races of Jehovah's witnesses.

The residential and domestic quarters run from east to west and consist of sixty-two living rooms, each designed for two people and distributed on three levels. There are sufficient rooms to accommodate those who will attend the school of congregation servants soon to be established. On the ground floor are a dining hall, modern kitchen, laundry, sewing room and stores. From the tall windows of the dining hall there is a view across the lawn and gardens to suburbs of North London in the distance. How much more pleasant it is to work in such lovely surroundings!

A day long looked forward to by the Bethel family and other brothers who had worked so hard in getting the building completed was Saturday April 26, the day the building was dedicated to Jehovah. In the early evening a meal was served, followed by informal remarks from members of the family and visitors. All were happy to have shared in the work during the winter months and now they were present to relax and see the results of their labors in the fine building devoted exclusively to the Kingdom work. One sister told of her forty-nine years at Bethel and of the many changes and growth during that time. Another who had been here less than that number of days told of his joy at being able to serve in this new Bethel home. Then all were taken on a tour of the building.

At eight o'clock the family and visitors joined the brothers from the local congregations at Mill Hill and Edgware for the dedication of the building. Brother A. P. Hughes, the Branch servant, emphasized that the beautiful new hall and the entire building with its equipment would be used solely to praise the true God, Jehovah. The Kingdom Hall would be a fine center for the preaching work and a fine place to which to bring all of good will toward God. At the conclusion all assembled requested that a message be sent to Brother Knorr telling of their gratitude to Jehovah and the Society for this fine building in which to work wholeheartedly for the Kingdom. It was a very happy and memorable day.

GEOGRAPHY AND PEOPLE

North America

"GEOGRAPHY is no longer a study of lines and colored areas on simple maps in an outsize schoolbook," recently said the New York *Times*. "It is an analysis of the relations of land and sea to people and what they do."

Yes, geography explains why particular crops are raised in certain places and others in other places, and why a part of a country has directed its economic life along certain lines and another part along other lines. Geography explains why people usually prefer parts of a country to other parts; in fact, by knowing the geography of a region, one has a good idea whether he wants to live there.

The word "geography" is derived from the Greek word *geographia*, which may be translated as "earth description." Obviously geography takes in many elements. It includes climate, that is, temperature conditions, rainfall and storms and winds. It includes surface configuration, the major classes of land being plains, plateaus, hill lands and mountains. Geography includes earth's resources in a certain area, such as water for drinking, water for power, water for navigation. It includes soil types, minerals, forests and wild game. Many things are involved, then, in geography. That is why geography affects everyone.

Though geography does not necessarily determine the kind of work one does, it has a bearing on the work many persons in a certain area do for a livelihood. This is because geography puts certain limits upon the types of things that men can produce and the kinds of economic activities in which men can successfully engage. It is interesting to see how geography affects people in this regard in North America.

Taking a look at North America on the map, we find the western coast high and rocky, as is the northern part of the eastern coast; but the southeast has a smooth and gently shelving shore. A huge mountain range, of which the Rocky Mountains are the chief, forms the axis of North America, extending from Alaska to Tehuantepec, Mexico. Southward from the United States, Mexico's two great mountain ranges, the eastern and western sierras, join in a series of lofty peaks near Mexico City, D.F. Between these two ranges lies Mexico's Central Plateau, the area of year-round moderate temperatures in which is located nearly every large Mexican city. On the east of the North American continent a secondary axis is formed by the Appalachian Mountains, which extend beyond the St. Lawrence River, ending in the hills of Newfoundland. To see

how geography, in a general way, is related to people and what they do, we will divide North America into its most distinctive regions. Though each of these regions has great variety, geography has affected each one in at least one outstanding way.

The Tundra Pastures Region

The northern fringe of the continent from Labrador to Alaska is virtually a treeless land with cold and long winters and short summers. It is an area of little production, agriculturally or otherwise. Why? The land's geography explains. Here, where much of the land is north of the sixtieth parallel, every month of the year sees frost. Agriculture is hardly possible. So the inhabitants, mostly Eskimos, are obliged to live by hunting and fishing. The tundra, however, with its many kinds of grasses, is a good land for reindeer, and several large herds have been developed.

North American Forest

This is a vast region extending from the Pacific Coast and the Yukon Basin of Alaska to Labrador. Since most of Canada comes within this region, it is obvious how geography has favored Canada—with luxuriant forests. About 44 percent of Canada is said to be covered by forest growth, a growth of some 150 species of trees, thirty of them being conifers. How has this geographical asset affected many Canadians? A report in 1955 showed that Canada's lumber industry employed 58,586 persons and its pulp and paper industry 62,205 persons. Since forests give shelter to animals, it is not surprising that Canada is one of the two great fur-producing countries of the world.

Though most of the great northern forest is in Canada, there are good portions in the United States, in New England, Michigan, Wisconsin, Minnesota, Washington and Oregon. Of all parts of the great forest, the Pacific coast from northern California to southern Alaska is best fitted to produce large quantities of lumber. The Pacific Northwest, with its mild winters and cool summers and abundant rainfall, is renowned for its thick growth of large trees, such as the Douglas fir, western cedar and giant redwood.

Despite heavy forest growth, agriculture is not lacking in this region. In the Pacific Northwest part of the great forest, for example, we find climate just right for growing apples. Many persons make their living in the various aspects of the apple industry, for Washington state leads the United States in commercial apple production and British Columbia provides most of the apples for Canada.

Large cities in the Pacific Northwest part of the great forest, such as Portland, Tacoma, Seattle and Vancouver, are not only great centers of lumbering and wood products manufacturing but also great commercial ports. Geography favored them, as, for instance, they are on the most favorable route from central North America to the Orient.

Lofty mountains with snow-capped peaks, cool forested slopes with rushing streams and many lakes have made the North American Forest a great attraction for tourists. Many persons in this region derive more income from the tourist trade than from any other source.

The forest region's streams and rivers, such as the Columbia and Yukon Rivers, have affected people in another way. Here are salmon hatcheries par excellence, and in the Yukon River the chinook salmon reaches a weight of over a hundred pounds. Not surprising that Alaska has long been the world's largest producer of canned salmon!

The most valuable mineral of the North

American Forest region is iron ore. Most of it is mined in a few iron ranges at the upper end of the Great Lakes. In the vicinity of Lake Superior iron ore occurs in a series of ranges, such as the famous Mesaba range in Minnesota. Cheap shipment on the Great Lakes by way of the St. Lawrence Seaway and the general high-quality ore make this the greatest iron-ore-producing region in the world.

The Dairy Belt

South of the northern forest from western Minnesota to the New England–Canadian Maritime Provinces (including the Ontario peninsula) is the great Dairy Belt of North America. How is this? Geography explains in two ways: (1) Here the summers are cool and wet, too cool for most grain crops; and cool summers and adequate moisture favor the region for hay and pasture, upon which milk production depends. (2) The Dairy Belt lies next to and partly overlaps the great Manufacturing Belt of North America, so that here are located some of the largest cities on the continent, such as Montreal, Detroit and Chicago; and these large populations create a great demand for milk and milk products. Tens of thousands of persons thus win their living in various aspects of the production or distribution of milk and milk products.

The great manufacturing centers that dot the Dairy Belt use the agricultural products of that region, as the cheese factories in Wisconsin; or the products of nearby regions, as the flour and cereal mills at Minneapolis, Chicago and Battle Creek.

New England–New York Industrial Region

Along the Atlantic seaboard of southern New England, New York and southeastern Pennsylvania are more cities than in any other region of like size in North America. Why is this? and why are industries of such great variety here? Geography provides much of the answer. The region has many sites for water power and, above all, excellent harbors from New England to Chesapeake Bay. All this encouraged commerce, and so great commercial cities sprang up, such as Boston, Philadelphia and Baltimore. New York city, however, is the most significant manufacturing city in North America. The chief industry is the manufacture of wearing apparel and accessories. Other leading industries include printing and publishing, meat packing and the manufacture of foods. Obviously New York city has geographical riches. It has a superior harbor with over 700 miles of water front, and vast quantities of imported raw materials thus contribute to its industries. Through the Hudson River and the Mohawk Valley New York's location commands the lowest route across the eastern highlands to the Great Lakes and the interior.

Appalachian Coal Region

Stretching from northwestern Pennsylvania to northern Alabama, in the Appalachian Mountains, are located the most important coal deposits on the American continent. In the Appalachian Bituminous Coal Region, embracing parts of seven states (such as Pennsylvania, Ohio and West Virginia) are the greatest known resources of high-grade coal in the world. Cities in the region are likely to be mining centers or manufacturing towns. Scranton is the center and the distributing point for the anthracite-coal region of northeast Pennsylvania. Birmingham is the main coal-and-iron center south of Pennsylvania.

The presence of miners provides a market for dairy products, and it is not surprising that the Dairy Belt overlaps the coal region. The presence of coal attracts

industry, and industry, in turn, increases the demand for milk products. So part of the Manufacturing Belt also falls within the coal region. What is it that made Pittsburgh one of the outstanding manufacturing cities? Its geography—its accessibility to the coal and natural-gas and petroleum fields of Pennsylvania. With abundant supplies of cheap fuel available and with access by way of the Great Lakes and rail carriers to the iron-ore fields of Minnesota, the city developed into one of North America's chief iron and steel centers.

The Cotton Belt

As with other regions, geography affects people here in many ways, but we are concerned with only one or two outstanding characteristics. Cotton is the chief characteristic of southeastern United States, usually known as "the South." The Cotton Belt includes parts of thirteen states, the greatest cotton producer being Texas. Since cotton requires a long growing season, plenty of sunshine and water, and dry weather when the cotton is ready for harvest, this region is just right. Geographical factors set the limits of the Cotton Belt, such as the line of two hundred days' growing season on the northern boundary. The lives of thousands of inhabitants of this region are closely associated with the raising of cotton and the processing or final manufacture of its products. Growth of such cities as Charlotte, Columbia and Atlanta resulted largely from the success of the cotton-textile industry.

West of the Mississippi River the main cities in the Cotton Belt are Oklahoma City, Dallas, Fort Worth and San Antonio; but these cities are commercial centers and have industries of great variety, such as meat packing and petroleum refining. This region, in fact, ranks first in petroleum production in the United States, most of the region's oil being produced in Texas. In some parts of this region one can behold oil wells clustered in close proximity to fields of cotton. Truly geography does affect the lives of the people!

Horticultural-Resort Region

From Virginia to Texas, along the Atlantic and Gulf coasts, abundant rainfall during the cotton-picking season discourages cotton planting. Agriculture is limited by big areas of coastal and interior swamp and by much light and sandy soil. However, since most vegetables thrive on sandy soils, which warm readily in early spring, many persons in the region use land largely for horticultural purposes—for the growing of vegetables, rice and citrus fruit. Certain areas more or less specialize in what they grow. Crystal City, Texas, is noted for spinach; Hammond, Louisiana, and Plant City, Florida, for early strawberries; Sanford, Florida, for celery, and the Chesapeake Bay region for tomatoes. Two areas of this region are just right for orange and grapefruit trees: central Florida and the lower Rio Grande Valley.

Large cities in this region are commercial ports, resort cities or a combination of both. Being near the Cotton Belt, many are concentrating points and processing centers for cotton. New Orleans and Houston thus reach inland for the basis of their growth far beyond the limits of the coastal strip in which they lie.

The Gulf Coast is an important resort area of the region, but the greatest concentration of resorts is on both coasts of Florida. In the winter millions of people flock to resort cities such as Miami to enjoy the mild winter climate.

The Corn Belt

North of the Cotton Belt is the agricultural heart of the United States. Here, from South Dakota to Maryland and from Kansas to Virginia, corn is king. All or

part of twenty states make up the Corn Belt, but the heart of the Corn Belt is from Iowa to Ohio. Rich land is the main resource here, and it is mainly flat prairies. This fertile region has a growing season of less than two hundred days, one that is too short for cotton but ample for corn; so the 200-days' growing season line is the boundary between the Cotton Belt and the Corn Belt. Geographical factors, such as an average rainfall of more than ten inches in three summer months, give the Corn Belt the prime climatic requirement for corn.

How is corn used in the Corn Belt? Mainly to feed livestock—cattle, sheep, hogs and poultry. Though most of the livestock are bred on the farms, great numbers of cattle and sheep from the grazing lands of the West are shipped in, the farmers buying young cattle or lambs, fattening them up especially with corn. So the chief cash product of the Corn Belt is meat.

Significant cities in the western part of the Corn Belt are usually stockyard cities, such as Sioux City, Iowa, and Kansas City, Missouri. Chicago is the largest of the stockyard cities even though it is within the Dairy Belt. But because of its location on the margin of the Corn Belt and because of its superior rail connections with the grazing lands to the west, it is the largest meat-packing center in the world.

Corn is king also in the Central Plateau or heart of Mexico, but in a different way. Mexico's Central Plateau is mainly a zone of extensive subsistence agriculture, and corn supplies more than one half of the region's food. Most of the corn is eaten in the form of thin, unleavened cakes called *tortillas*.

The Wheat Belt

To the west of the great agricultural region is the cash grain region, where wheat is king. The Wheat Belt stretches from northern Texas to Canada, including parts of Manitoba, Saskatchewan and Alberta. A small area in eastern Washington, Oregon and western Idaho is also part of the wheat-producing region. Rainfall decreases to the west of the Corn Belt, so here geography gives the advantage, not to corn, but to crops that are comparatively drought-tolerant, such as barley and wheat. Wheat is raised, not to feed to livestock, but to be sold for cash. Cities such as Fargo, Saskatoon, Winnipeg and Wichita are concentrating points in the flow of grain from the country towns to the eastern markets and milling centers.

The Grazing Country

A part of the North American Forest overlaps this region; and like the great forest the grazing country is a vast region, stretching from the Canadian border deep into Mexico and from western Nebraska to California. It is a land of dry high plains, plateaus, mountains and some real desert. From the agricultural point of view this is an area of deficient rainfall. So many inhabitants of this region have made the best of their geographical assets by resorting to the grazing industry, the three most important animals being cattle, sheep and goats.

Of large cities there are only a few; and these, such as Calgary and Denver, share in the grazing and tourist traffic. Denver is the largest sheep market in the world. Because of its dry, bracing climate, it is also an important health resort.

Mediterranean Agriculture

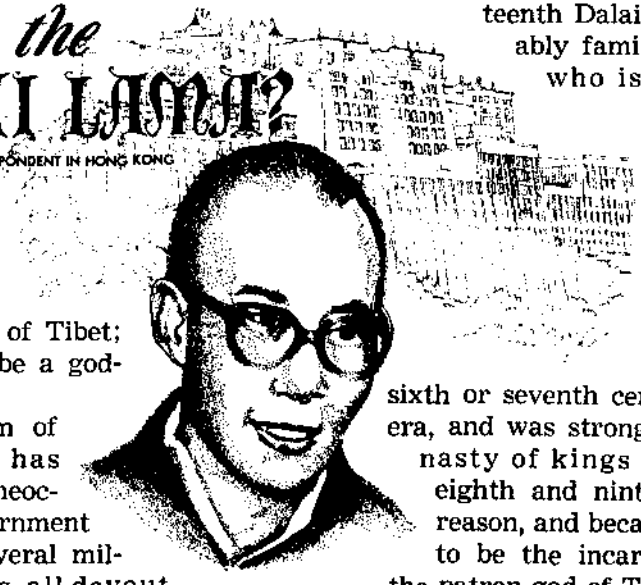
California, especially from the Sacramento Valley southward to San Diego, has a climate similar to that of the European Mediterranean lands. Here winters are mild and moderately rainy and summers

are long and warm and dry. High mountains to the north and east provide protection against most of the cold waves that sweep down across the plains region. The coast ranges shut off rainfall from the Central Valley, making the climate hot and dry and sunny. These geographic factors have a profound effect on how people use land, making it ideal, for example, for growing fruit, since the climate gives them a desirable color and provides ideal conditions for their drying. It is not surprising, then, that California produces for the United States more oranges, lemons, pears, prunes, apricots and dates than any other state. Citrus fruit is king in the Los Angeles Basin, while the San Joaquin Valley grows more table grapes, grapes for raisins and wine grapes than any other comparable area in the world.

So geography indeed has much to do with people. It affects not only the occupations of many persons in any given area, but also, in no small manner, how people dress, what they eat and where they prefer to live.

Who is the DALAI LAMA?

BY "AWAKE!" CORRESPONDENT IN HONG KONG



THE Dalai Lama claims to be more than a political head of Tibet; he claims to be a god-king.

Tibet's form of government has long been a theocracy, a government by a god. Several million Tibetans, all devout Buddhists, have sincerely accepted and believed this claim. To many, now, these questions must pose themselves: Is a god powerless to help his people in their hour of greatest need? Are spiritual powers helpless in the face of opposing secular powers, at the mercy of secular powers, in fact?

Non-Buddhists of the West may find they also have questions. Newspaper photographs have made a bespectacled, serious-faced young man, who is the fourteenth Dalai Lama of Tibet, tolerably familiar to the world. But who is he? From what, or where, does his authority to rule stem?

Early Tibetan history is shrouded in myths and legend. Buddhism appears to have been introduced into Tibet somewhere around the sixth or seventh century of the Christian era, and was strongly promoted by a dynasty of kings during the seventh, eighth and ninth centuries. For that reason, and because they were believed to be the incarnations of Chen-re-si, the patron god of Tibet, this line of kings, ending with Rah-pa-chen, is known as the "Religious Kings." Chen-re-si was so highly honored because, although a god, he chose to live the life of men as a Buddha, bringing enlightenment to his fellows.

From the fifteenth century onward Buddhist claims regarding this deity and his rebirths are more specific. That century produced a priest, Gan-den-Trup-pa, who founded the great monastery of Tashi-Lhunpo, which later became the residence

of a Grand Lama whose successor is known in present times as the Panchen Lama.

Gan-den-Trup-pa's life and works were said to evidence that Chen-re-si lived on earth again in his body. After he died in 1474 his spirit was believed to have returned two years later in the body of a baby boy. Thus began a system of priestly succession. It was the third priest in line of succession who, due to spreading the Buddhist faith throughout Mongòlia, received the title Dalai Lama Vajradhara, from a Mongol tribal king, the title that continues in use to this day.

Background of Present Dalai Lama

Lama-tanchu, the present Dalai Lama, was born in 1935 in the Chinese province of Chinghai, the son of a peasant, one of a family of six. Two years previous the thirteenth Dalai Lama had died. However, Buddhist doctrine maintained that there had been no real death, that the soul of the Dalai Lama being, in fact, the patron god of Tibet, Chen-re-si, could not die but would incarnate anew in the body of a newborn baby, as it had been doing for hundreds of years.

In Lhasa, the capital of Tibet, stands the Potala Palace, seat of the Dalai Lamas since the seventeenth century, and also of a body of men known as the State Oracle that forms the hierarchy of Buddhism in Tibet. As soon as the body of the thirteenth Dalai Lama expired responsibility devolved on these men, assisted by a select number of other monks, to determine when and where Chen-re-si would be reborn. In the meantime one of their number would act as regent.

Reports have it that it was the regent of Tibet who claimed to see visions in the still waters of Lake Cho-khor-gye, visions that sent a party of lamas hunting eastward to Chinghai, where they found a tiny house beside a monastery. The house, the monastery, the landscape were all as the regent had visioned they would be. What is more, young Lama-tanchu came toddling out of the house to welcome the visiting lamas, and when he spied a rosary that had been the property of the old Dalai Lama, his childish hands reached for it.

With careful attention the lamas observed the child's features. They agreed that he had the ears and other physical attributes of a Buddha. Tests were applied. A variety of objects were shown to the little boy, who, without hesitation, picked out only those that had been the property of the old Dalai Lama. Satisfied that here indeed was the Buddha incarnate, the lamas did him obeisance.

Enthronement, Education and Religion

In 1939, amid great celebrations and religious ceremony, the solemn-eyed child was carried in state on a gold litter to the Potala Palace, where he was enthroned as the Dalai Lama, "The Living Buddha, The Holy One, the Mighty of Speech, The Tender Glorious One, The Excellent Understanding, The Ocean, Absolute Wisdom, The Defender of the Faith," spiritual and temporal ruler of Tibet—a god-king. Millions knelt before him in awe and adoration.

What education has this young man received to fit him for his role? His education in secular matters would seem to have been indifferent. Although Tibet maintained relations with the British in India from and after the British Younghusband expedition of 1904, when Tibet was induced to open two trading posts and conduct trade between Britain and India, and although these relations have continued to be most cordial, recent official letters from the Dalai Lama, including his appeal for asylum in India, are reported to have been poorly framed in English.

Life and conditions in Tibet do not show him to be a young ruler with a modern progressive outlook. Edmund Candler, a correspondent for the British *Daily Mail,* who accompanied the Younghusband expedition into Tibet in 1904, had this report to pass on in his book *The Unveiling of Lhasa,* published in 1905:

The lamas or priests dread the "age of materialism and reason, when little by little their ignorant serfs will be brought into contact with the facts of life, and begin to question the justness of relations that have existed between themselves and their rulers for centuries. But at present the people are medieval, not only in their system of government and their religion, their inquisition, their witchcraft, their incantations, their ordeals by fire and boiling oil, but in every aspect of their daily life." More recent stories from those visiting Tibet tell that little, if anything, has been done to bring about a change for the better.

Religion has been the primary factor in the Dalai Lama's education and obviously sways his entire thinking. In the main he follows Mahayana Buddhism, which centers on the predominance of mind. This philosophy holds that matter is only a reflection of the mind, and that the practicer, by changing his attitude of mind, may actually change the appearance of things. The purpose of yoga is to discipline the mind through meditation to enable it to accomplish this. In his book *The Great Liberation,* Doctor Evans-Wentz, an authority on Tibetan Buddhist philosophy, has this to say: "Owing to worldly beliefs which he is free to accept or reject, man wanders in SANGSARA (i.e., the world of illusion or appearances). By altering thoughts or attitudes, a man alters reality."

The Buddhist does not envisage one personal god, but believes that the principle of god is within each man; by complete surrender of himself, by rejecting as much of his physical necessity as possible, by deep and prolonged meditation on right ideas, the Buddhist aspires to identify himself with his conception of god. However, he believes that his redemption from corrupt thinking to divine thinking depends on the aid of higher beings who have attained the Buddha state.

ASK FOR THE NEXT ISSUE

● Have you taken a close look at religious art? Those who have, have been amazed at what they saw. In the next issue read "Take a Closer Look at Religious Art," by an "Awake!" correspondent in France.

● Have you ever felt homesick? Have you known others who felt that way? If so, you will especially appreciate the article "What Is This Thing Called Homesickness?"

● Did you know that we live in a world where men and women in civilized lands worship other mortal men? Those who have fallen into the trap often do not know it. "Are You a Victim of Hero Worship?" Read about it in the next issue.

Be it so, the observer of the drama that has recently been enacted in Tibet cannot help but remark that the high priest of Tibet, a Buddha incarnate, seems strangely unable to change the pattern of reality for himself, let alone assist in the redemption of others.

Escape from Tibet

The people of Tibet believe that they were warned of trouble ahead even before the Chinese announced that they were about to "liberate" the land. The great comet of 1948, the violent earthquake of 1949, freak births among animals and an ancient prophecy by an oracle stating that the thirteenth Dalai Lama would be the last of his line were all interpreted as bad omens.

Lhasa became the scene of training grounds for troops. New regiments were formed. A national anthem was composed. Holy writings were read aloud. New prayer

flags were set up, more prayer wheels were set in motion and incense fires burned, beseeching the gods of heaven for protection and their independence. Evil omens, however, continued.

On October 7, 1950, the enemy attacked the frontiers of Tibet. An urgent appeal was sent to the United Nations, but was rejected. It was considered expedient that the Dalai Lama flee Lhasa to Chumbi on the border of India. There a provisional government was established. In May, 1951, an agreement was reached with Communist China that "Tibet could retain autonomy and promised no change in the Dalai Lama's status, function or power. Tibet surrendered control of its foreign relations to Red China."

Some modern Tibetans argued: "We must learn modern methods from someone—why not the Chinese?" But progress was slow and trouble raised its ugly head again. This time the Red Chinese meant business. On March 17, 1959, the Dalai Lama, with his mother, sister and two brothers and a faithful escort slipped out of Lhasa. Climbing over almost inaccessible mountain passes, some as high as 20,000 feet, fording rivers and crossing uncharted terrain, in all for fifty-four days, they finally arrived at Darjeeling, India. This was the story of many thousands of Tibetans whose only aim was to reach freedom in India.

The Tibetan gods have failed. The living incarnation of Buddha, the Dalai Lama himself, has fled. What is in store for this people?

Perhaps in this lies the real tragedy of Tibet, if there be tragedy. In Hungary failure of its people to secure conditions and political rule they desired drove many Hungarians to seek refuge in the God they knew the Holy Bible speaks of as an Everlasting King, mighty in his power to save. Many Hungarians now rejoice in the knowledge that the Almighty God, Jehovah, has already founded a government that will shortly deliver his worshipers from all oppressive, wicked rule. But the peoples of priest-ridden Tibet have not had an opportunity to hear this good news. If any are able to discern clearly the miserable failure of their god-king, and the inadequacy of their religious philosophy, it may very well seem to them that there is not a remaining hope. But the Christian hope of a new world triumphs over all hopelessness.

No Pampering for Delinquents

Some authorities on juvenile delinquency recently disagreed with the theory that there is no such thing as a bad boy. In an address to the Arizona State Conference of Social Welfare, Denver's Juvenile Court Judge Philip B. Gilliam declared: "We don't understand juvenile delinquency. We've been told there is no such thing as a bad boy. Well, we're wrong. Most juvenile delinquents are meaner than hell." (*Time*, April 7, 1958) A few weeks later District Attorney Edward S. Silver of Brooklyn, speaking on a radio program, said: "I have seen boys—if you want to call them boys—of 16 and 17 that are just as tough as you can make them." He said that "the tough kids" that cause trouble "have to be made to understand that the police and the district attorney and the courts are not going to pamper them."

The district attorney and the judge could profitably have added what the Bible says about boys: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him."—Prov. 22:15.

Home, Sweet Home

By "Awake!" correspondent in Uruguay

THERE is no place like home, whether it be built of wood, bricks, concrete, ice, straw, reeds, paper, or any of the many other substances used by man for constructing houses. Regardless of its size or composition, home is a symbol of security, shelter and comfort. It is a place in the world and yet a place for getting away from the world.

In the South American country of Uruguay home is just as sweet to the people there as it is in other countries. As elsewhere there is a wide variety of houses as well as building materials. In the modern city of Montevideo tall, steel-reinforced concrete buildings provide homes for hundreds of thousands of people. An apartment in one of these modern buildings is home for a city dweller.

SOD HOUSE

But it is in the interior of the country where a person finds homes that are distinctive because of unusual building materials and simple design. Each reflects the ingenuity, skill, creative ability and hard work of the family that built it and now lives in it. This product of their hands is home to them.

The Sod House

The sod house is much more practical than a person may think. It is cool in the summer and warm in the winter. When temperatures rise above 100 degrees a family is cool and comfortable in the well-insulated sod house. During the winter when cold winds whip across the plains the sod house proves to be a warm shelter.

When a rural Uruguayan decides to build one he makes a careful selection of the right kind of soil. In localities where the proper soil exists a person will see entire communities of sod homes. They are usually thirty feet by fifteen feet and one story high.

With the soil and the spot for the home selected, the builder begins his house by cutting blocks of soil of about twelve inches by six inches by four inches. These are then laid in an interlocking pattern so that the wall is about two feet thick and about six feet high. The ends are built up to form gables. Now poles are laid from one end to the other for roof supports. To these poles, the builder securely fastens reeds until he has a roof that is about seven inches thick. It is strong enough to withstand rain and the strongest windstorms.

With the roof up the builder proceeds to partition the inside of the house into rooms. This is done by setting up a frame of saplings and covering it with burlap bags that are sewed together. Sometimes mud or clay is plastered over the burlap. The entire house is then painted or whitewashed, outside and inside, giving it a clean and attractive appearance. Some persons plaster the outside with a cow-dung mixture before whitewashing it, that it might have a very hard, smooth surface.

REED HOUSE

Reed Homes

The reed house is not as solid or as durable as one made of sod. But a builder

has to use what materials are available. Since reeds are very abundant in the marshes and along streams, communities of reed homes are a common sight in Uruguay, where reeds are plentiful.

When building a reed home the builder levels off a spot and then sets up a frame of freshly cut tree limbs that are about four inches in diameter. Bundles of reeds are then fastened to the framework, not only across the roof but on the sides as well. They are laid in such a manner that it is difficult to tell where one bundle ends and another begins.

The reeds are carefully selected and then cut into lengths of about five to six feet. Before they can be used, however, they must be dried and cured in the sun until no moisture remains in them. When in proper condition they are gathered into bundles of about nine inches in diameter and fastened to the house. A well-constructed reed house is rainproof and windproof.

The Brick House

The bricks used in many Uruguayan homes are not made in modern mechanized brick factories, but are made by hand. It is a trade that is carried on by a number of private "factories." Since no machinery is used, much skill is required by the brickmakers.

The type of earth used in the process requires the addition of a certain ingredient for good bricks to be produced. Since chemicals are not in general use, the brickmakers use horse dung. It contains properties that make it a satisfactory substitute.

The earth they use is placed in a round pit that is about thirty feet in diameter and two feet deep. The pit is called a *"pisadero."* The dung is added at a proportion of 30 percent dung to 70 percent earth. The earth and dung are then mixed with water. A batch of about twenty-three cubic yards requires 1,585 gallons of water.

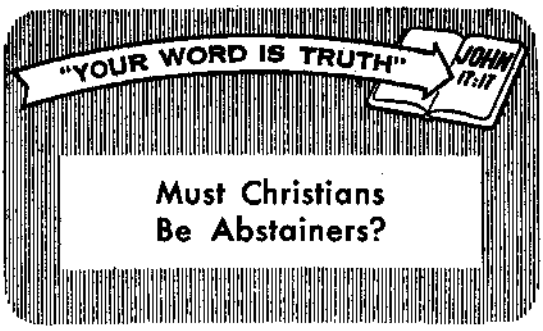
Now the question is how the earth, dung and water in the *pisadero* are going to be mixed. The brickmaker has no machinery for doing it, and there is too much for a man to mix by hoe or shovel. The simple answer is the horse. Several horses are put into the *pisadero* and made to tramp around and around in the knee-deep mixture. After seven or eight hours of this the mixture has a soft, smooth texture.

The foreman commands the workers: *"Hay que cortarla,"* which means they must form the mixture into blocks. The wooden molds are filled and then emptied on a flat surface, where the sun drys the bricks. A skilled worker can easily turn out 500 blocks an hour. When six men work together, each one can produce over 600 an hour. It is far from being easy work.

The sun-dried bricks are placed on troughlike bases and stacked to a height of about ten feet. Each stack is about thirteen feet wide at the bottom and ten feet at the top. Each is next enclosed with bricks that are sealed with mud, making the enclosure airtight. Now the troughs under the stacks are filled with wood or dried cow dung. (Cow dung makes a very hot fire.) A fire is kept burning under the stacks for ten hours. The cooling and curing process requires twenty-four hours. When it is concluded the outside covering around the bricks is removed. The some 20,000 reddish-colored, baked bricks are now ready for use in building a home.

Whether a Uruguayan house is made of concrete, bricks, sod or reeds, it is home sweet home for the family that lives in it. It is the place the man wants to be when finished with a day's work.

But more than building materials are needed to make a real home. It is family association and love that make a home sweet no matter where it is built or what materials are used to build it.



Must Christians Be Abstainers?

MANY well-meaning persons are strongly opposed to liquor. Because of the extremes to which some go they claim that all Christians should be abstainers. In this they would take a page from the Hindus, for in India the Constitution provides for eventual prohibition of alcoholic beverages, abstinence being basic in Hindu philosophy.

It cannot be denied that liquor consumption presents a growing problem, and that world-wide. In the United States alone there are some five million alcoholics, and drunkenness costs each of its major cities from one to several million dollars annually, in addition to the cost of accidents and mental and physical ills caused by overindulgence.

France has long had a serious alcoholic problem. Russia has found it necessary drastically to curb the use of liquor. Austrian socialists perennially campaign against liquor, one of their favorite slogans being: "A thinking worker does not drink; a drinking worker does not think!"

Those who insist that Christians must be abstainers quote such texts as: "Wine is a ridiculer, intoxicating liquor is boisterous, and everyone going astray by it is not wise." "Who has woe? Who has uneasiness? Who has contentions? Who has concern? Who has wounds for no reason? Who has dullness of eyes? Those staying a long time with the wine, those coming in to search out mixed wine. Do not look at wine when it exhibits a red color, when it gives off its sparkle in the cup, when it goes with a smoothness." "Do not be misled. Neither fornicators, . . . nor drunkards . . . will inherit God's kingdom." "Quit mixing in company with anyone called a brother that is a fornicator or a . . . drunkard or an extortioner, not even eating with such a man."—Prov. 20:1; 23:29-31; 1 Cor. 6:9, 10; 5:11.

Strong as these texts are, they cannot be used to impose abstinence upon Christians. Why not? Because they deal, not with the use, but only with the abuse of alcoholic drinks. Thus we find that even though the very first reference to wine in the Scriptures tells of Noah's becoming intoxicated by it, its use was common among God's servants. Did not "Melchizedek king of Salem" bring out "bread and wine" to Abraham? And he was none other than "priest of the Most High God." Apparently then as now wine was a symbol of hospitality. And what about faithful Nehemiah's serving as a cupbearer to King Artaxerxes?—Gen. 9:21; 14:18; Neh. 2:1.

Most fittingly the Scriptures associate wine with good cheer. Typical is Jotham's (youngest son of Gideon) illustration in which he quotes the vine as asking: "Must I give up my new wine that gladdens God and men?" And so an appreciative inspired psalmist blesses Jehovah for causing "food to go forth from the earth, and wine that makes the heart of mortal man rejoice." —Judg. 9:13; Ps. 104:14, 15.

In fact, God's law by the hand of Moses required the Israelites to make offerings of wine. Wine had to accompany the presentation of the first fruits of the land, made after the festival of unleavened cakes. So wine was not prohibited among God's people.—Lev. 23:13.

Jesus and his apostles felt the same way about drinking wine. So far was Jesus from being an abstainer that his enemies

slanderously accused him of being a wine-bibber. Why, Jesus so much appreciated its value in 'making the heart of mortal man rejoice' that when the wine ran out at the wedding feast in Cana he himself provided wine by means of a miracle. Incidentally, this was Jesus' first miracle and the wine he supplied was of such high quality that the director of the feast said to the bridegroom: "Every other man puts out the fine wine first, and when people are intoxicated, the inferior. You have reserved the fine wine until now." That what the Jews drank in Jesus' day was real wine and not grape juice, as claimed by some, is apparent from Jesus' remark that men put new wine in new wineskins. Grape juice cannot cause old wineskins to burst. —Matt. 11:19; John 2:1-11; Luke 5:37-39.

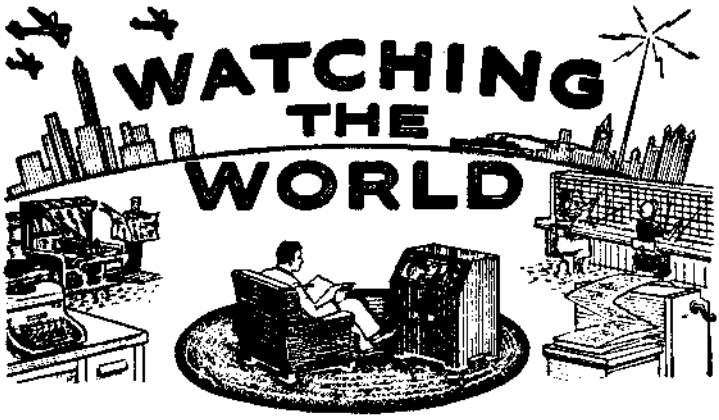
Jesus and his apostles drank wine in connection with the Passover celebration. He used wine when instituting the memorial of his death and thought so well of wine as to use it as a symbol of the joys he would share with his followers upon their reunion with him in his heavenly kingdom. Note also Paul's advice to the young minister Timothy: "Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness." Paul's advice, it may be noted, is in keeping with the latest findings of medical science, which show that wine is not only an aid to digestion but has extremely powerful germicidal qualities.—Matt. 26:27-29; 1 Tim. 5:23.

In view of all this Scriptural testimony surely no case can be made for insisting that Christians be abstainers. What is wrong is the excess. God's Word condemns both drunkenness and gluttony, a fact many abstainers tend to overlook. The alternative for gluttony is not fasting or starving, but moderation. Likewise the logical alternative for drunkenness is not abstinence, but moderation and self-control. Christians should not be "giving themselves to a *lot* of wine."—1 Tim. 3:8; Titus 2:3.

The Christian spirit of soundness of mind indicates, however, that both time and place must be considered when drinking alcoholic beverages. We should not take wine if it will stumble our brother. Neither should we indulge in wine just before engaging in any form of pure worship, even as the law of Moses forbade priests to drink wine or any spirituous liquors while engaged in official duties. Prudence also indicates that abstinence be practiced by those driving autos, for caution and stimulating good cheer do not go hand in hand.—Lev. 10:9; Rom. 14:21.

Of course, those who cannot exercise self-control should practice abstinence. The same applies to all those who at one time or another were compulsive, problem drinkers, alcoholics. Such should never be coaxed to drink. In fact, no one should ever coax another to drink. We should not make another feel that he has to indulge in order to be a good fellow. One should feel neither embarrassed nor "holier than thou" because he is an abstainer.

So let tolerance and moderation be the watchword in this matter. Wine, beer and like beverages, after all, are among the "foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. The reason for this is that every creation of God is right and nothing is to be rejected if it is received with thanksgiving, for it is sanctified through God's word and prayer over it."—1 Tim. 4:3-5.



Nixon in Moscow

◈ United States Vice-President Richard M. Nixon went to the Soviet Union officially to open the American National Exhibition in Moscow's Sokolniki Park. On July 25 he cut a symbolic red ribbon and formally opened the exhibition with a prepared speech stating that the fair was representative of the American way of life. He praised the advantages of democracy over communism and called for peaceful competition between the two nations. He warned: "If there is another war there will be no victors, only losers. For the first time since the dawn of civilization, we have reached the point where we must either learn to live together or we will die together." In keeping with his plea for free exchange of ideas, he managed to get in a public row with the Soviet Premier Nikita S. Khrushchev before a color television camera. His debate and parley with Khrushchev have reportedly brought no shift on major issues. The fair, however, has proved to be a major success.

Hawaii Picks Its Governor

◈ Forty-year-old William F. Quinn, father of six children, became Hawaii's first governor-elect in its first election as the fiftieth state of the United States. Quinn, a Republican, went to Honolulu to practice law in 1947. The following year he entered politics. Today as governor he is in position to influence the course of the new state's development for many years. Hiram L. Fong, 51, a Chinese-American financier, and Daniel K. Inouye, 34, a Japanese-American war hero, were the non-Caucasian members elected to Congress. President Eisenhower hailed the election as "a very fine example for democracy at work," stating he was "highly gratified with the results."

A Polio Epidemic

◈ Polio is crippling twice as many people this year as it did last year at this time, according to United States Public Health officials. What is disturbing is that the polio season is in its early stages and an even greater increase is feared. In Des Moines, Iowa, 70 percent of the residents under forty years of age had taken at least one Salk shot. Yet the city is experiencing one of its worst polio seasons. Some are wondering if the vaccine is ineffective. Health authorities say no. Dr. James C. Speers, city health director, stated that chances of contracting polio are proving five times as high for unvaccinated persons as for those who have received three or more shots of Salk vaccine. More than 40,000,000 persons in the United States have not received Salk shots.

American Show in Moscow

◈ The American National Exhibition that opened July 25 in Moscow's Sokolniki Park was a glittering, color display of "the American way of life." It was filled with frills and stocked plentifully with the products of American art and culture. The concrete floor of the huge domed center building shredded from the shuffling of the feet of thousands of visitors and filled the air with dust. A rush asphalting job remedied the dust problem. But before the repairs got under way the International Business Machine Corporation closed down its $1,000,000 computer that was housed in the gold dome nicknamed the "dust bowl." The Russians reportedly removed one hundred U. S. volumes from the shelves of the exhibition. They protested that the book show violated the ground rules for the exchange of Soviet and U. S. exhibitions.

Youth Festival in Vienna

◈ Some 30,000 youngsters and many tourists that were not so young from East and West crowded into Austria's capital city Vienna to take part in the seventh Communist-sponsored World Youth Festival. Instead of a festival of song, dances and fun, many youths found themselves debating politics in the streets. One young woman from New York stated, "I came here to have a little fun and now they tell me I have to be on guard against an anti-germ-warfare resolution. That's fun?" Youthful emotions were strong. The police reported thirteen street fights between Communists and anti-Communists during the first day of the festival.

Scrap the Atom?

◈ For some time the British have toyed with the idea of scrapping its nuclear weapons. A poll was taken by the London *Daily Telegraph* to see how the people felt about it. Two thirds of the voters said no, do not scrap the atomic weapons; 12 percent favored unilateral scrapping of nuclear weapons, and only 8 percent were pleased with the idea of leaving the Soviet Union and the United States as the only two remaining nuclear nations.

Professors Live Longer

◈ It is generally believed that the more intellectual you are the shorter your life span, that intelligent people die young. Swedish researchers proved such theories to be false. According to findings of researchers, intelligent people live longer. Professors have a longer life span than streetcar conductors. Swedish professors live an average of 68 years, while the streetcar conductors live 61 years. In other branches of employment statistics pointed to the intellectual man as living longer. United States citizens learned that their new state neighbors, the Hawaiians, live longer than mainlanders. The average male Hawaiian lives two and a quarter years longer than his counterpart on the mainland.

Living Costs Keep Going Up

◈ Up, up, up living costs go, and where they will stop no one seems to know. The United States consumer price index made its biggest jump in fifteen months between May and June. This sent living costs .6 percent higher than a year ago. Fresh fruits and vegetables went up in price, pushing costs of other foods up with them. Fresh foods were priced 10.9 percent higher in June. Potatoes were reported up 42 percent. Housing, transportation, medical care and recreation all showed an increase of between .1 and .2 percent.

Russian Man Shortage

◈ Due to World War II casualties and a lower birth rate during the war, Russia now faces a serious manpower shortage. The 1959 Soviet census shows there are nearly two women for every man in the 32-and-over age group. There are approximately 20,000,000 more women than men in the nation's total population of some 210,000,000. Russians might have now had up to 40,000,000 more people had it not been for the war. The West estimates that the Soviet Union lost about 7,000,000 men, but the Population Reference Bureau says losses of two to three times that number of males "is closer to the actual tragic fact." As for the rest of the world, doctors predict that women will outnumber men five to two when normal life expectancy reaches a hundred years.

Tooth Decay Prevention

◈ The use of phosphorus has been revealed as a new approach to prevention of tooth decay. Dr. Robert S. Harris, who made the discovery, found that hamsters, when fed four times the amount of phosphorus naturally found in Texas' foods, resisted all tooth decay. He achieved 100-percent effectiveness in decay prevention. In addition, he says, "the teeth grew in pearly white, lustrous and better shaped." Experiments showed that hamsters fed on Texas corn and milk developed 40 percent less dental decay than those raised on foods grown in New England. A Swedish dentist, Dr. Allen Stralfors, has obtained 50-percent reduction in decay in the first human trial on 2,000 children by giving them extra doses of phosphorus.

Queen Collides with Freighter

◈ The 83,673-ton ocean liner Queen Elizabeth and the freighter American Hunter collided in a fog off the western tip of Coney Island July 29. The outbound liner carrying 1,959 passengers was only slightly damaged. Both vessels remained seaworthy and no injuries were reported. Less than an hour after the incident tea was served on schedule aboard the Queen Elizabeth.

Handsome Profits

◈ On July 28 the United States Steel Corporation made known that its net profit for the first half of 1959 was a handsome record sum of $254,948,496. This represented a profit of just over ten cents on each dollar of sales. Roger M. Blough, chairman of the U. S. Steel Corporation, stated that these profits were "not in any way excessive" when compared to those of other industries. He said the extra income would go for plant modernization and equipment to help guarantee steel for Americans at "low cost." The chairman promised that the strikebound steel industry would not raise its prices after the strike unless it was forced to do so by an "involuntary settlement" by government mandate.

Two-Headed Dog

◈ Dr. Vladimir P. Demikhov of the Soviet Union transplanted a head and forefeet of one dog on the neck of another. He is reported to have performed more than two dozen of such operations. In one case the two-headed animal lived for twenty-nine days. Other grafted heads lapped milk after the operation. Back in 1908 an American doctor performed a similar operation. Dr. Demikhov and his colleagues hope by their studies to perfect the technique of transplanting so that damaged human organs can be replaced. Researchers are urg-

ing the stockpiling of deep-frozen human organs, looking forward to the time when human transplants will be possible.

Record Speed to Moscow

◈ A commercial U. S. jet airliner covered the 4,800 miles between New York and Moscow in the record time of 8 hours 53 minutes. It cut more than an hour off the previous record held by Russia's turboprop *TU-114*. The U. S. Boeing 707 flew at times at 610 miles an hour. It carried seventy-three newsmen and government aides accompanying Vice-President Richard M. Nixon.

A-Powered Merchant Ship

◈ Mrs. Dwight D. Eisenhower, wife of the president, spoke the words: "I christen thee N.S. [Nuclear Ship] Savannah. Godspeed," as she smashed a white-clad bottle of champagne against the ship's sharp-rising stem. The world's first atomic-powered merchant vessel then quickly slipped down the lengthy slipway to join the far trade lanes of the world. The ship is equipped to carry sixty passengers and a cargo capacity of about 9,900 tons. It is expected to travel some 300,000 miles under the initial loading.

U. S. Men Win, Women Lose

◈ The two-day track and field match between the Soviet Union and the United States held at Franklin Field, Philadelphia, ended with the American men and Russian women victorious. The U. S. men scored 127 points to the Russian 108. The Russian women, however, won over American women by a score of 67 to 40. Even though the meets for men and women are supposed to be separate events, the Russians *lumped the totals together and* claimed victory—175 to 167.

A Child's Wish Comes True

◈ Robert Hill, 13, son of a U. S. army sergeant stationed in Italy, read about Dr. Albert Schweitzer's hospital in Africa. He wrote to his father wondering if there was some way the Allied Air Force could deliver a bottle of aspirin at the hospital. An Italian radio station broadcast the lad's appeal. The response was heartwarming. The boy, with four and a half tons of medical supplies worth $400,000, was flown in to Schweitzer's hospital.

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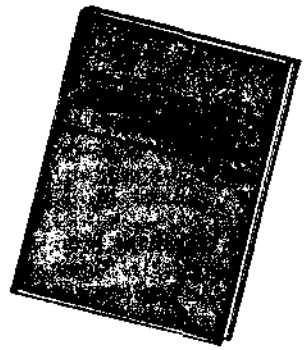

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Awake!

Are You a Victim of Hero Worship?

Should Medical Procedure Respect Conscience?

Take a Closer Look at Religious Art

Ghana's Strange Mixture of Languages

SEPTEMBER 22, 1959

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000

4d a copy

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, *Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian,* Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., *117 Adams St.*, Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to *London*. ***Notice of expiration*** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your *old address label*). *Watch* Tower, Watch Tower House, The Ridgeway, London N.W. 7, England

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version *(1611)*
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, September 22, 1959 | Number 18

WHEN is "kindness" not kindness? When it is a mistaken kindness. Real kindness must be guided by wise principles. Thus the Creator, Jehovah God, not only 'delights in loving-kindness,' but is a wise and just God. His attributes are in perfect balance, and therefore his kindness truly is kindness. But not so man. Because of inherited imperfections we are prone to express kindness without always taking wisdom and justice into consideration. We confuse kindness with sentimentality. It is a mistaken kindness.

An Australian naturalist once wrote regarding the koala or "Teddy" bears, one of the cutest of all earth's creatures: "Although when living in the bush they take no liquid, in captivity they quickly acquire a taste for weak sweetened tea and starchy foods. . . . If given such things in mistaken kindness they soon begin to lose condition and in a few months die from indigestion."

While man's mistaken kindness may prove to be the koala's undoing, the koalas themselves in their natural habitat are guilty of no such unwisdom in rearing their offspring. Thus although "the koala is one of the most inoffensive animals imaginable, doing no harm to anyone or anything," and "a more amiably inclined creature would be hard to imagine," a koala mother stands for no nonsense from her offspring. When baby koalas "are really naughty," says a leading British zoologist, "the mother turns them over her knee and spanks them on their bottoms minutes on end with the flat of her hand, during which time their screams are heart-rending."

Today much of the educational system of the United States seems to involve the mistaken kindness that kills the koala bears. So as not to make pupils feel bad they are passed at the end of the term regardless of what their grades may be. The child must want to learn instead of being made to learn, it is claimed, and so the children are fed a fare of educational "weak sweetened tea and starchy foods" instead of plain and wholesome intellectual food. Rather than placing the emphasis on learning as much as possible, the stress is placed on making learning as easy as possible. That makes about as much sense as trying to develop muscles with the least possible exertion. For the mind to grow strong it must work, and the immature mind of the child is naturally lazy.

Parents undoubtedly are the worst offenders. Often the modern mother not only is too kind to discipline her child but flies

in a rage when a schoolteacher dares to administer much-needed discipline. Letting children eat what and when they want to, letting them fill their minds with crime comics and other things that give a distorted outlook on life, letting them stay out late at night, letting them waste hours on end before the television set watching "Westerns" instead of insisting that they do their homework or get much-needed sleep, are all expressions of mistaken kindness.

A glaring example is that of giving youngsters their own auto. Do they actually need one? Would not the average teen-ager be in better physical and mental condition if he did more walking and less riding? That giving a teen-ager his own auto may well be a mistaken kindness appears from the following item taken from *Life,* March 2, 1959, under the heading "Wheels on Campus":

"An Idaho study showed that not a single straight-A student owned a car and only 15 percent of the B students owned one. But 41 percent of the C students had cars and 71 percent of the D students. And among the flunkers, a spectacular 83 percent owned cars.

"In Prosser, Washington, High School Principal Edwin Anderson made a similar study, found strikingly similar correlations between cars and bad marks."

It appears that even dedicated Christian parents are at times guilty of a mistaken kindness. To compromise Christian principles regarding pagan holidays, political celebrations and suchlike to spare a child suffering is a mistaken kindness. The same can also be said regarding parental laxness as to the company children keep, their attendance and deportment at congregational meetings and other aspects of Christian worship. Children may show a reluctance in all such matters because of immaturity, but humor them in their innate selfishness and when they grow up they will choose a selfish course.—Prov. 22:6.

The same principle may be said to apply to the Christian principles governing chastity, marriage and divorce. To sidestep such an issue to avoid hurting the feelings of the one involved is a mistaken kindness, for it may result in that one's losing out on eternal life. In fact, the great apostasy from the true Christian faith was largely caused by willingness to compromise.

The practical wisdom of the koala bear mother is hers by reason of infallible instincts bestowed upon her by the Creator. For the guidance of man, who is an intelligent and reasoning free moral agent, God has provided his Word, the Bible. It assures us that 'a revealed reproof is better than a concealed love and that the wounds inflicted by a true friend are faithful.' That is why Moses commanded: "You should by all means reprove your associate, that you may not bear sin along with him." Yes, giving such reproof is not only wise but we are under obligation to administer it. If one is wise he will appreciate it: "Give a reproof to a wise person and he will love you."—*Prov. 27:5, 6; Lev.* 19:17; Prov. 9:8.

The converse of all the foregoing also contains a lesson for us, namely, that we do not expect mistaken kindness, sentimentality, of those in authority but grant them their right to be firm or administer reproof to us as occasion merits. Let us have the attitude of David: "Should the righteous one strike me, it would be a loving-kindness; and should he reprove me, it would be oil upon the head, which my head would not want to refuse."—Ps. 141:5.

So let all exercise care that their actions are guided by just and wise principles as well as prompted by right motives, and grant others the prerogative to do the same in dealing with them.

Are you a victim of HERO WORSHIP?

Is hero worship a healthful practice, or is it folly to exalt men?

THE age-old practice of hero worship is as much a part of this modern world as are the jet plane and the rocket. Its presence has been made especially conspicuous in recent years by the idolatrous devotion teen-agers have shown for Elvis Presley and other entertainers. Although Elvis Presley is now in the army he has not lost his hero-worshiping fans. This was evident when he arrived in Germany with his military outfit. German teen-agers went wild to greet him. Regarding the incident *Look* magazine said: "They crashed cordons of military police, upset press photographers' cameras and shoved each other in their zeal to press flowers upon him. The near hysteria over Elvis has never simmered down." Other guitar-plucking singers are being idolized as well.

These young singers are only a few of many entertainers who have been exalted by hero-worshiping crowds. The desire of the fans to touch their idol or to have something belonging to him makes it unsafe for him to venture among them at times. The new teen-age singing idol, Ricky Nelson, was bitten on the arm by an overzealous fan on one occasion. When the singer Johnnie Ray was in Australia in 1955 he had his trousers torn from him by his worshipers. A year before this, cowboy-star Hopalong Cassidy was mobbed by 15,000 of his Australian devotees. Elephants were used in an effort to control them. In spite of that, he had his cowboy outfit torn from his back as he fled to the safety of his car.

The accidental death of actor James Dean launched a shocking demonstration of hero worship. More than 8,000 letters a month came pouring into his mailbox, with most of them asking for a piece of something that had belonged to him. His death seemed to magnify him as a hero in the eyes of his adoring fans. He was described by writer Martin Mayer, who took a less emotional view of him, as an arrogant adolescent who "never grew up much, which made him appealing to those who knew him slightly and a nuisance to those who knew him well. He was irresponsible in friendship and in love, with his personal possessions and toward his career. He had an unusually foul mouth, even for a product of the Actor's Studio." Nevertheless, thousands of young people exalted him as their shining hero. A *movie* magazine even insisted that he is immortal.

Hero Worship a Common Practice

Teen-agers are not the sole victims of hero worship. It is a world-wide practice among adults as well. Exalting men who have made a name for themselves and idolizing persons who appear to be superior in physical strength or wisdom or "character" or ability is seemingly a human weakness. It is a weakness that should be conquered.

Because the man who was the first ruler of ancient Babel was outstanding as a hunter, and possibly in physical strength as well, he was exalted and idolized by people of that time. After his death he was worshiped by them as an immortal god. This exalting of Nimrod, who was a wicked despot, did the worst kind of harm to his devotees. It alienated them from their Creator and enslaved them to a corrupt and false form of worship.

They did what the Bible says at Romans 1:21-23 and 25 as follows: "Because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." They "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created."

In modern society propaganda is used to build up a man so as to make him appear as a shining hero filled with superior wisdom. Regarding this the New York *Times Magazine* of March 7, 1954, said: "The press and radio, and particularly the columnists, commentators and newsmagazines suddenly and unaccountably are stunned by his virtues. Qualities undiscovered one day are commonplace the next. New ones are invented and marveled at. Presently an ordinary, or perhaps somewhat better than ordinary, citizen has become a superman and a cosmic philosopher. . . . We can only guess why we find it necessary to select men for this temporary deification. Perhaps we need heroes merely for the sake of having heroes. More likely, it is because we are afflicted these days with so many problems that seem or are insoluble. . . . Since we couldn't possibly handle these questions ourselves, we find it comforting to suppose that there are paragons of wisdom who can. . . . In a democracy, leaders are only the first among equals. Nothing is gained by building extravagant images of their wisdom when they are bound to share our bafflement."

Folly to Exalt Men

It is foolish to elevate an imperfect man and place him upon an imaginary pedestal. No descendant of Adam possesses to perfection all the qualities and characteristics you admire and would like to possess yourself. It is folly to imagine that anyone among Adam's descendants does and is worthy of hero worship. Because a man has developed some abilities that bring him much publicity, that is no reason to think he is superior to ordinary men and should be praised in adoration.

Exalting men is not only bad for those who do it but it is bad for those who are exalted. The exalted one begins to believe that he is really as great as people imagine him to be. He becomes self-centered and egotistical. He may even develop delusions of grandeur as Hitler did. This unhealthy mental attitude was once cultivated by an angel. It eventually caused him to become Satan the Devil, the opposer and slanderer of God. If self-exaltation could do that to an angel, could it not do it to imperfect humans? Could it not have the same degenerating effect?

The Bible wisely says: "Have you seen a man wise in his own eyes? There is more hope for the stupid one than for him." "I tell everyone there among you not to think more of himself than it is necessary to think." "For if anyone thinks he is something when he is nothing, he is deceiving his own mind." (Prov. 26:12; Rom. 12:3;

Gal. 6:3) Not only should a person not think more of himself than he ought to, he should not think more of other humans than he ought to.

There are religious leaders who fail to heed this Scriptural counsel. They ignore Jesus' statement that "whoever exalts himself will be humbled." (Matt. 23:12) They pay no attention to his warning not to be like the scribes and Pharisees who sought the seats of prominence at public gatherings and dinners, who doted on special titles and loved distinctive greetings in the market place. Those religious leaders exalted themselves and encouraged the people to exalt them. They were directing attention to themselves when they should have had the people direct it to God. There are religious leaders today who are doing the same thing. This was not the practice of Christ nor of those who followed him.

Exalting religious leaders is just as bad as hero-worshiping a singer, a cowboy star, a baseball player, a military hero or a political ruler. It is detrimental to a person's spiritual welfare.

Who Should Be Exalted

Jehovah God is the One to be exalted and glorified, not men. He is the One to look up to and to worship. It is his wisdom that is reflected in all creation, not man's. It is his will that determines the future for all living creatures, not the will of egocentric men. "There is One who is dwelling above the circle of the earth, the dwellers in which are as grasshoppers, the One who is stretching out the heavens just as a fine gauze, who spreads them out like a tent in which to dwell, the One who is reducing high officials to nothing, who has made the very judges of the earth as a mere unreality."—Isa. 40:22, 23.

Christ made it clear in his scathing denunciation of the scribes and Pharisees that it is wrong to exalt men and for men to exalt themselves. God is opposed to such a degenerating practice. The apostle Paul pointed this out when he said: "God chose the ignoble things of the world and the things looked down upon . . . in order that no flesh might boast in the sight of God." —1 Cor. 1:28, 29.

Christ did not exalt himself but humbled himself. He directed the people's adoration to the heavenly Father. In due time God exalted him to the highest position a creature could be given and gave him appropriate honors because of his humble devotion and faithful fulfillment of the divine commission given him. "God exalted him to a superior position and kindly gave him the name that is above every other name." (Phil. 2:9) He is the one we should look to as the model to pattern our lives after and not to the heroes and self-important men of this world.

Without a doubt some men have admirable traits or are above average in intellectual achievements, and a person can learn much from them. But that does not mean we should give them hero worship as the famous writer and philosopher Thomas Carlyle thought. It does not mean we should exalt them above ordinary men as if they are supermen. The same can be said of persons who entertain us well. Such abilities do not make them gods. No human is worthy of another's worship no matter how much publicity he may have received. All worship belongs to God alone. Let your praises be for Him and the One he has exalted, Jesus Christ.

With so much hero worship and the exalting of men going on world-wide it is easy to fall victim to creature worship and consequently be alienated from God. Follow the example of Jesus Christ, who refused to be victimized in that manner. He said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."—Matt. 4:10.

Should Medical Procedure RESPECT Religious Conscience?

WHEN little Rodney Craig Duck was born September 13, 1958, the attending physician was startled to discover a bulby protuberance, more than an inch in diameter, sticking out through the back of his skull. "This is out of my province," Dr. Ray Gibson decided. "The bulb may be filled with tiny blood vessels. It is a case for a specialist."

He told the father, Byron Duck, to rush the infant to brain specialist Dr. J. R. Bowman in nearby Johnson City, Tennessee. The frightened parent soon heard Dr. Bowman's diagnosis: brain tumor. It had forced itself through the soft cranial tissue to the outside. That it was out there, exposed to view and accessible, was fortunate. "It is operable," Dr. Bowman assured.

"Will there be a loss of blood?" the worried father asked.

"Not enough to matter, unless we run into complications we cannot foresee," the doctor replied.

"My religious belief," Byron explained, "prohibits the use of blood transfusions."

Byron and the presiding minister of the congregation of Jehovah's witnesses with which he is associated explained to Dr. Bowman that divine law prohibits the taking of blood. They quoted the law as it is recorded at Leviticus 17:11 and 12 as follows: "For the soul [or life] of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it. That is why I have said to the sons of Israel, 'No soul of you should eat blood and no temporary resident who is residing for a while in your midst should eat blood.'" They explained that animal blood was sacred to the Jews in the time before Christ. It was reserved for the altar of sacrifice.

But what about Christians? The same requirement applies to them. This is made evident by the command issued to Christians by the apostles and elders at Jerusalem in the first century: "Write them to keep themselves free from things polluted by idols and from fornication and from what is killed without draining its blood and from blood."—Acts 15:20.

Doctor Bowman reminded the men that blood transfusions are great lifesavers. Byron did not deny this, but told the doctor that his conscience would not permit him to violate God's law against blood. He suggested that the doctor use blood substitutes.

"But," objected the doctor, "the tumor lies over the big venous sinus that runs from the forehead back to the base of the skull. When removing the tumor, should it be necessary to get into this sinus, there could be considerable loss of blood. It would be dangerous not to have blood going into the patient at the time of the operation."

"We cannot permit the use of blood," the anxious father repeated.

"Then I can't do a thing," the doctor replied. "If I operated on this child and it died for lack of blood, the medical profession would take away my license."

There was now nothing else to do but take the baby away from the Bowman Clinic. It was a frightful dilemma for Rodney's parents. They could not violate their religious conscience by consenting to something that is contrary to the commands of God. Yet they wanted their baby to be freed from that ugly, dangerous sack protruding from its head.

They went from physician to physician searching for a medical man who would respect religious conscience, who was unafraid of professional censure and who would be willing to operate without insisting upon using blood. One was finally located in Albany, New York, but that was 800 miles away. The physician, Dr. Robert Whitfield, advised them first to make every effort to find a surgeon closer to home and thus avoid the additional burden of an expensive plane trip. This they did, but without success.

Another Doctor Found

It was while arranging for the Albany trip that Byron and Mary heard about a doctor in Kingsport, Tennessee, just thirty miles away. They were told that he might be willing to perform the operation without insisting upon a blood transfusion.

The physician was Dr. John Munal. A year previous to this he had received a copy of the *Awake!* magazine that contained an article entitled: "Letter to a Doctor." This article explained the position that Jehovah's witnesses take on blood transfusions. His letter of acknowledgment to the minister of Jehovah's witnesses who sent it stated: "I have been privileged to treat several members of your congregation, and I find them to be very intelligent and co-operative patients. You may assure all the members of your congregation that their wishes regarding blood transfusions will always be respected by myself and my staff when any member of your congregation is in my care."

To Byron and Mary it seemed too good to be true that a fair-minded doctor was at last found who was near their home town. They communicated with Dr. Munal, and he said that he would like to see Rodney. After an examination he agreed to operate and to respect their religious conscience by not giving blood.

On February 3, 1959, Rodney underwent surgery in Munal Clinic. The operation was successful. Thirteen days later he was ready to be taken home. Doctor Munal told the grateful parents: "We gave no blood, no substitutes, no expanders, nothing. There was no need for anything. All that suffering and suspense was for nothing."

It was for nothing, yet it was forced upon them because other physicians had refused to respect their religious conscience. Since the religious conscience of Catholics regarding birth control is respected, even when the life of a mother is endangered, why should not the religious conscience of Jehovah's witnesses regarding blood be respected?

Blood Can Be Dangerous

Doctor Munal told a reporter for *Awake!* that blood can be dangerous. "It is dangerous in many ways. The greatest danger is that it may become crossed up in the typing or it may wind up in the wrong patient."

He related the case of a young soldier during the war who was recuperating. The soldier insisted upon a blood transfusion to "perk him up" so he could go to Paris on leave. "I told him that medically he did not need a transfusion. But he persisted. So I gave it to him. But the blood must have reached the hospital wrongly typed. In an hour he was dead."

Blood used in Munal Clinic, like blood used generally, is tested for venereal dis-

ease and viral hepatitis (the yellow jaundice virus), but it is tested for little or nothing more. "That is about all anyone can really test it for," Dr. Munal pointed out. "There is no way to make blood entirely safe. Various diseases or malconditions can be contracted from taking blood. Even the emotional state of the donor alters his blood chemistry. A mentally normal patient who receives a transfusion from a schizophrenic donor will display, at least temporarily, the symptoms of the mentally unbalanced donor."

In Dr. Munal's opinion it is a "very rare" case that "absolutely" requires blood to save a life. Victims from a bad accident bleeding terribly and in deep shock, for instance, stand little chance to survive without blood, he pointed out. "But in almost all cases expanders and substitutes are as good as blood—and a lot safer."

The rivers of blood used in general surgery are nonessential, in Dr. Munal's opinion. "I know from my experience that the medical profession uses a great quantity of blood needlessly. Many doctors pour blood into their patients and let them bleed while operating, as in cancer surgery, where bleeding cannot be well controlled. As much as twelve pints during an operation have frequently been used."

The dangers inherent in blood transfusions are not the foremost reason that Jehovah's witnesses refuse them. Their refusal is based upon their conscientious desire to obey the laws of God. The Supreme Sovereign forbids the use of blood for nourishment. It matters not whether the blood is fed the body through the mouth or through the veins. The use of it is still wrong.

They believe that it is best to obey the laws of God, even if it may mean death. The Scriptures assure a resurrection for those who respect his laws and maintain integrity to him.

All that Jehovah's witnesses ask of the medical profession is respect for their religious conscience. That is not more than what other people ask. They do not object to blood's being used by persons who do not consider it as against their conscience. They will accept any reliable medical treatment that does not violate divine laws.

Their position is similar to that taken by the Christians of the first century. Instead of the issue being blood, however, it was worship of Rome's idol gods. Nevertheless, obedience to God's laws was in question. Refusal to worship those gods resulted in many Christians' meeting a violent death in Rome's bloody arenas. Rather than violate the laws of God to save their lives, they accepted death.

So it is today with Jehovah's witnesses. Although an ailing Witness may be warned that death is certain without a blood transfusion, he will, like the early Christians, refuse to disobey God's law.

The fair-minded doctors who have respected the religious conscience of Jehovah's witnesses have, in almost every case, been able to give successful treatment without resorting to the use of blood. It is the sincere desire of Jehovah's witnesses that more doctors will follow their example. The American Hospital Association already has issued a recommendation to hospitals to respect the conscience of Jehovah's witnesses when they take the initiative and file a written request that no blood be administered. It is hoped that this will mark a change, so that medical procedure will serve a patient and at the same time respect his religious conscience.

By "Awake!" correspondent in Ceylon

Ceylon LAND OF TEA

TOO MANY a traveler motoring through the island of Ceylon it is a pleasant sight to view the sprawling tea estates with their acres and acres of green tea bushes. Here are countless tea bushes that appear to join the distant mountains as they embrace the misty skies. Yes, Ceylon produces much of the finest tea in the world, for on this island the climate is ideal for growing tea.

It is surprising to what great extent weather conditions have to do with quality of tea. The three most distinctive flavors are known as high-grown (from 4,000 feet above sea level and up), medium-grown (2,000 to 4,000 feet) and low-grown (below 2,000 feet).

Tea grown in areas swept by dry winds at certain times of the year develops its particular flavor, whereas other sections that have dry weather and cold nights for some months every year produce tea with a different flavor. Teas grown on opposite sides of mountain ranges usually come into entirely different categories because of the differences of climate.

Flourishing best where there is plenty of sun and rain, the tea leaf is a dark-green veined leaf growing spirally on the branches. It grows from four to ten inches long.

Tea pluckers are skilled workers, usually women. Dressed in their colorful sarees of red, blue, gold and white, and being up to their waists in greenery, the tea pluckers move slowly among the bushes like butterflies. From early hours of morning, using thumbs and forefingers, they swiftly but deftly pluck the tea leaves from the ends of the branch. Then with amazing speed, they transfer handfuls of leaves into wicker baskets carried on their backs. The plucked leaves now go to the factory for a process called withering.

In the factory the leaves are spread out on racks to lose their moisture content until they become soft and pliable. They are then suitable for rolling. The rolling machines twist and roll them to liberate vital juices and enzymes. Here the leaves undergo their first significant chemical change. When fermentation starts, oxygen is absorbed, heat is developed and their color is changed. From here on the leaves have that delicious aroma that brings joy to the heart of the avid tea drinker.

Once oxidation has taken place, the leaves are taken to the fermentation room and are thinly spread out on glass or cement tables in damp air. Here they turn to a bright copper color. After this they are put into a drying machine that consists of large iron chambers with trays traveling from top to bottom. From a nearby furnace a continuous blast of hot, dry air is forced into the chamber through which the leaves pass.

Now the leaves are graded and sifted. The special grades of tea are Orange Pekoe, Pekoe, Broken Orange Pekoe, Broken Pekoe, Fannings and Dust. Dust is the smallest variety in size and also the fastest of all teas to prepare. After tea has been graded, it is placed in large tea chests, each containing about fifty to a hundred pounds of one grade of tea.

Is tea brewed from the leaves just as they have left the factory? No, first the various grades are mixed or blended. It is the different mixing and blending that imparts the distinctive flavor to a certain brand of marketed tea. The mixing or blending of different flavors does not take place, however, until after the tea has been sold. Each buyer at the tea markets has chiefly in mind the various factors necessary to keep the quality of the blend as consistent as possible.

Tea from Ceylon goes to all parts of the world. During the five-year period from 1950 to 1954, Great Britain and the United Kingdom received 114,000,000 pounds, Australia 42,000,000 pounds, the United States 41,000,000 pounds, Egypt 23,000,000 pounds, South Africa 21,000,000 pounds and Canada 18,000,000 pounds.

If you have drunk tea and not enjoyed it very much, you might keep in mind, for the next cup of tea, the five golden rules for a good cup of tea: (1) Use good quality tea; (2) warm the teapot first before making the tea; (3) measure the amount of tea leaves—usually one heaping teaspoon for each cup desired; (4) the water should actually be boiling, and (5) allow four or five minutes for brewing. If a second cup of tea is desired, pour the standing tea off the leaves and keep it in another pot rather than leave it to continue brewing for more than five minutes. The next time you drink a cup of refreshing tea, it may be from leaves grown on the sunny island of Ceylon, producer of one third of the world's tea.

WHAT IS THIS THING CALLED

homesickness?

By "Awake!" correspondent in Switzerland

ABOUT three years ago when the first Hungarian refugees were flown from Austria to all parts of the Western world, they were met with a wave of helpfulness. Food, clothing and shelter were provided and means of livelihood were opened up to them. A veritable hysteria swept over Europe to help Hungarian refugees. *Now we learn that some 20,000 of these people have returned to their homeland in spite of Soviet terror methods.* Of the 13,000 in Switzerland, 1,600 have returned. Apart from a general amnesty to which many responded, one reason given for returning is "simply irresistible homesickness." *What is this* powerful emotion that draws persons back to their homeland?

In these postwar years the word "nostalgia" seems to have taken the place of the good old-fashioned word "homesickness," particularly in English-speaking lands. We meet up with the word "nostalgia" or "nostalgic" almost at every turn. Not only in books and magazine articles do we find it, but also in private letters. It has become fashionable to use it to describe a whole medley of emotions.

Consulting various language dictionaries *about the words "nostalgia" and "homesickness"* brings many interesting points to light. What we have learned may be summarized as follows: *Nostalgia,* Greek *nóstos,* return journey, return home + algia, Greek *algos,* pain. A pining for home. Malady *caused by a violent de*sire to return home. It generally shows a slow decline, sometimes a high fever leading to death. *A New English Dictionary* by Sir James A. H. Murray defines "homesickness" as follows: "Intense morbid longing for one's own home or country." *Brockhaus* (German) takes us a step farther: "Longing for the home country and home conditions." The Swiss word for homesickness is *Heimweh.* It means "a depressed state of mind and body caused by a longing for home during absence from it." The word *Heimweh* had its origin in the Alpine valleys and became known in Germany as a medical designation for a Swiss malady. Nostalgia is defined as a strong desire for family and friends, in severe forms producing derangement of mental and physical functions.

Etymologically this word was coined in the seventeenth century in Switzerland. *Truebner's German Dictionary* tells us that this homesickness was particularly noticeable among the Swiss emigrants, perhaps because the contrast between their own Alpine valleys and their new environ*ment was so pronounced.* For economic reasons more Swiss were forced to leave their homeland and seek a means of livelihood abroad than inhabitants of any

other nation with characteristic or outstanding landscape. The Swiss longed for their home country so deeply that it was felt to be a sickness. Since sicknesses must have a learned title, it was designated *nostalgia* (also pathopatridalgia) in 1678 by the Basle Dr. Joh. Jak. Harder in his "Dissertation medica de Nostalgia or Heimweh." The English word "homesickness" is known only since 1760 and was derived from the German. The French is *nostalgie.*

Throughout the eighteenth century the word *Heimweh* was considered a Swiss dialect expression. The Swiss living abroad missed the mountains, the alpenhorn and the herdmen's songs. This is expressed in the old classic German Song *"Zu Strassburg auf der Schanz"* (At Strasbourg on the Ramparts). Meyer's German *Lexicon* complements this by saying: "In France, we are told, it was forbidden by pain of death till past the middle of the eighteenth century to sing or whistle the songs of the Swiss cowherds because great numbers of the Swiss mercenaries [in the service of the French kings] on hearing them were afflicted with nostalgia, deserted or died . . . To prevent homesickness in the army garrisons, in hospitals and on board ship, everything which serves to stimulate cheerfulness, inspire courage and hope is used, namely: humane treatment, avoidance of idleness, overexertion and teasing; gymnastics, educative instruction, games, music, etc." It is only at the beginning of the nineteenth century that this dialect word *Heimweh* was introduced into the high German written language. The great German poets Goethe and Schiller considered it as dialect and avoided it.

True enough, the noun itself may have been lacking up to this time, but the emotion was not lacking. It is universal and can be expressed in a variety of other words, just as we describe similar sentiments for which we are lacking a noun. And so the ancients got along very well without the words *"Heimweh,"* "nostalgia" and "homesickness," even though they suffered the pangs of homesickness, as can be proved by the oldest reliable historical record, the Bible.

Nostalgia in the Bible

In the Bible we have a record of a great variety of human emotions; here too we have the reason for this emotion. The Bible also mentions its prevention and cure. For instance, in Genesis, chapter 31, we have the record of the patriarch Jacob leaving the estate of his father-in-law Laban to return to the land of his birth. Laban chases after him and takes Jacob to task for the way he left him. In verse 30 he says: "You have actually gone now because you have been yearning intensely for the house of your father." Whether described by longing, pining or yearning, as various Bible versions do, Laban recognized and considered this emotion as natural. Today we would simply call it homesickness.

In Psalm 137 we have a typical example of national homesickness—Israel in captivity in the land of Babylon: "By the rivers of Babylon—there we sat down. We also wept when we remembered Zion. . . . For there those holding us captive asked us for the words of a song . . . 'Sing for us from a song of Zion.' How can we sing the song of Jehovah upon foreign ground?" (The composer Giuseppe Verdi interpreted the sentiments expressed in this psalm in his soul-stirring music in *Nabucco.*) When the call went out to this captive people to return to their homeland and rebuild the ravaged city and temple, a remnant enthusiastically responded.

Then again, it was homesickness that was the motivating cause for the building of the "hanging gardens of Babylon," one

of the seven wonders of the ancient world. Nebuchadnezzar's queen, a Median princess, had come from a hilly country and longed for her native mountains, and to appease this nostalgia this magnificent architectural engineering feat of matchless beauty was erected.

The Family Unit

The Scriptures plainly state that God commanded the first human pair to "be fruitful and become many and fill the earth and subdue it." (Gen. 1:28) All mankind, therefore, stem from one parenthood, all are of one flesh and blood, bound together by ties of family relationship. So within this social structure the family is the basic unit, and parents have the primary responsibility for the teaching and training of their young ones. The home should be a cheerful place of mutual love and respect, with constant direction over the young impressionable minds, training them in the ways of righteousness. Meyer's *Lexicon* tells us "that homesickness is to be found mostly in teen-agers or youth in the age of puberty who leave the parental home." This, of course, depends upon the sensitivity and disposition of the children, but it is natural that teen-agers leaving the shelter of the parental home, although perhaps enjoying the taste of a so-called freedom, feel lost and insecure. The oft-repeated correction given in love, which so often jarred, nevertheless gave the children a sense of security and support. Now they are exposed to wind and weather as young saplings. True enough, corrections are usually by no means lacking, but these are often dealt out harshly by superiors or colleagues and out of selfish motives.

On the other hand, the uprooting of elderly people often presents a psychological problem to many a city administration or town planning committee, where it means asking old people to leave the roomy old home where their children were born and bred, for smaller quarters. Closely allied to this nostalgia is the pensive longing for lost youth and joys within a beloved family circle.

Overcoming Homesickness

Is not Abraham respected as an admirable example of faith and obedience in his response to the call: "Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you"? Do you ever remember reading that Abraham got homesick, or that Sarah grizzled and pined for the social life of the city of Ur? Yet it was no little matter for them to leave the regulated life of a thriving city and lead a more or less nomadic life. And verses 15 and 16 of Hebrews chapter 11 say: "And yet, if they had indeed kept remembering that place from which they had gone forth, they would have had opportunity to return. But now they are reaching out for a better place, that is, one belonging to heaven." Abraham's readiness was appreciated and blessed, and he came to be called "Jehovah's friend."—Gen. 12:1; Jas. 2:23.

Jesus gave a similar command to beloved dedicated friends whom he was about to leave: "Go therefore and make disciples of people of all the nations." (Matt. 28:19) For many this would mean packing up their belongings and moving. The response is shown in the fact that the truth spread to the corners of the then inhabited earth.

Today a similar call is being resounded on a still larger scale throughout the ranks of dedicated Christian people: "Go serve where the need is great!" Hundreds of missionaries have entered the foreign field, penetrating into untouched territories with the glad message. Now their number

is being augmented by whole families who are moving from their homelands to serve where the need is great. Do you think that these valiant men and women never feel a twinge of homesickness, a longing for their old friends and the fellowship of the congregation they left? We are sure they do, because missionaries are as human as any of us. But they have found the cure. They have a commission, a task, a thrilling vision, an impelling force. They have a purpose in life!

The *Yearbook of Jehovah's Witnesses* is alive with their experiences, and under the special feature "Pursuing My Purpose in Life" in the *Watchtower* magazine we can read the life stories of faithful missionaries, their hopes and fears, their difficulties and how they are overcome. They are ambassadors of a new world and are seeking people of good will to join them in their journey to this glorious new world. They know they belong to a great universal family and their best Friends, Jehovah God and Jesus Christ, are always with them. As they stick to their posts, keeping busy, new roots shoot downward—they are overcoming nostalgia.

In the new world to which people of good will toward God are traveling, you can be sure homesickness will not be known. There will be one human family under the "Father for eternity," Jesus Christ. And the Bible tells us: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full. They will not toil for nothing, nor will they bring to birth for sudden terror; because they are the offspring made up of the chosen ones of Jehovah, and their descendants with them."—Isa. 65:21-23.

READ THE NEXT ISSUE

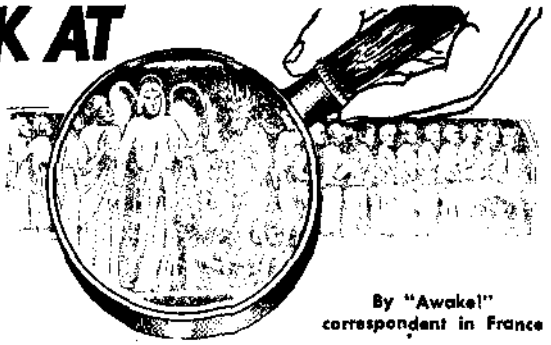
- Where does much of the money go that people are pressured into contributing for charities? Are all charity-collecting organizations above question? What is true Christian giving? Read the revealing article: "Giving Under Compulsion."
- A home is nearly as dangerous as the public highway. Serious accidents in it are frequent. Why is the bedroom the most dangerous room in the house? What can be done to minimize the hazards in a home? Increase the safety of your home by following the suggestions in the article: "How Safe Is Your Home?"
- What is the cause of most forest fires? How are these fiery monsters subdued? Read the interesting article: "Forest Fires—A Wilderness Menace."

"A Stampede Away from Responsibility"

¶ At the recent National Sales Executives' convention in Washington, Madison Avenue's Charles H. Brower, president of Batten, Barton, Durstine & Osborne, declared that Americans in general and salesmen in particular have gone astray: they have lost sight of the fact that work can be enjoyable. Many persons are not really working hard, he said. "The mediocrity of salesmanship," explained advertising man Brower, "is only part of our pattern of being willing to settle for something less than best. For this, in America, is the high tide of mediocrity. . . . The land has been enjoying a stampede away from responsibility. It is populated with laundrymen who won't iron shirts, with waiters who won't serve, with carpenters who will come around some day maybe, with executives whose minds are on the golf course, with spiritual delinquents of all kinds."—*Time*, June 2, 1958.

TAKE A CLOSER LOOK AT Religious Art

—Its origins will surprise you!



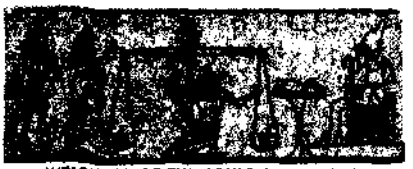
By "Awake!" correspondent in France

A MAN from India, dark and extremely well dressed, was admiring the magnificent façade. Students from a half dozen European lands were examining the hundreds of ancient sculptures. An American tourist, guidebook in hand, was preparing to photograph the fabulously intricate art work on the thirteenth-century door.

"That's the famous Last Judgment scene," I said to visiting friends, pointing up toward the detailed relief work on the front of Paris' world-renowned Cathedral of Notre Dame. Then, in amazement, I looked again. Why, that design was almost exactly the same as one we had seen on an ancient Egyptian *Book of the Dead* in the museum of the Louvre just the day before!

Since Jesus, the apostles and the faithful men of God before them had tenaciously refused to accept any of the pagan religions, and especially not the religious ideas of pagan Egypt, what was an almost direct *copy of an ancient* Egyptian religious scroll doing over the central door of one of Christendom's most noted cathedrals? In search of an answer I bought a guidebook. I bought it inside the cathedral to be sure of getting, not just some outsider's view, but one that really is acceptable to the church.

The one I bought was written by Canon Lenoble, a member of the cathedral's staff. It told a great deal about the art, about the age of the building, and about the church's connection with the political state (including Napoleon and Louis XIV), and it said, not too accurately, that it was here "that all great national events have been celebrated." It merely mentioned the Last Judgment scene; it did not explain it.



WEIGHING OF THE SOULS (EGYPTIAN)

I then began to look much closer at other works of religious art, viewed so casually by thousands of tourists each day. Imagine my surprise to find that the opening words in the pamphlet sold in the cathedral at Auxerre are: "Auxerre had the good fortune to be; since its origin, in the friendship of the gods." What gods? Those of the pagan Romans!

"Apollo himself," the pamphlet continues, "took Auxerre under his protection," and helped make Auxerre, along with "the magnificent land of Palestine," worthy of "the name Holy." But Apollo was the Roman image of the sun, and sun worship is positively forbidden to all who worship the true God. In fact, according to the law God gave to Moses, it was considered so despicable that sun worshipers were judged worthy of death.—Deut. 17:2-5.

Later, in Chartres, the site of one of the most noted of Christendom's great thirteenth-century cathedrals, I bought *Chartres Cathedral*, written by the custodian himself. Again, to

my surprise, I found that it, too, contained the boast of pre-Christian origins. "Even before Christ," the pamphlet said, "the Virgin that was to bear a child was venerated here." This pagan worship is, according to the pamphlet, "the fundamental historic stone of the Chartres pilgrimage."

Then I found that in the windows of major Paris bookstores are seen six large volumes on the *Iconographie de l'Art Chrétien* by Louis Réau, a member of the famous French Institute, who from 1939 until 1951 held the chair of the History of Art of the Middle Ages at the Sorbonne, France's leading university. In his first volume, page 10, Réau says that this paganism has long been recognized and described by the historians of art. He does not put the responsibility for it on the artists, but says it is the result of policies that were followed by the church itself. Instead of really converting the pagans from their old practices, forms of worship, etc., the church chose, as he says on page 50, to respect "the ancestral customs and continue them under another name." He gives the following example: "The instruction that pope Gregory the Great gave to the missionaries that he sent to England was not to destroy the altars of the idols, but to 'sprinkle them with holy water.'"

The result was that the ancient practices, the ancient places of worship, and often, as nearly as possible, even their names were retained. This was much easier than really converting the people away from their pagan practices, but it must be said that it was not in harmony with the divine principle that pagan altars must be 'pulled down,' the graven images of pagan gods "cut down," and that "you must destroy their names from that place."—Deut. 12:2, 3.

At Arles, in the south of France, a church dedicated to Mary (Notre-Dame de la Major) occupies the place of a temple of the Good Goddess. Traditionally, Saint Florentin in Burgundy took the place of a temple of Flora—the Roman goddess of flowers and gardens, mother of springtime. "On the ruins of ancient temples of Mercury that crowned the heights, rose chapels dedicated to Saint Michael. A hill in Vendée [in the west of France] still bears today the significant name of Saint-Michel-Mont-Mercure."

Equally as striking is the history of Paris' most famous height: "In Paris the *Mons Mercurii* became the Mons Martyrum," now "Montmartre," famous rendezvous of artists and present site of Sacré-Cœur, the huge white church that overlooks Paris. Even the cathedral of Notre Dame is built on the remains of pagan altars that were found in 1711 during excavations under the present church, and are now preserved in the Cluny museum.

Eastward Toward the Sun

Also, there is the question of why most churches face west—a custom that began in the fourth century. This, too, is a carry-over from forbidden sun worship. The part of the church where worship is carried on points East, just as the pagans oriented their temples according to the point on the horizon where the sun rose on the feast day of the god to whom the temple was dedicated.

Perhaps you have also noticed how long and narrow the grand cathedrals seem. Réau says that again it was this copying of sun worship that prompted the adoption "of the basilical plan in length in preference to the circular or semi-circular form of the amphitheater or of the theater which would have been much more logical and infinitely more practical," making it much easier for the audience to both see and hear.

Why has this "eastward drive," or orientation of Christendom's churches toward the sun been the practice "since the fourth century"? Why not since the second, or the fifth, or the tenth? The answer is simple: The fourth century was the century of Constantine, the Roman emperor who wanted unity between the religions in his empire. At that time sun worship "was a fearsome rival of Christianity." What better way would there have been for Constantine to get unity between such sun worshipers and the apostate Christians than to have "Christian" churches pointed toward the sun? Thus, it is quite logical that in this field, as well as in others, "the emperor Constantine exercised a direct and personal action on the development of this new symbolism."*

This mixture with the paganism of Rome explains why, as Réau says, church architecture has copied "the civil basilica of the Romans," and "the funerary architecture of the imperial tombs," and why, even further, "the decoration was drawn from the same sources."

I was also amazed at the frequency with which I found the signs of the Zodiac (that originated in Babylon and are a remnant of the days when men thought the planets were gods and had power to direct their lives) prominently displayed on the cathedrals. At Notre Dame they appear on the left doorway and surround Mary in the huge centrally located rose window. They are on the front of the famous cathedral at Amiens. And at Chartres they are on two doorways, an ancient clock, and are even on one of the stained-glass windows, surmounted by Christ.

But since the signs of the Zodiac are so closely connected with the astrology that was positively condemned in Isaiah 47:12-15 (a Bible book used and frequently quoted by Christ and his disciples), can anyone justify the fact that these signs have been let remain for more then seven hundred years on the front of Christendom's major churches?

Gods of the Greeks and Romans

At the central entrance of the cathedral at Auxerre, again according to the guidebook I bought in the cathedral, "the sculptor there mixed certain pagan heroes: an Eros nude and sleeping . . . a Hercules and a Satyr! The register at the lower right represents the parable of the Prodigal Son." What a mélange! Eros, the "cruel and unmerciful" Greek god of love; Hercules, with his twelve fantastic exploits; a Satyr, one of the Greeks' semihuman demigods who formerly symbolized evil passions, and later happy drunks; and, added to this, one of Jesus' parables!

It is evident that the apostasy foreseen by the apostle Peter had set in, and that the bishops who oversaw the construction of these cathedrals did not follow the example that Peter's fellow apostle Paul had set. Paul was ready to face a howling mob, if need be, for having preached so vigorously against the use of images of the Greek goddess Artemis or Diana. But her relatives, other Greek and Roman gods and goddesses, are now mixed right in with Christian themes on the front of Christendom's most noted churches.—2 Pet. 2:1; Acts 19:23-40.

Saint Peter's in Rome, the most noted of all of Christendom's religious structures, was built long after the French cathedrals. Yet at its entrance you will find, beside Christ and the "Virgin," Ganymede "carried off by the eagle" to become cupbearer of Zeus, king of the gods, and "Leda [who bore Castor and Pollux] fertilized by the swan" Zeus.

Such myths did not just stay at the door; they walked right inside, took a

* Louis Bréhier, professor at the University of Clermont-Ferrand, in *l'Art Chrétien*, page 71.

prominent position and stayed, as the following example shows: To the Romans Jupiter was the father of the gods; to the Greeks the Styx was the river over which the newly-arrived dead were ferried by Charon. But Réau asks: "But what is one to say then of the Final Judgment of the Sistine Chapel, the principal chapel of the Vatican, where one sees the nude Christ of Michelangelo lance the lightning like a thundering Jupiter and the Damned cross the Styx in Charon's barque?"

"An example that came from so high," he says, "could not fail to be followed. . . . What right is there to ask the artists to be more Catholic than the Pope?"* Thus, the "Concordance of the Old and of the New Testament," so common on more ancient cathedrals, was replaced by the "Accord of Fable with Religion." "One was not content to bring the Christian and pagan themes face to face," he continues, "one amalgamated them."

Men of Rank and Position

Even further, in buildings that one would think were dedicated to God there is a surprising amount of honor given to men. Kings, warriors, merchants "gentlemen"—apparently almost anyone who had the money to pay for it—got special honor, private chapels for their pleasure and stained-glass windows with their pictures, their names and their shields on them, and sometimes even the pictures of their wives, their children and their entire families.

In some instances for well over six hundred years these class distinctions have daily been put before every person who enters a grand cathedral and sees the honor given to those who had money and position, "often of a very profane character," in contrast with the thousands of others who did not. And all this in spite of the fact that such "class distinctions" for men with "gold rings" and "splendid clothing" are positively condemned in the Sacred Scriptures as being "corrupt decisions," and therefore ungodly and un-Christian.—Jas. 2:2-4.

There is also the very common practice of burying kings, noblemen, other honored persons and religious leaders in the cathedrals. But there is one exception. One cathedral that has an astounding number of donors' pictures on its windows has not a single person buried in it. You read: "Never a single corpse received burial in the cathedral at Chartres." Why? The custodian answers: "No tombstone either of king or bishop is to be seen in this church. Out of respect for a building dedicated to Our Lady, the very ground was to be kept pure of all burial." Does not that, even from the church's viewpoint, cast doubt on the purity of the other cathedrals, filled with corpses?

Michael Weighing the Souls

By this time, naturally, I had learned the secret of the Egyptian sculpture on the front of Notre Dame. I had also learned that this same sculpture is to be seen on many other famous cathedrals. The scene did come from the ancient religion of Egypt, all right. According to the Egyptians it was the god Anubis who weighed the souls—on the cathedrals it is the archangel Michael.

Why, I wondered, since the church does not consider Jesus and Michael to be the same, is it not Jesus the judge, but Michael, who weighs the souls to determine their fate? I found the answer in Paris' famous library Sainte-Geneviève. There, one of the few books that is used so often that it is left out on the shelves along with the dictionaries and encyclopedias is *l'Art Religieux du XIIIe Siècle en France* by the long-recognized authority, Émile Mâle. On pages 381-383 he says of this "profoundly

* *Iconographie de l'Art Chrétien*, Tome I, page 438.

pathetic" scene, authorized by "no Gospel text" but long ago imagined in ancient Egypt and India, that it is Michael who watches the balance simply because Michael replaced Mercury for the Gallo-Romans (remember that churches dedicated to Michael replaced temples of Mercury) and "became, like Mercury, the conductor of the dead." Thus, as "the angel of death" (not really, but merely in substitution for the pagan god Mercury) it is Michael who presides at their judgment!

Apostle's Words Remain True

I was amazed, too, at how little space, if any, is used in the guidebooks to tell of wonderful works accomplished to the praise of God in these cathedrals—almost all their space is devoted to art, to the age of the building and to the number of royal personages who have either been in the cathedral or who are honored there.

The foreword to *Chartres Cathedral* (written by the custodian, please remember) does not speak of the cathedral inspiring those who love God to improve their lives and their service of him, but instead says: "May this modest contribution of a sincere admirer of the cathedral inspire all those who *love the middle ages* to increase the number of pilgrims bound to our shrine."

Little is said about magnificent education in God's Word being given to the people in these buildings, or about the marvels of the genuine application of divine principles in the cities that lie in the shadow of their towers; or of the startling lack of adultery, of the faithfulness to a man's "one wife," or of the abolition of illegitimate childbirth as a result of their influence.

Visitors pass through the cathedrals, read the guidebooks and admire the art. But they well know why these pamphlets do not praise the business and sexual morals of the people in the surrounding community as much as they do the work of ancient and often long-forgotten artists. And in neither the art nor in the guidebooks do they find any reference to the magnificent "new earth," the new system established under God's direction, for which the apostle Peter said true Christians are looking.—2 Pet. 3:13.

Long ago the apostle Paul, after having viewed the glory of the ancient Greek temples and the statues and altars built in Athens to just such Greek gods as now appear in church art, said simply: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples."—Acts 17:24.

Now, nineteen centuries later, and especially in view of the symbols that appear in Christendom's most famous buildings, we must say that no results of cathedral building have ever proved that apostle wrong.

Stopping the Queen Mary

The Manchester *Guardian Weekly* recently commented on the procedure in stopping a ship such as the Queen Mary: "The normal running speed of the 'Queens' is about 28 knots and to stop one of them in the normal way—by simply shutting off steam and letting her lose way and so come to a halt—would take roughly half an hour. A crash stop (emergency halt), however, can be managed in ten to twelve minutes. This is done by shutting off the engines, reducing pressure and then putting the engines full astern. To avoid serious damage you have to lose steam before reversing the engines. This takes about ten minutes, and then it would take nearly two minutes more before the astern movement took effect."

GHANA'S strange mixture of languages

By "Awake!" correspondent in Ghana

THE inspired historical account of the origin of languages reads this way: "And Jehovah proceeded to go down to see the city and the tower that the sons of men had built. After that Jehovah said: 'Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may scheme to do that will be unattainable for them.'" They had forsaken the worship of Jehovah God and were promoting false worship and erecting a monument to make themselves famous. Their move to concentrate the population was not in harmony with God's command to Noah and his sons, "Be fruitful and become many and fill the earth," but was to make it possible to wield oppressive dictatorial power over the people. "Accordingly Jehovah scattered them from there over all the surface of the earth, and they gradually left off building the city. That is why its name was called Babel, because there Jehovah had confused the language of all the earth and Jehovah had scattered them from there over all the surface of the earth."—Gen. 11:1-9; 9:1.

Since that memorable occasion there has been a gradual development of many languages by natural process of association until today there are at least 2,796 languages. Perhaps 2,000 of these languages are spoken by a few thousand or even a few hundred persons or less. On the other hand, a few great languages are used by about one half of the earth's population.

Ghana, with an area of just a little over 91,800 square miles and a population of about four and a half million, is a multitribal, multilingual, multidialect state. There are no less than forty-five tribal groups in Ghana, with at least twenty-six language and dialect groups. Some of these languages are spoken by as few as 1,900 persons, and some are spoken by over a million, as in the case of the Twi (pronounced like *chwee, ch* and *w* being uttered together and the vowel *i* having a rising and falling tone). In Ghana it is not uncommon to hear of people living a few miles apart not being able to understand each other, as it is in the Akuapem and Buem states.

Of the many languages spoken in Ghana, only a few are put into writing. Even some of the written languages are so limited in vocabulary that it makes expression sometimes difficult. Of the few languages that have been put into writing six are being developed, namely, Twi, Gã, Fante, Ewe, Dagbani and Nzima. Of these only two are read and spoken over comparatively large areas, namely, Twi and Ewe.

Of all the many languages spoken in Ghana, Twi is the principal one and the most widely used. One could make himself

understood almost everywhere in Ghana or at least find someone who could understand him if he could speak any of the Twi dialects. Twi is also the most read and has more literature than any other language in Ghana.

Among the many pieces of literature in Twi is the translation of the entire Bible. The Watch Tower Society is one of the leading producers of Twi literature, having some fifteen publications in Twi, including books, booklets, tracts and a semimonthly magazine, *The Watchtower*. Although it is the principal language and the one most widely used, it has not as yet become the official language of Ghana. Along with other factors accounting for this, there is the element of pride. Naturally, each language group is proud of its own language. Even though another language may be richer, still people like to preserve what is their own and not give it up for another.

Twi belongs to the *Kwa* language group, a language spoken over a wide area in West Africa. The name Twi has a connotation of being polished or refined. Another name of the language is *Akan*. This word is said to mean foremost or genuine. It may have been derived from the Twi word *kan*, meaning first. There are many dialects in the Twi or Akan group, for example, Akyem, Asante, Adanse, Akuapem, Asen, Denkyira, Twifo and Akwam. All of these have minor deviations from one another. Almost all Twi literature is written in the Akuapem dialect.

Some Characteristics of the Twi Language

The Twi language has only three classes of words, namely, nouns, pronouns and verbs. Other grammatical parts of speech are derived from these. The grammatical genders and their distinctive pronouns "he" and "she" and their possessive cases are wanting. These can be distinguished only by the substitution of a descriptive noun. Instead of saying "his book," in Twi it would be "the man's book."

The majority of Twi words are monosyllables, consisting of a consonant and a vowel. This feature of the language makes it easy to read. Many of the simple monosyllabic words cannot be distinguished and must be associated with other words to make their meaning clear. For example, the monosyllabic word *si* could mean "to descend," "to stop," "to push with the horn," "to fix," "to set," "to pound," etc., and a noun must be affixed to make its meaning distinguishable.

There is no inflection in the strict sense of the term in Twi, and this feature is one reason why Europeans and others having inflection in their languages sometimes find it difficult to make themselves understood in Twi, even though they may be using the correct words.

Intonation is of great importance in speaking the language. Every syllable of every word has its own relative tone that distinguishes it from others. Without the proper intonation, a sentence consisting of the same words might mean an entirely different thing from what you intend to say. Generally speaking, and unlike English and other languages, the last syllable in a Twi sentence is raised instead of being lowered. This feature of the language also makes it a bit difficult for a foreigner to make himself understood.

To an English speaker, many Twi expressions will sound like "putting the cart before the horse," and so will many English expressions appear to a Twi speaker, particularly where adjectives are formed. The adjective is always preceded by the noun; it qualifies. In English the position is reversed.

Relation of Twi to Other Languages

The differences between the languages in Ghana are about as great as the difference between English and Italian. At times one finds similar words, but they have different meanings. At least in other languages similar words usually have similar meanings. This is not the case in Ghana. The word *ko* in Twi means "go," in Gā it means "take." In Ewe it may mean "fist," "hill" or "lump," all depending on how the word is expressed.

In Twi or Akan, sometimes there can be found certain European words that have been Akanized. This is probably due to trade relations in times past. Ghana's long association with the English has, no doubt, affected the purity of some of Ghana's languages. Today it is difficult to express oneself without inserting English words. This is particularly true in the larger commercial towns where education is progressing. Another reason for this is that English is the principal language taught at the schools. The Gā and Fante languages have been so seriously affected that most of the speakers, particularly the younger educated elements, find it almost impossible to express a complete thought without inserting an English word or two. Twi speakers are also gradually taking up this practice as education and trade penetrate more and more into the Twi areas. Thus, in everyday usage, the younger generation say, *"Mibuu kof no sharp,"* meaning "I turned the curve sharply" (curve, Akanized *kof,* and sharply rendered sharp), or *"Mistopoo no,"* meaning "I stopped him" (stopped, Akanized, and pronounced *"stopoo"*). The older generation speaking the unadulterated Twi will say, *"Mibuu konton no prekō,"* for the former and *"Migyinaa no"* for the latter statement.

With the rapid progress being made by Ghana in many fields and her determination to develop some of her literary languages, it is reasonable to believe that some day she may decide to use one of her own languages as the medium of correspondence. And there is reason to believe that Twi may be the chosen language because it is widely used and is probably the most expressive of the Ghanan languages.

The multiplicity of languages, not only in Ghana, but in all the world has been a great barrier in many ways to mankind. It has made unity of purpose and understanding among the various language groups difficult. Two persons who understand each other are said to speak the same language. But who is there to say to what extent two persons understand each other, and on what subjects? Many elements are involved. The brief picture of languages in Ghana here presented makes it understandable why men of Babel left off building their tower when Jehovah confused their language. One might pull down the scaffold when asked to get a load of bricks. It is interesting to contemplate what the perfect speaking language of the righteous new world will be. One thing we can be sure of, it will be beautiful and man will be able to convey all his thoughts, emotions and impulses into words to the glory of the Creator of languages, Jehovah.

Plea for Doubting

¶ "I cannot help expressing a wish," said Benjamin Franklin in a speech to the Constitutional Convention in 1787, "that every member . . . doubt a little of his own infallibility."

Gilead's Thirty-third Class Graduates

THE graduation of the thirty-third class of the Watchtower Bible School of Gilead on August 2, 1959, was a happy event. The entire program was upbuilding spiritually and left all imbued with a desire to expand their ministry.

The program officially began with a study of *The Watchtower* on Saturday evening, followed by a musical program presented by the students of the graduating class. There were 2,981 present to enjoy this outdoor program in fror f Gilead's library building.

Sunday morning the crowd swelled to 4,406, who assembled for the program beginning at nine o'clock. The first speaker introduced by the School's president was J. F. Markus, Kingdom Farm servant, who compared the graduates to weather forecasters and reporters. He said: "You have a happy report and you are forecasting a bright new world. Do not give out in doing what is right." Brief talks were also given by each of the School's four instructors. R. E. Porter pointed out that it had been "the divine will for us to assemble together for five and a half months of study, but now the divine will is for us to separate and spread out," and he urged all to "have confidence in Jehovah" and "never feel that you are alone." J. D. Redford reminded the graduates to work closely with Jehovah's organization and "always respect it, obey it, and serve it." M. G. Friend admonished: "You have been fed with spiritual food and toughened for a strenuous campaign of theocratic warfare. There are before you great and inspiring prospects, new territories to be conquered in Jehovah's strength. Do not turn aside." And A. D. Schroeder, Gilead's registrar, said: "You graduates have made the right decision; you have chosen the theocratic ministry as a career and this is a career of success." "Now you must continue building your career in the ministry, not on a foundation of sand, your own will, but on a foundation of rock, the divine will."

The main address was given by the president of the Watchtower Society, N. H. Knorr, who spoke on "Instructions in the Art of Witnessing." He based his remarks on Jesus' instructions at Matthew 10 and proceeded to give sound, practical counsel to the prospective missionaries on their future work. As to the art of witnessing, he pointed out that we must not waste our time on those not really interested in the Kingdom, but we must be discerning. He said: "God's method of finding the sheep is not the bludgeon method of the Spanish Inquisition that was used by the Catholic Church. We are not trying to force anyone into God's organization; we simply look for people who have a peaceful disposition and who love God's way." "If the hearer likes your peace, he is deserving. Spend time with him and tell him more. If he does not like your peace, then let it return to you, shake the dust off your feet and continue on in your search for the sheep."

It was announced that, while the eighty-two graduates had come from fourteen lands, they were now being sent to twenty-seven countries for missionary work.

At the close of an interesting afternoon session of expressions from the graduates, Brother Knorr requested that each one in the audience take his chair to a central location for trucking, and it was wonderful to see the co-operative spirit of Jehovah's people. Every chair was stacked and ready for loading within five minutes after the closing prayer. All who had been present left with hearts full of appreciation to Jehovah.

Thirty-third Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Dussia, J., Kopelchak, E., Unwin, J., Barnes, B., Gray, V., Greco, S., Mahoney, E., Smook, L. **Second row:** Hatfield, I., Hines, D., Jenkins, C., Hinds, J., Thomas, M., Hundertmark, E., Cripps, S., Mills, T., Gaedcke, V., Hancock, P. **Third row:** Walters, H., Bowman, P., Yazedjian, V., Beutnagel, P., Ferdinand, J., Mouritz, A., Scott, W., Springate, S., Thorne, B., Humphriss, F., Gunn, G. **Fourth row:** Wooding, B., Barnes, H., Lopez, L., Beveridge, H., Pernell, S., Gunther, R., McRae, E., Willis, J., Gunn, O., Thomas, O., Ikehara, J. **Fifth row:** Lourenço, A., Dussia, E., Kensall, C., Gray, J., Hart, B., Tyson, B., Martinez, W., Mills, E., Vaisey, B., Winfield, S. **Sixth row:** Nako, R., Gaedcke, E., Valdivia, J., Ravenscroft, P., Beveridge, E., Earl, C., Roberts, D., Stanbury, B., Tareha, C., Vaisey, A., Hart, N. **Seventh row:** Lopez, J., Koutroubinis, D., Wheeler, G., Walters, R., Deeg, J., Wargo, J., McRae, E., Stewart, R., Gunther, R., Jenkins, G., Humphriss, G. **Eighth row:** Hundertmark, P., Mouritz, H., Carter, G., Hatfield, R., Bethel, W., Coombe, E., Roberts, W., Bowman, W., Alexander, G., Pratt, N., Bush, S.

Electronic "Eyes" for the Blind

"MODERN technical science has already developed a couple of things that one might be able to call artificial eyes," wrote Cord-Christian Troebst in his article "Help for the Blind." (*Die Weltwoche* of August 2, 1957) One of them is a kind of radar device that, just like its real counterpart, promptly takes note of all possible obstacles, notifies its bearer of their location, and warns him of bends in the road or of flights of steps.

¶ Cord-Christian Troebst describes the working principle of this as follows: "Infrared, that is to say 'invisible' light, is emitted from a cell located in a brief case. Each obstacle encountered by this beam of light causes it to be reflected back in the direction of the brief case, where it is intercepted by a photoelectric cell. The angle of the reflected light changes in accordance with the distance of the obstacle. The blind person need do nothing more than correctly decipher the signals given by four keys with built-in buzzers located in the handle of the brief case. These he clasps in his hand with four fingers. A long buzzing tone means, 'Attention, danger! Obstacle directly ahead!' A short buzzing tone indicates, 'Obstacle at distance of some yards.'"

¶ An additional device, which might be considered a supplement to the miniature radar set, is called "hear-a-light" and was developed by the American Bell Aircraft Company. Only the size of a cigar, it transmits a constant tone produced by a small battery. "The tonal pitch changes," the above-mentioned article continues, "whenever the 'cigar' is moved from one place to another. A small contrivance for receiving the reflected tone is fastened to the ear of the blind person, who after awhile is able to recognize the form and position of objects and even differentiate between colors—traffic lights, for example."

¶ The article's author mentions yet another device and calls it a "wonder contrivance." It is a kind of "acoustic Braille." Since so much fingertip sensitivity is required in reading Braille, only 20 percent of all blind persons can read it. "In America's Franklin Institute," writes Troebst, "experiments have been carried on for some time now in reading 'Braille' acoustically. The blind person runs his small 'spoon' whose underside is equipped with a cell sensitive to light across the individual lines. Each individual dot in the Braille alphabet is registered as a shadow (as in a film projector) and is changed into a certain tone. Each letter produces a different tone—commonly used words produce a combination of tones. In this way the blind person hears what the sensitive 'touch-spoon' sees . . . If actual words as spoken by a human voice could be made to come from the microphone instead of a series of different high tones, then the matter would be simple indeed."

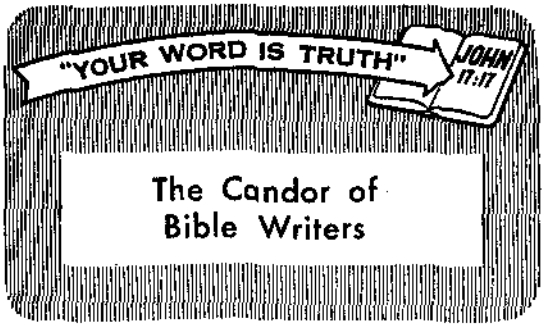
¶ Good progress is being made along this line, however, writes Troebst further, for at a press conference held in connection with the Radio Corporation of America's investigating laboratories a "speaking machine" was demonstrated that for the first time produced several understandable sentences in synthetic speech. They were not recorded on a light tone-band beforehand, as the case is in sound film, for example, but an engineer had drawn them out as small dots and lines on a celluloid band with black paint. This spiral curve was then "read by touch" by a selenium cell and was changed into tone.

¶ Still later developments along this line were reported by the New York *Times*, September 18 and 21, 1958. It told of a device that "reads" flat print and produces musical tones that the ear can be trained to decipher.

¶ This instrument, developed by the Battelle Memorial Institute, Columbus, Ohio, is about the size of a portable radio and weighs nine pounds. It consists of the probe that is moved over printed material, a chassis containing the tubes, etc., and earphones.

¶ "The probe contains two tiny lights and a lens that projects an image of the printed letter upon a row of photocells (electric eyes). Each photocell, when it sees black, acts like the key of an electric organ, actuating an oscillator in the chassis to generate a specific pitch proportional to the black portion of the letter 'seen'."

¶ A person can get some idea of the importance of these "electronic eyes" when he remembers that the second world war brought blindness, either directly or indirectly, to an estimated 10,000 persons in Germany alone. In Great Britain and her dominion there are approximately another one million blind persons, whereas India has more than two million.



The Candor of Bible Writers

AMONG the many proofs of the Bible's authenticity is the candor of its writers. What is meant by candor? Candor means frankness, openness of heart, straightforwardness, innate honesty. Candor and candid come from the same root which has the meaning of whiteness or transparency. A candid camera picture is one that is honest, frank, not posed, but showing a person just as he is. Writing that is done with candor is writing whose object is, not to create a certain impression, but solely to make known the truth, to report the facts. Without a doubt, love of the truth, fear of Jehovah and the operation of God's holy spirit combined to produce the candor so apparent in the records of the writers of the Bible.

Note, if you will, the obvious candor revealed in the very first chapters of the Bible. The record tells us that our first parents were created in God's image and likeness, yet it does not spare them as to their selfishness and folly. Adam shows himself to be an ingrate and cad, blaming both God and his wife for his deflection, while his wife Eve blames the serpent. —Gen. 3:12, 13.

The account regarding Noah gives us the next good illustration of the candor of Bible writers. "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." A lone faithful witness of Jehovah in an age of wickedness and violence, he showed amazing faith, to the saving of himself, his family and the various kinds of birds and beasts. Yet all this did not spare him. With typically Scriptural straightforwardness the record tells: "Noah started off as a farmer and proceeded to plant a vineyard. And he began drinking of the wine and became intoxicated."—Gen. 6:9; 9:20, 21.

Consider also Judah. He became the most honored of all Jacob's sons in that his became the royal tribe. He showed himself to be a faithful servant of Jehovah and his plea before Joseph in behalf of his brother Benjamin is one of the most touchingly beautiful passages in God's Word. Nevertheless, the record also tells us that after his wife died he went in to what he took to be a pagan temple prostitute but who turned out to be his daughter-in-law and who bore him twins. —Gen. 38:12, 15, 16.

What a grand old faithful servant of Jehovah Moses was! With what patience he endured the rebelliousness of his people, serving as their leader, judge, mediator and advocate for some forty years. Yet with what candor he tells of the time he lost his temper when the people cried for water, for which rash act he was denied the privilege of entering the Promised Land. His telling of his fretting at this penalty is a further gem of candor. —Num. 20:7-13; Deut. 3:23-27.

No more striking example of candor could we imagine than the Scriptural record of King David's life. Here was a man 'agreeable to Jehovah's own heart,' one whose faith and zeal were outstanding. As a lad he slew a lion and a bear. As a youth he brought great honor to Jehovah's name by slaying the giant Goliath. As a king he vindicated his God by repeatedly defeating the Philistines. He was used to write almost half of the psalms, and in his old age he furnished much of the treasure that went into Jehovah's temple.

Surely, in view of such a record his transgressions could easily have been overlooked. But not so. With utmost candor they are laid bare before our eyes. In a burst of religious zeal David overlooked God's regulations on how the ark of the covenant was to be transported and so God found it necessary to rebuke David by having Uzzah smitten. Then once David betrayed his confidence in the arm of flesh by having his fighting men numbered. This vainglorious deed cost the lives of 70,000 of his people. Most serious of all was his sin involving his passion for Bath-sheba. He coveted her, stole her, committed adultery with her and finally had her husband killed in battle so that he could not bring a charge of adultery against her. Both Bible lovers and Bible haters are all familiar with this sin of David, but how many know that Benjamin Franklin, famed for his wisdom and scientific skill as well as for being one of the illustrious founding fathers of the United States, had an illegitimate son who turned traitor and fought against his father's country?

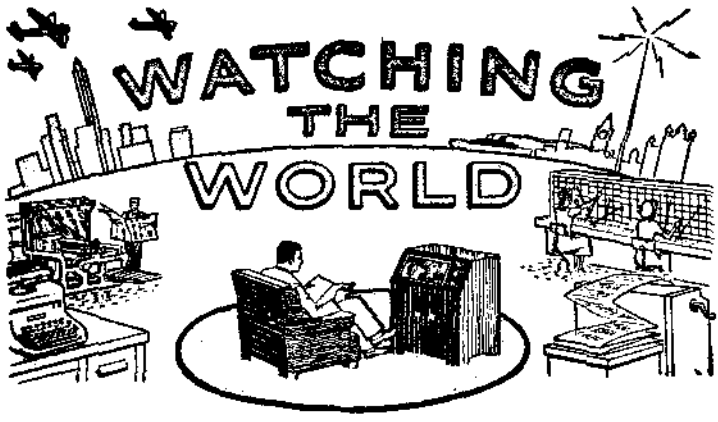
Solomon is another king that was not spared by Bible writers. He was used to build the glorious temple, was endowed with great wisdom and had the privilege of writing three Bible books, most of the book of Proverbs as well as Ecclesiastes and The Song of Solomon. At the same time the record tells that his pagan wives turned his heart away from Jehovah so that he died unfaithful.—1 Ki. 11:1-9.

The book of Jonah is a veritable jewel of guilelessness and ingenuousness. How simply Jonah tells of his running away from his preaching assignment! How naïvely he answers the sailors faced with shipwreck because of his being aboard! And how innocently he reports his grumbling because God showed the Ninevites mercy! How true to human nature, yet how unusual this objective autobiography of Jonah is!—Jonah 1:2, 3, 7-12; 4:1-11.

In particular does the record of the nation of Israel as a whole reveal the candor of Bible writers. From Moses the lawgiver to John the apostle they tell with characteristic Scriptural straightforwardness the unflattering truth about God's chosen people, their own people. They grumbled against Moses while still in Egypt, they repeatedly rebelled and turned to false worship while in the wilderness, time and again they turned to false gods in the times of the judges and the kings, sealing their doom centuries later by killing the very Son of God. No patriotic bias but sheer candor from beginning to end.

The same candor, let it be noted, also marks the record of Jesus' apostles. The twelve are not spared. Their humble origins, their contentions among themselves as to who will be the chief one, their deserting their Master in time of danger, the traitorous course of one of them, are all frankly recorded. Note in particular Peter: impulsively he wants to walk on the water, only to sink when his faith failed; confidently he boasts he will never forsake his Master, only to deny him three times; given the key to bring the Kingdom good news to the Gentiles, he gets open rebuke for being ashamed to be seen with them.

Many more examples could be given, but the foregoing should suffice to establish the remarkable candor of Bible writers. These men were not trying to deceive anyone, they were not trying to palm off a new religion, no ulterior motive prompted them. Their accounts ring true with what we know about human nature. In view of such candor, straightforwardness, outspokenness, yes, and naïveté, we can believe what they wrote as well as accept their claim that they wrote at God's direction, under inspiration.



"Paddlewheel" in Space

◈ On August 7 the U.S. placed in orbit a rather unconventional satellite. Explorer VI, a 142-pound instrument-packed vehicle, has been called "paddlewheel" because of four plastic vanes that jutted out from the central sphere once it was in orbit. The sphere itself is 26 inches in diameter. The paddlewheels are equipped with cells capable of converting solar energy into electricity. This, in turn, can be used for the operation of the satellite's radio apparatus. The "paddlewheel" attained a speed of about 22,000 miles an hour and circles the earth in an elliptical orbit ranging from about 150 to 22,000 miles from the earth. Among other things, Explorer VI was expected to relay data on the ionosphere, the intensity of radiation in space and the earth's magnetic field.

Exchange Visits

◈ Soviet Premier Nikita S. Khrushchev was coming to the United States and U.S. President Dwight D. Eisenhower was going to Russia. That was the burden of simultaneous announcements made in Washington and Moscow on August 3. The Soviet premier was to begin his visit on September 15. Eisenhower would go to Moscow sometime this autumn. Though few persons thought that major differences would thereby be resolved, some were apparently hopeful that East-West tensions might at least be eased. Eisenhower said that it was his own idea to extend the invitation to Khrushchev. The U.S. president indicated that he was accepting the Soviet invitation in hopes that the exchange visits would create better understanding between the two countries and that they would thus promote the cause of peace.

Floods in Taiwan

◈ What were described as Taiwan's heaviest rains in 62 years brought about a series of flash-floods throughout the central and southern portions of the island in early August. National Chinese sources reported on August 10 that the death toll had by then risen to 619 persons, with 459 missing. More than 900 others had been injured and 246,807 were said to be homeless. The floods had destroyed nearly 28,000 dwellings and had damaged over 12,000 more. Hardest hit were isolated communities. The government moved hundreds of persons from stricken areas to places of safety. Flood relief funds included $250,000 furnished by the International Cooperation Administration and the Council for United States aid.

Geneva Parley Ends

◈ On August 5 the Geneva conference of foreign ministers was recessed indefinitely. Present for the 65-day-long meeting had been foreign ministers of Britain, France, the U.S. and the Soviet Union, as well as one adviser from West Germany and another representing East Germany. No accord had been reached on German reunification, and most sources concluded that the parley had been a failure. In a closing 149-word communiqué, however, the ministers termed the talks as "useful." The date and place for their resumption was to be settled through diplomatic channels.

Cuba's Counterrevolution

◈ The government of Cuban Premier Fidel Castro was faced with a counterrevolutionary plot in early August. On August 10 *Revolucion*, organ of Castro's 26th of July movement, reported the arrest of over 1,000 former members of ousted dictator Fulgencio Batista's armed forces and certain landowners. The report held that the counterrevolutionaries were being directed by Batista from the Dominican Republic. Arrests continued and soon 4,500 were said to be in custody. On August 12 fighting between the insurgents and government forces took place about 200 miles east of Havana. On the following day Castro declared that the "counter-revolution has been crushed."

Kerala: Communists Out

◈ July 31 marked the end of a Communist regime in the Indian state of Kerala. A proclamation issued by India's President Rajendra Prasad brought about the dissolution of Kerala's legislative assembly and transferred its lawmaking and executive functions to the National Parliament in New Delhi. Rioting and unrest, in opposition to the

Communist regime, had prevailed throughout the state for nearly two months. During that time 15 persons were reported killed and nearly 20,000 anti-Communists were said to have been arrested.

Project Tepee

◈ It was revealed on August 7 that a radio-monitoring system has been established within the limits of continental United States. Dubbed Project Tepee, it is said to be able to detect over 95 percent of all missile launchings and nuclear tests around the world. Monitoring stations, the number and locations of which are secret, send out high-frequency radio signals. These, in turn, are bounced off rocket exhaust gases or burning clouds resulting from nuclear explosions. Rocket- or missile-launching sites and nuclear test locations can thus be determined.

Refugee Flight to the West

◈ During the first seven months of 1959 nearly 1,700 Iron Curtain refugees filtered into West Berlin. This was pointed up in a report issued by authorities there on July 28. By that date over 50,000 persons seeking refuge from Communist oppression had arrived in West Berlin since January 1.

Socialized Medicine in Britain

◈ Medicine has been nationalized in Britain for the past decade. A July 29 report indicated that its cost has steadily risen, from about one and a quarter billion dollars yearly to a present annual expense of over two billion dollars. With patients bearing less than 20 percent of the medical costs, more than 80 percent must be drawn from tax funds. The program, however, seems to be popular with the people in general.

Soviet Fair Ends

◈ The Soviet Exhibition of Science, Technology and Culture ended in New York city on August 11. It was estimated that over 1,000,000 persons had visited the fair during its 42-day run. Apparently, many visitors were favorably impressed with Soviet technical skill. Others, however, felt that the exhibit had failed to show much of the life of a typical Russian family.

Canada's New Governor General

◈ On August 1 Maj. Gen. George Phileas Vanier was named Governor General of Canada by Britain's Queen Elizabeth. The 71-year-old soldier-statesman is a French-Canadian and a Roman Catholic. Gen. Vanier was recommended for the post by Canada's Prime Minister Diefenbaker. He was to succeed former Governor General Vincent Massey on September 15, at which time he would begin a seven-year term of office. The post is largely honorary, since chief political power actually rests with the prime minister, the parliament and the cabinet.

Pope to Priests

◈ In a 10,000-word encyclical dated August 1, Pope John XXIII urged Roman Catholic priests around the world to pattern their lives after French ecclesiastic Jean-Marie-Baptiste Vianney. Catholic curate Vianney died in 1859, was beatified in 1905, canonized in 1925 and shortly thereafter proclaimed the patron saint of parish priests. In the encyclical letter, to be known as "Sacerdotii Nostri Primordia" (The Beginning of Our Priesthood), the pope drew attention to the curate-saint's piety and pastoral zeal. Given to sacerdotal asceticism, the cleric was described as "severe with himself, but sweet with everyone else." Roman Catholic priests were asked to follow his example by not being attached to their personal possessions, by being "men of prayer" and by emulating their patron saint's pastoral zeal.

Australian Tax Cut

◈ On August 11 income taxes in Australia were reduced by 5 percent. On the same date the government also increased social security benefits. Pension rises for older persons, invalids, widows and others would range anywhere from 7s 6d, or 85 cents, to 15 shillings, or $1.70 weekly. Australia's immigration goal for the coming year was also reported to be 125,000, 5,000 over the total for the previous year. The island-continent's population is about 10,000,000, with over 1,300,000 immigrants having arrived there since the close of World War II.

Violence in Venezuela

◈ In Caracas on August 4 what appeared at first to be a peaceful protest against the administration's decision to end a public works program disintegrated into vandalism and violence. Four persons were reported killed and 46 others injured before order was restored. Constitutional guarantees involving public assembly, immunity to arrest without a warrant and the right to demonstrate were suspended for 30 days throughout the capital city by President Romulo Betancourt. Señor Betancourt maintained that the public works program encouraged idleness and was wasteful and corrupt.

Sewer Yields Ancient Art

◈ All it took was a workman operating a pneumatic drill. He was simply making sewer repairs at a site in Athens' Port of Piraeus. Soon, however, an entire crew of delighted archaeologists were at work. In a short time a treasure-trove of ancient art was brought to light. A larger-than-life-size statue of a youth was among early finds. Other items of major significance

unearthed by August 10 included a bronze statue of the goddess Artemis. Excavators also found a bronze mask similar to those worn by actors in ancient Greek tragedies, and two hermae, pillars surmounted by portrait heads representing the god Hermes, or Mercury. Most important was an eight-foot-high bronze statue of Athena, patron goddess of ancient Athens. All together eight sculptures had been removed from what was apparently a 2,000-year-old warehouse. The statue of Athena is held to be of the fourth century B.C.

Jamaican Election

◈ Throngs of Jamaican voters went to the polls on July 28. Election returns showed that the People's National party was back in office. It had won 28 of the 45 seats in the House of Representatives, with 16 going to the Labor party and one to an independent. The People's National party is led by Chief Minister Norman W. Manley, who heads the new government. The socialist victory indicated that Jamaica, part of the West Indies Federation, would continue with its present program of industrial expansion. The July 28 vote was Jamaica's first election under self-government.

Installment Buying in the Soviet

◈ It was revealed in mid-August that many Soviet shoppers would soon be able to purchase some expensive consumer goods on credit. Customers would have to make down payments ranging from 20 to 25 percent of total cost and would also have to pay service charges of 1 or 2 percent. Payments would be extended over a period of six months to a year and would be made through payroll deductions. The new plan applies within the Russian Republic, an area covering over half of the Soviet Union. Certain credit arrangements already exist in the Ukraine, and other sections of the Soviet Union are expected to follow suit. The installment plan will apparently apply to items costing 400 rubles or more. Included would be such things as expensive wrist watches, bicycles, radios, record players, cameras and certain clothing. Previously, purchases had to be made on a cash-and-carry basis.

Statehood at Last!

◈ August 21—at 4 p.m. Eastern Daylight Saving Time, to be exact—was to be a big day and hour for Hawaiians. It was then that U.S. President Dwight D. Eisenhower was to sign the formal proclamation making the former island territory's entry into the Union official. Eisenhower was also to disclose the design of the new fifty-star flag of the U.S.

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Awake!

- Living Under Compulsion — PAGE 5
- How Safe Is Your Home? — PAGE 9
- Pearl of the Indian Ocean — PAGE 15
- Appeal for Freedom of Worship — PAGE 21

OCTOBER 8, 1959

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,850,000 — **4d a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, October 8, 1959 | Number 19

THE QUALITIES OF joyful living

THE acquiring of material things has little to do with joyful living. There are other things that are far more meaningful. Take, for an example, the mother whose child is seriously ill. The health and life of that child mean more to her than all the refrigerators, television sets and modern furnishings in the world. A man's home may be his palace, but it must be at peace. His loving family means more to him than all the rockets, missiles and satellites in space.

Some persons have erroneously concluded that wealth would add to their quality of living. "If we were only rich, all our troubles would be over," they say. This is not the case. Wealth could very easily complicate matters and make life immeasurably more miserable than ever before. There are more important things than wealth. A common saying is, "The best things in life are free."

Joyful living is not a product of the production-line system. Rather, it is the fruitage of God's spirit at work on the hearts and minds of men of good will. Living can be appreciated to its fullest extent only after one comes into a dedicated relationship with Jehovah, the happy God. Apart from his Creator, man's life is shallow, empty, without meaning. Mankind's highest happiness and greatest joy rest in acquiring accurate knowledge of his Creator and using this knowledge to the praise of his Creator God, Jehovah. It is this God that supplies the qualities for joyful living.

Qualities of the Spirit

The apostle Paul writes: "The fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." To divorce these qualities from life or not to have or develop them is to cut oneself off from what makes life worth living. What is life without love, joy and peace? A man can live in a palace and still be miserable and he can live in a shanty and be completely happy. The difference lies with the exercise of these qualities. If love, joy, peace, along with the other qualities Paul mentioned, are present, then life can be beautiful. Possessing an abundance of material things has no bearing on the matter.—Gal. 5:22, 23.

When we come to realize that we are the children of a loving God, we come under obligation to emulate his tender qualities toward one another. Paul writes: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue put-

ting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." What a changed world this would be if people would follow this inspired advice! Doing business would be a pleasure. Traveling, shopping and our human relations would all take a change for the better. Christians are under command to put this advice into practice. Therefore, Christian living should be not only the highest of living but the most joyful there is on this earth.—Col. 3:12-14.

Other Contributing Factors

Besides the qualities of the spirit, there are other things that contribute toward joyful living. Becoming a participator in events helps to make life more meaningful. People who are participators go places and do things, and the Christian ministry provides plenty of right things for them to do. —1 Cor. 15:58.

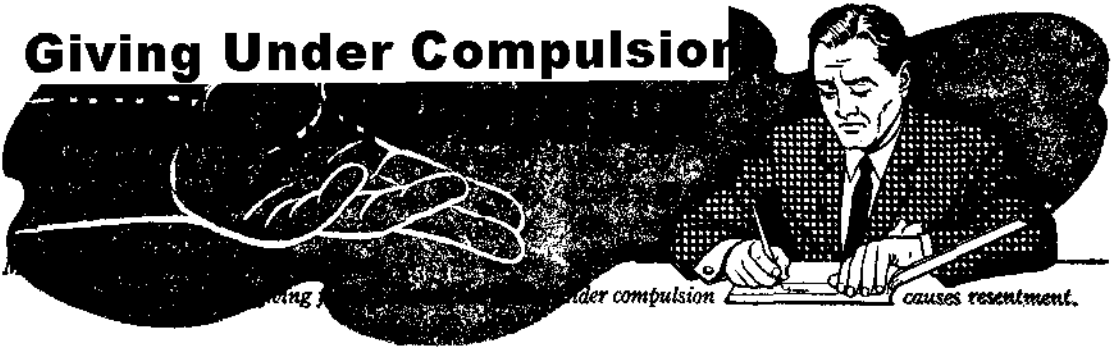
It is not enough just to do things. To make what we do worth-while we should want to do it with all our might. This calls for the quality of enthusiasm. How can we put this quality into our lives? Respond readily. Do not hesitate to work, to play, to laugh, to enjoy the fun of living. Always look for the sunny side of the street of life and you will find it more joyful. Respond to life's challenges with a spirit of appreciation. As David wrote: "In God I have put my trust; I shall not be afraid. What can flesh do to me?" Such trust and enthusiasm, spirit and appreciation face up to Goliath-like situations with success. —Ps. 56:4.

The art of living joyfully calls for the qualities of awareness and anticipation. "For everything there is an appointed time, even a time for every affair under the heavens." (Eccl. 3:1) Persons with awareness appear to appreciate this fact more than others. They are abreast of things that are worth knowing, and they have time for things that are worth doing. They are busy, yes, but they are active in a happy way. They know how to get the most out of life with the minimum of effort.

Observant persons and persons with insight have a way of making life fuller, richer and happier for themselves and others. This combination of qualities makes a person wonderful company. They have their physical and spiritual eyes wide open. Being observant aids them in making wise choices and in evaluating properly. Jesus told Martha: "Martha, Martha, you are anxious and disturbed about many things. A few things, though, are needed, or just one. For her part, Mary chose the good portion, and it will not be taken away from her." Martha apparently allowed material things to becloud her spiritual sight, while Mary kept this quality sharp, for which she received the Master's 'well done.' Martha should have known: "It is the spirit that is life-giving; the flesh is of no use at all." For life to be joyful, creatures must make room in their lives for God's spirit to do its part.—Luke 10:41, 42; John 6:63.

To be convinced of these spiritual truths and to put confidence in them are also factors that contribute toward joyful living. Confidence and conviction inspire one to hope in the living God to usher in a new world, to resurrect the dead and to bless faithful ones with everlasting life. So, happy are those who are conscious, not of their material but of their spiritual needs, for life to them will be joyful and most complete.—Matt. 5:3.

Giving Under Compulsion



GIVING must be voluntary to be enjoyed. To compel one to give of his own is not only wrong, but unkind and unchristian. The impulse to give must flow freely from the heart, and when it does it has a pleasant rewarding effect on the giver, whereas giving under compulsion almost always has a revulsive effect. It usually fills the giver with bitterness and resentment.

It is not only important but necessary that we should give of ourselves and our possessions. The Dead Sea is dead because it does not give out. Men were created to give out. That is why it is impossible for us to hoard good within ourselves for very long without doing injury to ourselves. We must give for our own good. What good would the sun, moon and stars and nature be if they did not give forth? What good would we be if we refused to give of ourselves? We would be psychological wrecks if we were suddenly prevented from giving. In fact, it is impossible to imagine a world without people giving to one another.

However, it is one thing to give freely and another thing to be forced into giving. Said one woman, "I feel like a million dollars when I give from my heart." No doubt, we have often felt the same way ourselves. But when compelled to give, an entirely different reaction is created, as is shown by the following remarks of an executive who was questioned about various drives and giving. "Too much pressure, too many campaigns," he said. "You are made to feel unpatriotic if you don't give. I appreciate their problem, but I get —— mad at them." There is no joy in such giving.

Doubtless, many have been driven to anger by the number of collectors that have approached them for money. One businessman of a small shop said that as many as twelve have asked him for money in a single morning. If a customer is doing the soliciting, one is forced to give, because not to give may mean the loss of business. But to give a dollar every time someone pleads for help, it would not be long before you would be on relief yourself.

In the United States alone close to $5,000,000,000 a year is lifted from private pockets and purses into charities. During one Christmas season, *Time* magazine reported that there were some 2,000,000 fund-raisers on the prowl. One charity group that collected $3,978,000 in five years stated that 84 percent of their collections went for "overhead." Another group collected $21,480,000 for disabled American veterans. However, $17,000,000 of that amount went for salaries and promotion costs and almost $4,000,000 went for lobbying in Washington, and, according to *Time*, "not a cent went for the direct aid of a needy veteran." Would giving to such causes make you happy? Hardly.

One large city in the United States found

that more than half its charity groups were in the questionable category. Other investigations have discovered that a number of women who rattle charity boxes in busy city business districts set aside 25 to 30 percent of the collections for themselves, with the same amount going to the professional promoter for whom they work. Little wonder people feel that there are not only too many campaigns and too much pressure, but too many grafters and chiselers, too many full-time professional and amateur panhandlers in the money-raising business.

Religion, "the mother of charities," has also come under suspicion by many a donor. The New York *Daily News* reported that hundreds of small churches are organized, not to teach Christianity, but to fleece the public. These so-called churches expend their main efforts on collecting funds in the name of charity. This newspaper stated that more than $100,000,000 was being picked out of people's pockets and poured down a rathole in the name of sweet charity by this method. Giving to such fake charities does not result in happiness but resentment.

Pressure Methods

Professional swindlers or collectors are cleverly adept at pressurizing and shaming the public into giving. The doorbell pusher, for example, is a skilled fast-talker. One householder, referring to this method, stated: "I don't like it. It makes you feel forced into it, shamed into contributing. You feel like a heel if you refuse." The fast-talker knows this and he presses his skill to the limit, extorting money from the public. Other collectors smooth of tongue will use the telephone to make contacts, then they follow up prospects. Others are clever writers. These use the mails to reach the heartstrings and open up the wallets and pocketbooks of the public.

Often money-raisers will send merchandise. They know that when people receive the unauthorized merchandise, varying from Christmas and TB seals to pens with one's name engraved on them, they will feel obligated to give something. "I resent very much getting things through the mail," said one woman. "I think I'm on every sucker list. And being on the third floor, I resent going downstairs and finding nothing but something from Father Flanagan's Boys' Town. I resent this particularly because they send year after year, whether you respond or not. . . . I resent it when they keep on sending even when I write and tell them to take me off their list." Here again, resentment and not happiness results from pressure.

Professional collectors know that by personalizing their approach they can reach into more pocketbooks. So instead of directing attention to an impersonal organization or agency, these shrewd fund-raisers will say they are collecting funds for poor, destitute widows, helpless children or families who are desperately in need. These swindlers know, too, that you will say "no" to most appeals. So they will cleverly arrange for a friend to do the collecting. When a friend says it is for a hospital, it becomes very hard not to give something.

With a view to stimulating giving or to shaming nongivers into giving, many welfare agencies, colleges and even churches will publish the names of contributors and the amounts that each gives. F. Emerson Andrews in his book *Attitudes Toward Giving* states: "The New Testament admonition to 'take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven,' is an ethical concept more admired than followed, at least by

agencies desiring to put maximum pressure on givers."

In recent years the proportion of welfare contributions sought and obtained in factories and offices has been on the increase. Collectors talk up the "100 percent" type of drive. "You're the only one not giving," they say. "Come on, you want our office to be on the heel list?" "Don't be a tight wad. What's a fin ($5.00) anyway?" Sometimes there is absolute compulsion. Instead of asking how much one would like to give, many collectors demand a certain amount. One donor stated that he was violently opposed to such pressure tactics. "It is not a gift. It is a business requirement, holding him up at the point of a pistol," he said.

Perhaps the most heartless way to collect money for charities is to prey on children. Solicitors say school children learn the needs of the community this way. Parents say it is simply an underhanded method of hounding them for more money. Collectors know that if parents do not give, the child will be made to feel bad and embarrassed. It is rotten high-pressure salesmanship. Andrews tells of a mother who had a ten-year-old son that gave his lunch money. The mother said: "I discovered that after a while, and went to one of the nuns to protest. . . . The nun said she did not like these fund-raising campaigns; the children should be let alone, she thought. But the head of the school is of another opinion."

Children of another school became nervous and depressed. When the parents checked with the teacher, they found their answer in a hurry. "Those poor youngsters," the teacher said, "have been flooded and nearly drowned with vicious, whip-cracking, carefully contrived campaigns for money for 'health campaigns.' They have been told and told and told that polio is hovering over their shoulders, and 'Bring money to fight it;' that heart disease kills children as well as adults, and 'Bring money to fight it;' that tuberculosis is everywhere, and 'Buy stamps to fight it.' Is it any wonder," the teacher asked, "that sensitive, growing children are being frightened to death?" Despite the legitimacy and laudability of some campaigns, one can feel only deep revulsion for schemes that prey on minds of school children. It is a crime what men will do for a few extra dimes and dollars.

Religious Giving

Today about half of all individual giving goes to churches of various denominations. They have a large variety of philanthropies, including complete school systems, hospitals and a wide range of social services. One great-grandmother spoke her mind when she said: "Nobody wants more money than the churches, and they don't do too much good! Beg, beg, beg, beg, and you hardly see the preacher until you go over there."

From ancient times religious people have been induced to give by listening to vain promises made by preachers. It was believed and taught that almsgiving would free one from death. Cyprian asserted that almsgiving could bring renewed cleansing to souls that had lost their baptismal purity. Augustine taught that almsgiving obtained forgiveness for light offenses, that it atoned for sins of the departed as well as for those of the living. To this day Roman Catholic prelates encourage giving as a means of atonement for sins: "If there is anything in your past life you would like to atone for, the best way to do it is to make a sacrifice . . . pin your sacrifice to this column and send it to the Most Reverend Fulton J. Sheen, . . . or to your Diocesan Director." Are such *valid* inducements toward making con-

tributions? Scripturally no, for not with silver and gold, but with Christ's precious blood are our sins wiped out. Not with works of self-righteousness, but through faith do we gain forgiveness.—1 Pet. 1:18, 19.

Recently the foremost United States Roman Catholic weekly, *Our Sunday Visitor,* devoted practically an entire issue to stressing the giving of money on the part of Catholics, shaming them by implying unfavorable comparisons with Protestants, such as: "We Can Learn from Others"; and, "Here's the Zeal We Ought to Have." Is this the Christian way of encouraging contributions for worthy causes? The motive for Christian giving is love, not shame or compulsion.

The tithing law of Moses is not now obligatory, for Christians were made free from the law. Still there is an increasing number of Catholic and Protestant organizations that are stressing the giving of the tithe. But even such tithing has in it a sense of compulsion, or at least a duty. While to some people there is satisfaction in doing their duty, yet many do not get great joy out of it. As a matter of fact, King David looked upon giving not so much as a duty but as a privilege when he said: "Who am I and who are my people, that we should retain power to make voluntary offerings like this? For everything is from you and out of your own hand we have given to you."—1 Chron. 29:14; Rom. 10:4.

Christian Giving

Christian giving must be voluntary to be acceptable to God. Christians do not need every device known to modern psychology applied to them to get them to part with their money. They do not need clever fund-raising sermons directed at them; neither need they be forced to make pledges, play lotteries and bingo games before letting loose of their money. And certainly they do not need that ever-present collection plate or basket before them to move them to give. None of these methods find support in the Scriptures.

The Scriptural method is simply to make known the fact that there is an opportunity or privilege open to give of one's substance and then use the amount contributed for the intended purpose, not for personal gain. That is the way Moses did it when it came time for building the tabernacle and furnishing it. There was such ready response that soon the Israelites were told to stop bringing contributions, for they had more than enough.—Ex. 36:3-7.

Christians follow the same principle of giving voluntarily. They know that "the generous soul will itself be made fat, and the one freely watering others will himself also be freely watered." They appreciate that each one is to "do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." With them there is "a readiness to want to do," which is rewarding in God's sight.—Prov. 11:25; 2 Cor. 9:6, 7; 8:11, 12.

For such generous giving all that is necessary is to give Christian people a gentle reminder that there is need and that giving is a privilege. Criticism or compulsion is not God's way to move hearts. Christians should never find occasion to say, "You must give." The word "must" should never be used in connection with giving. The giving must be free, voluntary, willing. And when it is, it brings us deep satisfaction and joy. As Jesus himself said, "There is more happiness in giving than there is in receiving." Giving is a privilege and a blessing. It should not be forced. —Acts 20:35.

HOW Safe is your Home?

YOU might as well face it, your home is not as safe as you might think it to be. A man is almost as safe on the highway during the rush hour as he is in his proverbial castle. Every eight seconds somewhere in the United States a serious accident takes place in the home. Every year about 34,000 lives are lost, and in some years accidents in the home far outnumbered highway accidents. In many cities home accidents of all kinds outrank every other form of fatal mishap. Annually approximately 5,250,000 nonfatal accidents occur in the home. About 140,000 of these suffer permanent impairment. Not all of them, however, are seriously handicapped. In 1954 accidents cost the United States in the vicinity of $9,800,000,000, almost twice the amount the nation spends on its education.

What can be done to minimize the hazards in the home? What can be done to keep people from crippling and killing themselves accidentally?

It is amazing how many people hurt themselves falling in the home. A vast majority of these are older people. Persons over sixty-five suffer more than twice as many fatal accidents as occur in all the other age groups put together. If you are between fifty-five and sixty-five, watch your step. Older bones break easily and they take longer to mend, which means that fatal complications may set in.

Statistics show that nearly 18,000 yearly are killed by falls in the house, which accounts for about 50 percent of home accidents. That is nearly three times the number killed in the next most important type of accident. Burns and fires are responsible for about 30 percent of the fatal accidents in the home. Various other causes make up the remaining 20 percent.

Many deaths were the result of slipping on highly polished floors. The telephone rang. A young mother dashed across the kitchen floor to reach the phone. She took a bad spill that hospitalized her for weeks. To avoid serious spills polish your floors with nonskid waxes. There are nonskid paints and nonskid tile that can be used in kitchen, bathroom and basement floors. Even with nonskid preparations, caution is necessary. Also, make sure your carpeting has a rubber back or is otherwise securely installed. A slip on a carpet can be just as painful as on anything else.

Old chairs are very unreliable if the legs are wobbly or the backs are weak. Climbing on chairs to reach cabinets, hang curtains, or to dust is a sure invitation to a serious fall. Never be foolish enough to stand on a rocking chair. Have a small step-ladder nearby to use in hanging curtains and pictures, and for dusting and cleaning.

Going up and down stairways has led to serious accidents. About ten times as many people fall going downstairs as climbing up. Reports show that many more women than men fall downstairs. It may be that women, being at home more than men, use the stairs more often. High heels may make you look inches taller and

slimmer, but on the stairway they are a hazard. One misjudgment and they can send you plunging headfirst to your death. Also, watch out for old shoes, roller skates and other things that might be in the way. An untied shoelace can also be a menace. Inspect the stairs regularly. Be careful when you walk up and down them, and be especially careful if you have a knife in your hand or are carrying glassware.

According to the United States Safety Council, bifocal glasses can be a major cause of falls. Sometimes those using bifocal glasses look down at the stairway and see part of the step through the lower lens and part through the upper lens. They get confused, miss the step, and fall. Always hang on to railings. Of all the fatal accidents that happen every minute of the day in the United States, studies indicate that at least one fifth of them are due to poor eyesight. Those of you who wear glasses have reason for extra precaution.

Most Dangerous Spot in the Home

You may find it hard to believe, but the most dangerous place in your home, according to accident statistics, is not the stairway, or the kitchen, or the bathroom. It is the bedroom. Of some thousand fatal accidents in the home, 25 percent of the total number occur in the bedroom. Some people have the habit of leaping out of bed; they get dizzy and tumble. Or they get up in the middle of the night to go to the bathroom and stumble over shoes, rugs, chairs and lamp cords. Take your time getting out of bed. Give your body a chance to adjust itself. It is a good thing to have a flashlight near the bed for night use.

The kitchen ranks next as the most dangerous spot in the house. Here is where power, heat and various sharp tools are in almost constant use. Women between the ages of thirty-five and sixty-four suffer most from kitchen injuries. In the kitchen are boiling pots, flaming gas burners, humming electric motors, deadly poisons and powerful bleaches. Of the 17,000 and more people that die yearly as a result of falls, 850 have met death as a result of slipping on slick kitchen floors. Knives and old tools are the cause of 14 percent of the casualties in the homes. Do not play with knives. Also, have a special drawer and rack in which to put them. Tin cans, broken glass and razor blades should never be thrown in wastebaskets where children can get at them. Keep poisons such as ammonia and powerful bleaches and certain corrosive preparations for a clogged sink out of a child's reach. Under the kitchen sink is no safe place for them. Stock them high overhead in the pantry.

How dangerous is the bathroom? The bathroom in itself is not dangerous. Accidentwise, it is relatively safe. Accidents that take place in the bathroom are just a little more dramatic. People drown, get scalded, electrocuted or poisoned in the bathroom. And it is these dramatic accidents that make the newspaper headlines. There are a few things to beware of in the bathroom, however. Beware of anything operated electrically. One study showed that of two hundred deaths at home, twenty-five were caused by electric shock. Never touch anything electric unless you are dry, and that goes for hair curlers, hair driers, electric razors, telephones, radios, massage vibrators, etc. Even to turn on an electric lamp with one hand while the other is on a water faucet may, under certain conditions, result in death from electric shock. A person immersed in water or standing on a wet floor while handling electrical equipment is courting death, and a quick one. Perhaps the best advice is to keep electrical equipment out of the bathroom. It takes only one mistake

to bring about certain death. It is well to have a sturdy grab-bar installed next to the bathtub, so that you can grip it as you lower yourself into the tub and as you crawl out. A nonskid bathmat in front of the tub will help prevent slipping. Do not wait until you have an accident before you take these precautions. Make the proper adjustments now before it is too late.

Electricity and Poisons

Electricity is always unpredictable. Exposed electrical wires are fire hazards. In United States homes about forty fires occur every day in the week because of electric irons left in the circuit. Such fires have cost taxpayers about $1,625,000 yearly. Sister is ironing the week's laundry. The phone in the next room rings. She hurries to answer the telephone without disconnecting the appliance. When she returns the room is on fire. This happens over and over again. Disconnect all electrical appliances when not in use. Also, never run electrical cords under rugs, and do not place cords in door jams. Wear and squeezing may break the covering and expose the wires. If that happens, there is sure to be a fire.

Poisons rank high on the accidental-death list. In a year over a thousand children are poisoned fatally at home. It is usually a case where adults or children pick the wrong thing. It is amazing how many people will drink out of a bottle without examining closely to see what is in it, so to keep people from killing or poisoning themselves, keep poisons under lock and key. In addition, label every bottle containing poison in big red letters "POISON." Then perhaps tie a little bell around the neck of each bottle containing poison so at night the tinkle will be a warning to you. Do not wait until you poison yourself before taking these precautions. Do it now.

Fight Fires

Every twenty-four hours there are about sixteen deaths from fires in United States homes. Every day some nine hundred homes catch fire. That is a deplorable record for a safety-conscious nation. In 1955, 5,400 persons died from fires and burns at home. One out of three deaths due to burns was a child under five years of age. What are the causes? A good many of these fires started when the mother went out for a few minutes to visit with the neighbor or do some shopping. If you love your children, never leave them alone in the home, not even for a few minutes. If you do, the unexpected will happen.

Fires usually call to mind matches, burners and furnaces. The more than 850,000,000 matches that are used daily in the United States, which represents an average of 600,000 matches struck every minute, betoken a tremendous danger that exists constantly. The match in itself is not a fire hazard, that is, if shielded and put out carefully. But if treated lightly, each match becomes a potential danger to the home. Never keep matches where children can get at them. Keep matches in a metal container far from the stove. Make sure the match is cold when you throw it away.

Escaping gas comes third on the list of causes of accidental deaths in the home. Never go to sleep in a room with doors and windows closed where a gas heater is burning. The fire can go out for lack of oxygen and the escaping gas can kill you. There is no record of fresh air killing anyone, so keep the windows high.

Cleaning clothes with gasoline is extremely dangerous. About three hundred women a year lose their lives this way. A woman set about to clean the spot on her dress. The fumes from the cleaning fluid reached the pilot light on the stove a few feet away and ignited. That cleaning cost

lives. Never be too sure with gasoline. A burning cigarette or the fire in the furnace in the basement can touch off a gasoline explosion. If you must clean at home, make sure you use only nonflammable and nonexplosive fluid.

Attics and basements are places where parents like to stack their junk. The attic is piled high with old pictures, newspapers and clothing. The basement is stacked with cans of paint, bottles of turpentine, cans of kerosene and gasoline, oil-soaked rags and empty burlap bags. This combination makes the neatest bomb you ever saw. All it needs is a spark to blow the house sky-high. Many fires start from spontaneous combustion in oily rags. If you must store these things, keep them in a fireproof place far away from the house. As for the attic, toss away the needless trash and free the house from this fire hazard.

Dangerous Farm Life

Farm life used to be referred to as some sort of sanctuary from the hazards of city living. Now even this has changed. There are more casualties annually on farms than in any other occupation. About 14,000 deaths and 1,200,000 injuries take place yearly. Mechanization has arrived on the farm and so have its fruits. Tractors, mowers and combines are reaping their toll in accidents. Farmers have become heavy smokers and many of them are careless as to where they toss their matches and cigarettes. In the United States and Canada about two hundred farm buildings burn every day in the year. Farm fires, according to the United States Department of Agriculture, kill from 2,000 to 3,500 persons each year and cost the country $100,000,000. About 40 percent of farm fires occur in dwellings, which means that $40,000,000 worth of farm homes go up in smoke every year.

The number of children hurt on farms is increasing sharply. Farmers must train their children to stay off tractors, hay wagons, mowers, grain binders, and so forth. More than 90 percent of the accidents with farm children result from inattention and carelessness on the part of adults. Learn to put away your yard and garden tools. A scythe hanging on the branch of a tree is a menace. Someone may walk into it.

Both farmers and city folk must look after their little ones to keep them from suffocating or accidentally strangling themselves in their cribs or in a bed. Beware of using heavy bedclothes in the crib or carriage; the child can smother under them. There is always a danger when placing an infant in bed with an adult or older children that during the night these may roll over on him. Even nursing mothers can smother their infants brought into bed for feeding. The mother drops off to sleep and rolls over on the child. In the United States this happens on an average of 150 to 200 times a year. Feed your baby sitting up. And, if at all possible, have him sleep alone.

Traditionally, man's home was his castle, a tower of security. There is no reason why it cannot continue to be just that if he combines a little more carefulness with reasonableness. Eliminate all the man-made contraptions at once. Safety does not depend on the place but on the person. Instill in yourself this sense of safety or caution and you will insure for yourself a happier life in this age of accidents.

¶ "The drop in the ability to learn is so gradual that at eighty we still have the learning ability we had at the age of twelve."—*The Retirement Handbook*, by Joseph C. Buckley.

PEARL OF THE Indian Ocean

By "Awake!" correspondent in Mauritius

IF ONE were privileged to choose his birthplace, doubtless the beautiful island of Mauritius would be considered just about perfect. From the coral reef that surrounds it to the top of the highest mountain, Mauritius brings only praise to its Creator. The island is truly a pearl, small in size but precious to its inhabitants. It rises quickly from the sea to its highest points. To call the mountaintops "points" is no exaggeration. Many of these mountains rise like fingers from a hand. In fact, one is called *Le Pouce* (Thumb) for this reason.

This island pearl of the Indian Ocean was formed by volcanic action, which accounts for the unusual shape of the mountains and the numerous splits in the earth, into which fall the beautiful sparkling waterfalls or cascades. For the most part the island's lower grounds are covered with sugar cane, while bananas and tea are grown higher up the mountains. Trees make Mauritius colorful and variety is everywhere, from the tall bamboo grass to the flaming flamboyants with their huge scarlet flowers. However, the island lies in the cyclone area east of Madagascar in the Indian Ocean, and because of the cyclones it is rare to see a really big tree. Fortunately though, Mauritius is more likely to be just missed than hit by a cyclone. The last one to strike the island was in 1945.

The first view a visitor has of this enchanting island is as the ship steams toward Port Louis harbor. The harbor lies low in the foreground against a backdrop of mountains, not high mountains but impressive because of their ruggedness and because of the fluffy clouds that gather around their jagged summits. Once ashore, however, one is attracted by the sights near at hand. A newcomer has to steer his way carefully through the narrow streets. People hurry along sidewalks that in locations are not very evenly paved.

It is not difficult to get a taxi from Port Louis, the capital city, to wherever one desires to go. In fact, it is difficult to avoid taking one. Many smiling taxi drivers stand ready with their latest-model cars, doors opened wide, hoping to lure passengers in. However, a bus ride gives one more of an opportunity to see Port Louis, the only big town in Mauritius. It is not long after you arrive that you are fully convinced that the radio is quite popular with the Mauritians. From one house come the strains of Indian music mixed with the voices of a Chinese singer, while from the Coca-Cola Palace across the road a radio is blaring out with a forceful base of rock 'n roll.

Color and Dress

Living in a land of sunshine does have its effect on the surroundings. The sea and sky seem bluer, the clouds appear fluffier and whiter, and the fields seem to have a deeper restful green about them. This love of color is reflected by the people, who use it to the best advantage. The younger gen-

eration love bright reds, blues and colors of a striking nature. The Indian women know how to blend colors in the saris of pastel and softer hues. With their sleek black hair drawn into a chignon at the nape of the neck and cleverly decorated with flowers, these dark-eyed beauties make a striking contrast alongside western women with their peaches-and-cream complexion.

Just as the Mauritians love color in their dress they also love it in their homes, which are by no means dull. In most homes one will find bright paintings decorating the walls, and often these are done by the people themselves, who have an unusual flair for artistic painting. Even where something handpainted or a properly framed picture cannot be obtained, what they do is remove a bright magazine cover and hang it. These pictures can be very interesting to the visitor and quite distracting at times.

Family Life and Education

The rich of Mauritius live in the cooler areas. Many of them live in beautiful homes surrounded by lovely gardens, with a variety of palm trees and tropical flowers. Such natural beauty is cause for much praise to Jehovah, the grand Creator of it all.

Many Indian families live in small huts without the modern facilities of the larger homes that the rich have. But what these small huts lack in facilities appears to be more than compensated for in atmosphere and joys of family life. After a hard day's work in the sugar-cane fields, the small huts, with a dinner of rice and curry and the sight of romping children, are just as much a place of rest, relaxation and enjoyment as are the larger mansions. The poorer womenfolk do not have electric washers, but the way they all gather on the banks of the river to beat out their family wash on the rocks and lay it in the sun to dry while enjoying a friendly chat with their neighbors seems to more than compensate for not having the convenience of an electric laundry.

Education has recently become a main feature in the lives of most young Mauritians, and they learn quickly. However, along with this feverish clamor for education there still exist deep-rooted superstitions. Often the sorcerer will be called in to paralyze a neighbor who has committed some sort of unlawful act. One gentleman of the "Christian" faith had an argument with his non-Christian neighbors, whereupon the neighbor immediately sent for his priest, who performed some sort of ceremony around a tree in the garden, with the result that the baby of the "Christian" family immediately took ill with a mysterious disease. Naturally, the family became very alarmed about it. They were told that a firm knowledge of God's Word can be a defense against this sort of thing.

Very often visitors are startled at what they see take place in the streets of Mauritius. During certain feast days young boys are seen walking barefooted on fire. Other boys take on the appearance of human pincushions with slim skewers imbedded in their chest, arms and cheeks. Some of these pins are stuck in one cheek, cross through the mouth and come out of the other cheek.

As elsewhere throughout the world, the teen-agers here too have their problems. Studying and examinations are important to them if they hope to get good employment. Of course, they have their pleasures too. There are cinemas showing Indian or French films, and volley ball and football seem to be popular. And we must not forget the horse racing, which attracts many of the islanders to *Champs de Mars* at Port Louis on Saturday afternoons throughout the season.

To get a good look at this jewel in an ocean of blue, it is possible to follow a path and climb to the top of *Le Pouce*. The hike takes about an hour and it is worth every bit of the effort put forth. From the top it is possible to see what a tiny pearl Mauritius is. With a single sweep, the eye can see the island's forty-mile length and its width of twenty-seven miles. Perched away up here one can see this patch of green in the middle of an ocean fringed with white lacy foam as the waves break on the coral reef before flowing gently in to the sandy shore. To descend from these lofty heights is as if one were to travel from the top of the world to the seashore in a few breath-taking moments.

Adjusting to the fact that this is still planet earth comes quickly when one sees Indian women dressed in their colorful saris and bright jewelry, with rings on their toes. Along the seashores can be seen teen-agers, the boys dressed in clean bright shirts and shorts, the girls with long black hair in beautiful cotton skirts and dresses. Most of the shops and restaurants are owned by a Chinese proprietor with many smiling sons always eager to bargain with their customers. Under the late afternoon sky, what can be better than a delicious plate of Chinese food by the seashore?

Races and Religion

When visiting the homes of the people one has opportunity to get acquainted with a number of different races. It is not unusual to find Indian, Chinese, Creole, English, French and Franco-Mauritian all living within a short distance of each other. Naturally this results in a great diversity of religions. The Indians are mainly divided into the Tamil and Hindu faiths. Among the Chinese, the older generation, and especially the women, are Buddhist, but a large proportion now profess to be Catholic. One also finds the Islamic community well represented. It is the Creoles, a people of mixed racial origin, Malgache, Indian and European, who claim to be the real owners of the island and they will be quick to tell you so, though the Indo-Mauritians outnumber them two to one. Their religion, for the main part, is Catholic, but the Protestants have made many converts, especially the Church of England and the Adventists. The Moslem men are identified by their little fez caps and the Hindus by their toques (head scarfs) and *langoutis* (loincloth trousers). These men carry a big black umbrella in preparation for the heavy rainfalls.

The work of a missionary is made easy here because of the friendly attitude of the people and the warm welcome given him when he calls at the homes. The majority of people will ask him in and give him a seat while he presents his sermon. And if the person is interested, it is quite likely that he will offer his visitor a soft drink to refresh himself before he leaves. Also, he may be offered fruit or vegetables, and in some cases this is accepted as a contribution for the literature that is left.

When a missionary calls at the homes, it is not unusual for him to think he is entering the yard of a better-class home, only to find that it is a Buddhist temple. At first it is difficult to distinguish these buildings from ordinary homes. But on getting more acquainted with the Chinese, one can recognize the broad strips of red paper lettered with gold on either side of the gateway. This marks it as being a Chinese temple. Inside one is welcomed by a broad smile from the priestess. We are told that in this particular temple there are only young girls who have dedicated their lives to this work. They perform all the ceremonies, which sometimes last for five or six hours, during which time they

claim to call back the spirits and invite them to a feast. The spirits are called by means of the rhythmical beating of the drums by the priestess, and they are sent away again by the shooting of firecrackers. Part of the ceremony consists of a giant bonfire of paper imitations of everyday items, such as dresses, shoes, household articles and perhaps even an airplane. This assures the person who is burning them that he will have plenty of this world's goods in the next life. It is mostly the older generation who attend these ceremonies and still take an active part in their religion. The younger generation seem to be more interested in studying and getting degrees and also searching for something that will give them a better hope.

ASK FOR THE NEXT ISSUE

● Are you looking for a job? Do you know how to find employment of the kind you want? Be sure to read the article "How to Get the Job You Want" in the next issue.

● Why has communism met with success in lands that profess to be Christian? What moves church members to ignore the pleas of their clergy and vote for Communist candidates? Read the facts in the article "*Where Communism Thrives.*"

In general, Bible knowledge is very lacking. The majority of people do not possess a Bible and many have never seen one. A fervent Catholic will state that he has never read the Bible with about as much pride as a Westerner may say that he has read it three or four times. In the poorer sections the Catholics insist that it is forbidden for them to read the Bible, but the educated ones are just as adamant in stating this is not so and that anyone can read it. However, both sections openly put tradition before the Word of God.

On the island there are two congregations of Jehovah's witnesses. One is at Port Louis and the other at Beau Bassin, where the meetings are held in the missionary home. The journey between these two points takes about twenty minutes. The seven-mile trip is fascinating in that bus drivers race each other for passengers. All bus transportation stops at 9 p.m. Those who attend Bible studies after this time may find the trip home difficult. The enterprising taxi driver with his "train car" is the one who comes to the rescue. He operates only with a full load and the fare is thus less than the ordinary taxi fare.

Many people express their interest in the Bible and the work of Jehovah's witnesses; especially is this true among the "Christian" religions. But as soon as a parishioner manifests interest and this becomes known to the priests, pressure is brought to bear against such one to stop him from associating with Jehovah's witnesses. After a family became Jehovah's witnesses, a priest paid them a visit. At first he pleaded with them to return to the church, saying that they were his children. When persuasion failed, he dropped to his knees and prayed for them. On rising he asked them to promise to return to the church, but the wife asked, "How can we do that, when you have just prayed in the name of the trinity and we no longer believe the trinity, because it is not in the Bible?" With that the priest left. A few days later another priest arrived and his one argument was that Jehovah's witnesses worked only among the "Christians." Naturally this was not very much appreciated, because he was talking to people who themselves regularly conduct Bible studies with non-Christians.

As the happy people of Mauritius learn God's Word and join in his pure worship, not only is their island like a precious pearl to them, but they are precious in the eyes of Jehovah God. Those who continue to praise his name will be among the ones who will live when the entire earth becomes a paradise under God's kingdom.

NO RAIN had fallen for three months. The temperature was nearing a hundred and the relative humidity was low; it was ideal fire weather. On the forest floor a mixture of dry leaves and pine needles was laid out as if it were kindling in an oversized hearth.

From his high perch on southern California's Santiago Peak the lookout spotted a puff of smoke, calculated its location and phoned the dispatcher. Within seconds the dispatcher was talking to the guard station in the fire area, and before he hung up, its tanker and crew were on the road. Within a half hour more than twenty men, a bulldozer, six 250-gallon tank trucks and other fire equipment were either on the scene or not far from it.

The situation was bad. The fire was working its way uphill through heavy brush, and the west wind would be bound to sweep it down into the town beyond. The ranger radioed for more tank trucks and sent the bulldozer down to head off the flames. The operator was working his bulldozer hard to push the brush back into the fire when its cable hoist snapped. He tried to fix it, but the heat was too much. The flames raced beyond the crippled equipment and the fire was out of hand.

As evening came on, the men hoped they could bring it under control, because the rising humidity and falling temperature usually exercise a moderating influence. But the wind changed the picture when it swept the flames over the road and spread the fire out over four hundred acres. The fire was now generating as much heat-energy as five atomic bombs! When it flared up, the men had to back up and let it go. But as soon as it came to a halt, they were back in the line with shovels, hoses and pumps to stop it for good.

By the next afternoon the wind quieted down and a few promising drops of rain fell. Then calamity struck. An article in the *Reader's Digest* described it this way: "The almost nonexistent wind turned lazily until it came directly from the south. Then, without warning, it suddenly picked up speed like a broad jumper and flung itself at the fire. There was a *shuuush,* a long rush of sound sucking through the canyons like the sound of gravel going down a chute.

"From behind a near hill a wall of flame 100 feet high swept over the ridge. The milky smoke turned orange, pink and black, and in seconds the caldron of flames sluiced down into Leach Canyon, throwing howitzer blasts of fire ahead. Dancing tornadoes of spiraling flame and embers pirouetted daintily on the edge of the conflagration, walked out ahead and collapsed suddenly in heavy brush, starting new fires which burned uphill toward the wind-driven fire tide. The fires collided and sent embers a mile into the air. A mushroom smoke column boiled orange to 25,000 feet."

The fight still was not over, and the next morning, with a strong wind behind them from the east, the flames hurtled a 150-foot firebreak to expend more of their destructive fury. It was more than a week before it ended. A thousand men had been called in to join the fight against this wilderness menace, $250,000 had been spent to smother it, and the destruction extended on every side, over 6,000 acres.

How It Starts

In the United States alone there are about 125,000 forest fires each year, and responsibility for approximately 92 percent of them can be laid to man. After a long dry spell when the weather is hot and the humidity low the woods is a dangerous place to have fire of any kind. It may be a campfire, burning debris, or carelessly discarded cigarette or match that sets off the holocaust. Some fires are set maliciously; others are due to railroad operation or lumbering operations. Most of them could be avoided if greater care were exercised. Lightning accounts for the remainder of the fires, but most of these fires start in the Rocky Mountains and along the Pacific coast.

In Canada it is estimated that while nearly 70 percent of the forest fires are caused by human negligence, only about five percent of the damage is done by these fires. There the greater problem is caused by lightning. This is due to the fact that fires for which men are responsible are usually accessible to the road and are started near bodies of water, whereas lightning may strike a long way from road, water or human habitation and may do a lot of damage before fire-fighting crews can get to it.

The fires are of several kinds. Most of them start as surface fires, burning leaves, grass, dead wood and other loose debris on the forest floor. With a good draft the flames are easily swept into the top of the trees, and a crown fire, racing through the treetops far ahead of the surface blaze, can move at the speed of an express train. When the main fire is gone, a hard-to-suppress ground fire may still be under way, burning out the organic matter beneath the surface litter. No flames may be visible, and the progress may be slow, but the destruction can be worse than the devastation on the surface.

Fighting the Fire

Perched high in steel lookout towers, smoke-spotters watch the forests for any evidence of fire. Others on ground and aerial patrol share in the constant alert during the fire season. Thunderhead clouds are watched carefully and every strike of lightning toward the ground is recorded.

If a trail of smoke appears anywhere in the woods, radiotelephone equipment goes into operation and a report of the location is made immediately to the ranger. Maps are consulted; the weather is checked. As reports reach the station from other lookouts the fire position is checked, and available men and equipment are dispatched according to the apparent need. Bulldozers and plows, tank trucks to haul water, portable water pumps, thousands of feet of hose, shovels, heavy rakes, axes, power saws, spades, first-aid equipment and food supplies are on their way within minutes. Other stations are called on for help or alerted in case of emergency. The operation is organized and directed as carefully as any military invasion.

To head off the fire before it gets too big, speed is imperative. So the men move in to throw a tight fire line around the burning area, clearing away from the path of the fire anything that will burn—brush, grass, litter—and digging a firebreak right

down to the mineral soil. If bulldozers and plows can get to the fire they are worked to the limit, but the job is basically a back-breaking struggle of men with axes, rakes and shovels clearing the "break."

The fire behaves like a powerful and unpredictable monster. While the men are fighting the uphill advance of the flames, blazing logs and cones may roll downhill across open areas into dry brush and start the battle on another front. Sparks caught by the wind may be carried miles away to start a series of spot fires far from the men and equipment. A fire apparently tamed may be stirred to new life by a sudden gust of wind, explode into a crown fire, burst across the firebreak and be off on a new rampage.

In the valleys particularly the fires are dangerous, because ravines act like chimneys with a forced-draft system that whips the flames into a frenzy. At one fire in the West the men raced for their lives when this happened. Although the surface blaze was slow, the crown fire outdistanced them, suddenly dropped to the ground and had them trapped. They fought their way onto a precarious rockslide surrounded by trees and clung there face down for three hours as the inferno raged around them and was whipped across them, until at last a rescue crew reached the smoke-blackened men.

When the fire gets big the men may work on firebreaks that are hours ahead of the hungry flames, using, where possible, natural barriers such as barren ridges and river beds. If the fire simmers down, the "break" may hold it. But if the wind is violent, the men may see their work reduced to nothing in a few seconds as this wilderness menace leaps into new areas. They dig in and start again, holding on with dogged determination to win.

To carve a "break" wide enough it may be necessary to start another fire deliberately within the lines they have made, to burn back to meet the wildfire, thus depriving the main blaze of more fuel. It is risky, but the whole operation is a hazardous ordeal. Helicopters and patrol planes are used to spot new outbreaks, deliver men and equipment, and direct the men where they are needed most. Other planes, equipped as tankers, haul in water or a borate solution with which to drench the fire and the area around it.

When the fire has been effectively contained and all blazes have been put out, mop-up operations begin. Smoldering stumps have to be dug out and burned or extinguished, and in some cases the area is flooded to put an end to ground fires burning beneath the surface.

Fire Prevention

The devastation wrought by this wilderness menace staggers the imagination. It has been estimated that almost every four minutes a forest fire is ignited somewhere in America, incinerating each year an area the size of Delaware, Rhode Island, Massachusetts and Connecticut together. Yet the damage cannot be properly evaluated alone in terms of land area affected. The beauty destroyed, the thousands of birds and animals killed and maimed must also be considered. Sources of lumber and paper are obliterated and the land is laid bare for erosion. Decades or even centuries may pass before the forest regains its former state.

Much of the prevention of forest fires is an individual matter. Laws are passed to enforce respect for the resources of the forests. Posters, ads, motion pictures, radio and TV programs all urge the public to 'keep the forests green.' But when it comes to application, how true is the sign: "Only *you* can prevent forest fires!"

BLOOD TRANSFUSION QUOTES

¶ In *The Postgraduate Journal*, Vol. 29, page 59, there is an article by J. H. Dible, professor of Pathology, Postgraduate School, London, England. It says: "Medical progress is a study of trial and error, of false paths, of whole generations under the sway of wrong ideas leading to wrong treatment and God knows what in the way of casualties—and the old tale yet goes on. A friend of mine said to me the other day, 'In the 18th century hundreds of people lost their lives through blood being taken out of them needlessly; today people are being killed through blood being put into them needlessly,' and I—who only that morning had seen the body of a young man, dead as the result of an incompatible blood transfusion, given after an operation of convenience—could only agree with him sadly."

CLOSED

¶ A news report from Copenhagen was published in the Winnipeg *Free Press* of March 7, 1958: "Blood banks in two of Copenhagen's leading hospitals were closed Thursday as a precautionary measure following five deaths this week believed connected with blood transfusions."

SUSPENDED

¶ The New York *Times* of April 28, 1959, reported the following item under the date line April 27: "Italy suspended all transfusions of blood plasma in the 'universal' blood group today following the deaths of six infants in twenty-four hours at Arezzo, north of Rome."

"SAFER SUBSTANCE"

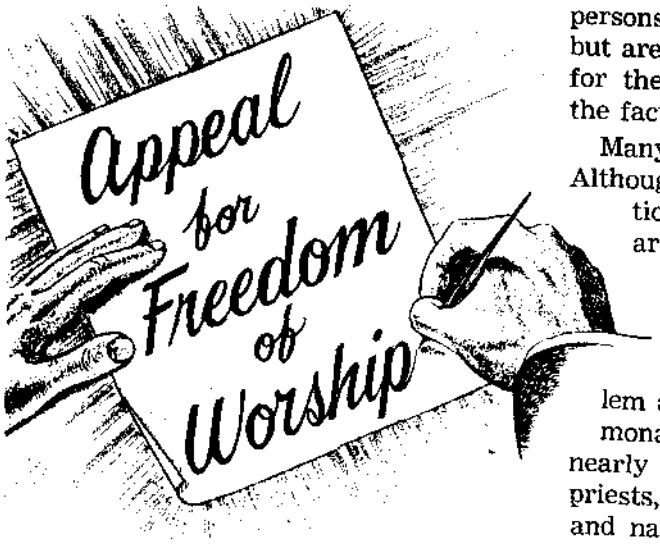
¶ "New information about allergic reactions to blood transfusions has resulted from the research of a group of doctors at the Montreal General Hospital," reported the Montreal *Gazette* of January 26, 1959. "In a paper delivered Saturday before the Royal College of Physicians and Surgeons in Vancouver the Montrealers say that the plasma content of the blood rather than different blood types is responsible for many adverse reactions. . . . The doctors suggested that when allergic reactions occur, it indicates that the plasma from the transfused blood is leaking out of the blood vessels into tissues. They say that if this does take place the patient 'is deriving relatively little benefit from the transfusion' apart altogether from the danger and discomfort of the reaction. 'This study suggests that in a national emergency where massive transfusion of a blood substitute is vital, dextran may prove to be a more effective and safer substance than dried plasma which has been used under such conditions in the past.'"

DEXTRAN RECOMMENDED

¶ Dr. Gunnar Thorsen of the Karolinska Institute, Stockholm, recently visited the United States, delivering a lecture on dextran at the College of Medical Evangelists. The Los Angeles *Times* of November 16, 1958, reporting on this, said: "Thorsen was the first physician to test dextran on humans. He said that since World War II, when the tests were conducted, Swedish doctors have abandoned the use of plasma and now use dextran. Aside from its ability to mix with any type of human blood, dextran has the advantages of availability and economy, he said. It can be stored without refrigeration, has a life of several years or longer, can be used immediately, requires no pretesting and causes no allergic reactions. Provided that the loss of blood has not been too great, the primary purpose of a transfusion is to maintain the blood volume. . . . The substance has the added advantage of being easily metabolized, he added. . . . Dextran is safe for everyday use and has a big place in peacetime surgery, he said."

"FLOOD OF BLOOD"

The *Canadian Medical Association Journal* of January 15, 1958, published a letter from Frank Riggall, M.D., F.R.C.P., F.R.C.S. (Edin.), Elizabeth Hospital, Prairie Grove, Arkansas. Wrote Dr. Riggall: "Because I entered surgery before the flood of blood began, I am always amazed to see blood given for ordinary operations. It seems to be quite all right to take a pint of blood from a donor and let him walk home but wrong to lose a little blood during ordinary surgery! My belief is put into practice. In nearly 17,500 admissions to this general hospital we have not found it necessary to transfuse more than a dozen times. Our mortality rates compare favourably with those of other institutions."



ON December 10, 1948, the Universal Declaration of Human Rights was adopted by forty-eight nations, and it is recognized by the Hashemite Kingdom of Jordan, which has since become a member of the United Nations. That Declaration contains guarantees considered to be fundamental for all men, namely: "Everyone has the right to freedom of thought, conscience and religion, this right includes freedom to change his religion or belief, and freedom either alone or in community with others and in public or private to manifest his religion or belief in teaching, practice, worship and observance. . . . Everyone has the right to freedom of peaceful assembly and association."—Articles 18 and 20.

To the people in the Hashemite Kingdom of Jordan, in the Middle East, these freedoms are precious, for their land was held for centuries under the harsh rule of the Ottoman Turkish Empire. That the rulers of the country have recognized the need for guarantees of freedom for their subjects is also borne out by the Constitution of the land. As acknowledged in both the Declaration and the Constitution, there are fundamental liberties that all persons should have the right to exercise; but are these freedoms upheld impartially for the peoples of the Jordan? Consider the facts that answer.

Many religions are practiced in Jordan. Although some 80 percent of the population is Moslem by religion, yet there are also about 180,000 nominal Christians, representing all the major sects of Christendom, living and worshiping in Jordan, and especially in such places as Jerusalem and Bethlehem. Religious libraries, monasteries and shrines are situated by nearly every location of Bible fame, and priests, nuns and monks of many orders and nationalities are seen almost as frequently as the white-turbaned sheiks of the Moslems. Jehovah's witnesses are in Jordan too.

Jehovah's Witnesses in Jordan

After World War I several Palestinians who had read the publications of the Watch Tower Society returned to their homeland and began to share with their friends and neighbors the heart-warming Bible truths that they had learned. They found others who were interested, and by 1947 there were four congregations in what was then known as Palestine, under British mandate. After the Israeli-Arab war of 1948-49, following the termination of the British mandate, two of these small congregations were still functioning in the area then known as Transjordan and now known as the Hashemite Kingdom of Jordan.

The number of Jehovah's witnesses continued to grow. In 1952 the Mayor of Ramallah, Jordan, who was favorably impressed with the modest and quiet methods of the Witnesses, granted them the use of the Ramallah Municipal Hall for a convention during the visit of the president of the Watch Tower Society to the Middle East, and ninety-six persons were present.

It was in this same month, January, 1952, that Jordan issued a revised edition of the national constitution. Outstanding were its guarantees for the individual. It states: "Jordanians are equal before the law and there is no discrimination among them in rights and duties however they differ in race, language or religion." "Personal freedom shall be safeguarded; no Jordanian shall be exiled from the territory of the kingdom; freedom of opinion is safeguarded and every Jordanian is free to express his opinion verbally and in writing or in other forms of expression within the limits of the law, and Jordanians shall have the right to hold meetings within the limits of law and to form societies." Article 14 provides: "The State protects freedom of exercising religious rites and beliefs according to customs prevailing in the Kingdom unless they are contrary to public order or morals."

In harmony with these constitutional guarantees, six missionaries who had been assigned to Jordan received permanent residence permits on March 3, 1952, after inquiry had been made by the government into their activity.

Abridgment of Freedom

Encouraged by the favorable reception they had received and in harmony with the provisions of the Constitution, they made application for registration of the Society, in the office of the District Officer of Bethlehem. On June 14 of the same year a second application for registration was handed to the District Officer of Ramallah. No answer to these applications was ever received. Rather, the missionaries were notified that they must cease preaching from house to house until further notice. Permission was granted only for prayer meetings and Bible studies in private homes.

Pressure mounted and strong efforts were made by the local clergy to put an end to the activity of the Witnesses, some priests even going to the missionaries and asking them to leave the country. Some months later and after many efforts had been made to represent the work properly to the officials, the police from the capital in Amman notified the missionaries that their residence permits would not be renewed and that they would have to leave the country. No reason for the action was given. Having exhausted all legal means, the first group of missionaries was forced to leave the country in 1953. Early in 1954 the last of the missionaries left under threat of deportation, and the little groups of sincere Bible students were left to carry on alone the best they could. However, other nominally Christian groups continued to enjoy a favorable standing with the authorities.

In 1957 further action was taken against Jehovah's witnesses in Jordan when, on May 28, a ban was placed upon all the Christian Bible literature of Jehovah's witnesses, "including the Watchtower magazine that is published by the Society in Lebanon . . . this Society is known to be aiding the Zionists and it has a destructive activity," stated *El Jehid* in quoting the government order. That the action was hastily taken without careful investigation is seen from the fact that *The Watchtower* is not published in Lebanon, but, as stated on the inside cover of each copy of the magazine, it is "printed in U.S.A." and then sent by mail to the Jordan.

This action touched off further waves of opposition. Police entered homes of the Witnesses in Ramallah to search for literature and on one occasion arrested two ministers who were over seventy years of age; they were tried and fined for possessing Watch Tower literature.

The congregation servant in Ramallah was arrested on three occasions, and, as

his wife, a Jordanian, wrote: "The first time they accused him of Zionism. . . . On the second arrest their accusation was that we have illegal literature, though our literature explains the Bible . . . Their accusation against us the third time was because we held religious meetings without a license, yet the worship of God and true Christianity are legal because there is freedom of worship. After this they took my husband on the third occasion and for no reason deported him."

In Beit Jala numerous outrages have been committed against the Christian witnesses of Jehovah. One Witness who has a family of five children was arrested for possessing the Society's literature. In September, 1957, he was tried by a civil court and found not guilty, as all the Bible literature in his possession was dated before the ban and had been received legally. But the prosecution was not satisfied. They contended that if it was illegal to distribute the literature it was illegal to possess it. They asked that the case be retried by a military court, which would deny the defendant the assistance of a lawyer and would deprive him of any further appeal. In February, 1958, this man was tried again, the decision was reversed, he was found guilty, sentenced to one year in prison and fined 100,000 Jordanian Dinars (equal to about $275), the fine later being canceled. Although he finished serving the sentence in February, 1959, he still has not been able to find employment again. All this has brought great hardship on his wife and children, as well as himself.

The police there in Beit Jala warned the Witnesses that they were not to have any religious meetings, not even attempting to come together for prayer. It has become impossible to communicate with them by mail because their mail is never received, and from time to time women who are Witnesses have been called in for questioning on the basis of private correspondence sent to them from other countries.

In Jerusalem an Armenian shopkeeper was arrested, convicted and given a choice of paying a heavy fine or spending a year in confinement simply for possession of an Armenian issue of the *Watchtower* magazine printed in the United States. He paid the fine, and has since written the Society in fear, asking that no further communications be sent him, because of the lack of religious freedom and the harsh measures that had been applied against him.

That the attitude of responsible Jordanian officials has not changed is evident from this letter received from a native Jordanian representative of the Watch Tower Society regarding her husband: "On the 10th of June 1959 they sent again after him. This time they said: 'We have received from the District Officer of Jerusalem an order asking us to take from you a signed guarantee that you will stop serving Jehovah's witnesses group and to stop spreading its teachings.' " The letter goes on to say: "The police officer tried everything to convince the brother to sign the statement; when he was exasperated he said to him, 'Look, if you refuse to sign this statement as it came from the Governor, then he can put you in jail for at least one year without even a trial.' " The brother stood firm and refused to sign, claiming his constitutional right of freedom of religion.

Further evidence of discrimination affects the visits of tourists. Jehovah's witnesses, regardless of their nationality, are forbidden to enter the country even to visit places of historical and Biblical interest. According to a folder put out by the Jordan State Tourist Department, under the heading Frontier Formalities, the following restriction is imposed: "Passports

and Visas: Nationals of all countries (except Israel, members of the Jewish faith and Jehovah's witnesses) are permitted entry into Jordan provided they hold a valid passport with an entry visa." However, the folder explains that tourists may even pass between Israel and Jordan "provided they submit a certificate of church membership." Nationals from Iron Curtain countries may enter, whereas Jehovah's witnesses, regardless of nationality, are discriminated against in this shocking manner. In fact, any tourist who might carry a Bible or any Bible aid printed by the Watch Tower Society, of which many millions have been distributed, would be discriminated against if he tried to enter the Kingdom of Jordan.

As a test of the ending of martial law in the country and in the hope that a different view might be taken by the government, application for registration of the Society was again made, on May 6 of this year. As to the results, the Society's counsel wrote to the Governor of Jerusalem on June 26:

"1—The founders of the Society have applied to you on May 6, 1959, submitting the required number of copies of the Society's Constitution and giving you notice of the establishment of the Society as required by the Ottoman Law of Societies. 2—On June 1, 1959, the District Officer of Ramallah in his letter No. 1/61/9020 notified them (the applicants) as follows: 'As a result of enquiries made by the competent authorities it has been discovered that the applicants belong to the group of Jehovah's Witnesses which is illegal and it has accordingly been decided to refuse your application.'

"However, our having notified you of the establishment of the Society according to the requirements of the law and submitted its constitution in no way infringes legal requirements. The statement that the Society is illegal because it has not been registered and it will not be registered because it is illegal constitutes an unending circle from which there is no way out."

Source of Misrepresentation

What has been the source of pressure upon the government that has moved it to deny freedom of worship to Jehovah's witnesses? The facts show that it is chiefly religious prejudice, not from the Moslem majority, but, surprising as it may be to many, from the so-called Christian clergy of the Jordan.

Repeatedly the "Christian" clergy in the Arab world have vilified Jehovah's witnesses in an effort to put an end to their zealous preaching of the good news of God's kingdom. Following the Israeli-Arab war, when nationalism was at fever pitch and their age-old animosities were aggravated like a freshly salted wound, the clergy of many different "Christian" religious faiths made every effort to link the Witnesses with Jewish Zionism. The preaching work of the Witnesses was meeting with good success, and they wanted to see it come to an end.

They pounced upon the name Jehovah, falsely claiming that this was only a Jewish designation of God, and so argued that Jehovah's witnesses must be Jewish Zionists. Said one religious pamphlet: "This Zionist Society (Jehovah's Witnesses) which covers itself under the cloak of religion is active today to destroy Christianity . . . their signs are on their faces, and the greatest witness of their Zionism is their name. They call themselves Jehovah's Witnesses using the term of Godship which is specialized to Israelites and which is greatly used in Exodus, Leviticus," etc.

Another item, reprinted in a Jordanian newspaper edited by Hashem el Sabaa of

Jerusalem, said: "Be warned of the Jewish Society of Jehovah's witnesses. The Bishop Elias Zoghbi the vice-archbishop of Kana says that the witnesses of Jehovah are not Christian nor Moslem . . . Jehovah's Witnesses encourage the people not to join the Army and fight Israel . . . They say that their nationality is the spirit of Israel and (that) Zionism and its Societies are standing behind this Society (The Watch Tower Society)."

The most vehement attack came out in the widely distributed Arabic magazine *El Dabour* of January 17, 1958. In an article entitled "Zionist Fifth Column in Lebanon," and with a picture of the Maronite Catholic Patriarch prominently displayed, were the following statements: "Before we send our army to the border between us and Israel, we should not permit Zionist spies to freely walk in our towns and villages. They are however in the heart of Lebanon distributing their literature freely. They are Jehovah's witnesses the fifth column of Zionism . . . They are witnesses who make religion a cloak for their activities . . . we are in Lebanon lovers of freedom, especially the religious freedoms, but we are enemies to the Zionists." The article continues: "The Papal Embassy in Beirut received a letter from the Apostolic Chair in the Vatican, addressed to the Maronite Patriarch. It is a serious letter in which the Apostolic Chair asks the Maronite Patriarch to fight the heretical message published by Jehovah's witnesses who are Zionists under Protestant cover." And again: "The dangerous thing in this letter is the accusing of some officials in Lebanon of supporting Jehovah's witnesses and opening the way for them to publish their destructive message." This article was written by Catholic priest Antonious Abi Younis. The editor of the magazine said he had been paid to print it.

It is the pressure from such politics-meddling clergy of Christendom that has, without doubt, strongly influenced the leaders of government in the course they have followed, unconstitutional though it has been. Ahmed Al Khalil, one-time Governor of Jerusalem, has admitted to representatives of the Watch Tower Society that during his administration pressure was repeatedly brought to bear upon him by the clergy to restrict the activity of Jehovah's witnesses, but, being a liberal man, he refused to side with them in promoting religious bigotry. However, succeeding governors have to date failed to follow his example.

Jehovah's Witnesses Not Zionists

The charge that Jehovah's witnesses are Zionists has repeatedly and conclusively been proved false. This matter was explained to the Jordanian officials, and in September, 1956, the United States Ambassador to Lebanon, the Honorable Richard Heath, wrote to the Branch office of the Watch Tower Society: "The officials in the Ministry [Lebanese Ministry of Information] were assured that *The Watchtower* is not pro-Zionist. It was explained that the publication concerns itself with the promotion of religious principles in which your organization believes, and that it is of nonpolitical nature."

Additionally, a letter was presented to the Jordan government through the Ambassador in Beirut on June 20, 1957, in which the following statements were made, and copies of the publications referred to were enclosed as evidence: Quoting from some of our publications all of recent issue, "showing that Jehovah's witnesses are not Zionist or in any way aiding the Zionist movement note please the following: 'Israel cannot lay claim to her land on the basis of the Bible for God gave the land to the descendants of Abraham only conditionally and Israel is not meeting those

conditions today.' (From *The Watchtower*, December 1, 1956)" And again: "Quoting from another one of the Watch Tower Society's publications also circulated in the Jordan and in other Arabic states: 'Zionists and their friends may fondly hope that Israel will set the moral tone for the nations of the world. But when people reflect on Israel's intolerance . . . and its needing to be censured by the United Nations for an unwarranted attack on one of its neighbors, they cannot help questioning such sentimental optimism.' (*Awake!* July 8, 1956)" The letter continued: "Of all peoples the Jordan government has less to fear from Jehovah's witnesses than anyone. Search your records and you will agree not a single one of Jehovah's witnesses has even been arrested for the possession of firearms, disorderly conduct, subversive activity, avoiding the paying of taxes, demonstrating against the government, plotting the overthrow of the government or any other destructive activity whatsoever. Your own government records will testify to this and surely this is the greatest proof that Jehovah's witnesses are not but sincere Christians who wish only to worship God according to the pattern laid out in the sacred writings."

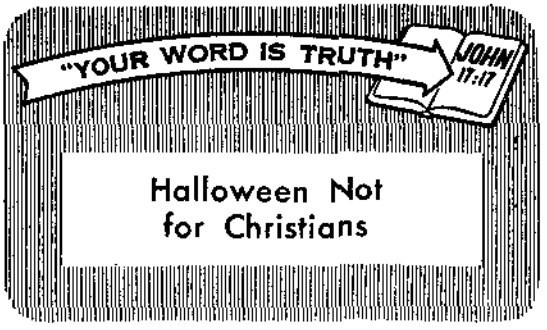
Jehovah's witnesses do not involve themselves in the political affairs of any nation of earth. They are not Jewish Zionists. As regards such matters, they are neutrals. However, in obedience to the command of Jehovah God, they diligently study his Word, quietly assemble together for worship, and peacefully call at the homes of the people to direct their attention to the kingdom of God. As regards their position in the Hashemite Kingdom of Jordan, all they ask is that they be permitted to exercise without molestation the religious freedom guaranteed them by the Constitution of that land. To date they have been deprived of that right.

Protest Against Discrimination

Officials of the Hashemite Kingdom of Jordan, liberty-loving people in all parts of the world are shocked at your discriminatory treatment against the Christian witnesses of Jehovah. They are disturbed by your disregard for the fundamental freedoms set forth in the Universal Declaration of Human Rights. They are amazed at your disregard for the Constitution of your own country and its guarantees of individual rights. They urge you to show the world that religious freedom is a reality in Jordan.

To the readers of *Awake!:* If you want to see your fellow man enjoy freedom of worship, if you feel that a government should fulfill its promises of freedom to its people, then write a letter registering your protest with the officials of the Hashemite Kingdom of Jordan over their discriminatory action and urging them not to allow the clergy of any religious groups to pressure them into denying freedom of worship to others in the land who practice Bible Christianity. Address your letters principally to Governor Hassan el Kateb, Governor of Jerusalem and the Holy Places, Jerusalem, Kingdom of Jordan; also to His Majesty King Hussein, Hashemite Kingdom of Jordan, Amman, Kingdom of Jordan; and His Excellency Hazaa el Majali, President of the Council of Ministers, Amman, Kingdom of Jordan.

As for Jehovah's witnesses who live in Jordan, they cannot stop worshiping Jehovah God. To those who may fail to appreciate the importance of doing the divine will, they say, as did Christians of the first century: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard."—Acts 4:19, 20.



HALLOWEEN not for Christians? Why not? For three very good reasons, as we shall see. First, Halloween is of pagan and therefore of demon origin. Secondly, Halloween runs counter to Jehovah God's command to 'love him with all our heart, mind, soul and strength.' And thirdly, it flies in the face of the command to do to others as we would have them do to us. —Matt. 7:12; Mark 12:30; 1 Cor. 10:20.

As to Halloween's pagan origin, an authority on the subject, anthropologist Ralph Linton, writing in *Scientific American* states: "All holidays of the Christian calendar have their roots in the pagan past, but most are drawn from widespread customs of the ancient world. Hallowe'en seems to come fairly directly from the Druidical cult. This is clearly demonstrated by the fact that Hallowe'en is celebrated by games and spells and rollicking masquerades only in Scotland, Ireland, the last stronghold of the Druids, and in the United States, where their quaint folk customs were imported chiefly by the Irish."

Note how nearly everything associated with Halloween is of demon-pagan origin. Most prominent are the witches, which certainly are a symbol of evil spirits. The Druids celebrated their New Year's Day on November 1 in honor of Samhain, the Lord of the Dead. Thus we have the date of Halloween, the eve before November 1. It was believed that on this night the dead visited the earth, and to ward off evil spirits bonfires were built, accounting for bonfires being associated with Halloween. The spirits of the dead were believed to have fearfully grotesque features, so weird masks are featured in Halloween, some twenty-five to thirty million being sold in the United States alone each year. Pumpkin faces are likewise related to "spooks." At the same time the Druids rendered thanks to their sun god for the prosperity of the past year, which, in turn, accounts for farm produce being made prominent on Halloween.

Even the custom of "trick or treat" appears to have its origin in the same Druidical customs. Thus in certain parts of Ireland in times past groups would go from farm to farm on Halloween night. These were led by one wearing a white robe and the mask of a horse's head and who was named "Muck Olla." The farmers were importuned to give handouts in the name of Muck Olla, who was supposed to have given them their prosperous year, with the threat that failure to do so would result in poor crops the following year. This Muck Olla seems to hark back to the time when the ancient Druids sacrificed a white horse to their sun god on the feast of Samhain.

Since there can be no question about the pagan origin and associations of Halloween, the attitude that Christians must take toward it is clear: "You cannot be drinking the cup of Jehovah and the cup of demons." Everything associated with demonism and spiritism must be avoided; it is no joking matter.—1 Cor. 10:21.

Even if Halloween were not associated with anything pagan, Christian principles would rule out its "trick or treat" and other forms of mischief. Such is not doing to others as you would have them do to you. "Trick or treat" actually is a form of blackmail. Christian parents should no

more tolerate their children engaging in it than they allow them to play with guns or gamble with pennies. Pertinent here is the Scriptural injunction: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Prov. 22:6.

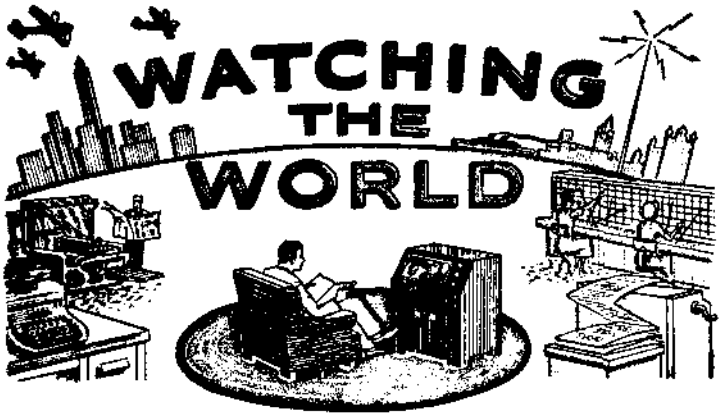
Because "foolishness is tied up with the heart of a boy," such deeds of mischief as soaping windows, smearing paint on the steps or sidewalks and sticking pins in doorbells to keep them ringing appeal to him. Not only is all such foolishness selfish but it can easily lead to things far worse—serious acts of vandalism that keep the police busy all Halloween night. Thus one newspaper reported on the following morning that locally Halloween mischief had caused the burning down of a vacant house and of a barn filled with hay and the puncturing of tires on at least a score of autos; a garden hose was stuck through the mail slot of a front door and then turned on, ruining the floor and rug. Fifty youths were being held by the police because of acts of vandalism, requiring their parents to bail them out. Because of the seriousness of Halloween mischief some communities are providing a program of entertainment on Halloween lasting until midnight to keep the youngsters inside and contented until bedtime. Indicative of what a "headache" Halloween must be for the police is the fact that in one city the police patrol cars were sent out with 5,000 packages of cookies to bribe the youngsters not to "trick or treat."

Equally anti-God and anti-Bible is the religious and more serious side of Halloween, from which, incidentally, it got its name, as noted by one Roman Catholic publication: "Analyze 'Hallowe'en' and you'll find it means Hallow Even or the Eve of All Hallows. And saints are hallowed people, so Hallowe'en is nothing more than the even of All Saints' Day, a Holy Day of Obligation." While the Roman Catholic Church has certain days that are set aside for the honoring of certain martyrs or "saints," beginning with the ninth century she set aside November 1 for all Catholics to honor Mary and all the "saints," known and unknown. It is considered a mortal sin for Catholics not to attend mass on that day.

However, there is no Scriptural precedent for setting aside certain days for the honoring of "saints," even as there is none for praying to Mary or any of the "saints." Nowhere do we read in the Bible of anyone importuning Mary to intercede with God or Jesus Christ on his behalf, either before or after Mary's death. Jesus commanded his followers to ask in his name if they would have their prayers answered. As for bestowing any special honor on "saints," all such is ruled out by Jesus' words: "When you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.' " Jesus himself refused to take any honor but stressed that only God is good.—Luke 17:10; 18:18, 19; John 14:13.

From the foregoing it clearly appears why Halloween is not for Christians. It is of pagan-demon origin, it goes contrary to Christian principles of loving one's neighbor as one's self and it is the honoring of creatures instead of Jehovah God.

Does that mean that Christians would do well not even to comply with the demand of "trick or treat"? Yes, for such would amount to a compromise. Instead, we should endeavor to explain why we do not treat, that it is principle, not selfishness. One might even invite the youngsters back on another day with the assurance that then they would be given both an explanation and a treat. In this way Christians will avoid giving encouragement to what they themselves do not approve.



Philippine Supreme Court and Jehovah's Witnesses

◈ On May 15, 1959, Hayden C. Covington, general counsel for Jehovah's witnesses, appeared by special permission before the Supreme Court of the Philippines. Under consideration was the case of *Gerona* vs. *Secretary of Education*. It involved the refusal of Jehovah's witnesses in the Philippine Republic to participate in the compulsory flag salute, the recitation of the patriotic pledge and the singing of the national anthem. (See *Awake!* of August 22, 1959, page 9.) The Witnesses consider such acts to be religious and unscriptural. Covington explained why Jehovah's witnesses refused to participate in these ceremonies. Further, he maintained that it is the prerogative of neither the secretary of education nor the court to determine what is or what is not religious. In its decision of August 12, the Court ruled against Jehovah's witnesses. It was held that "the determination of whether a certain ritual is or is not a religious ceremony must rest with the courts," adding, "It cannot be left to a religious group or sect, much less to a follower of said group or sect; . . ." The Court declared that the flag "is utterly devoid of any religious significance." "Saluting the flag," it said, "consequently does not involve any religious ceremony." A motion for reconsideration of the case on the basis of a technical point was to be filed in the Supreme Court.

Tibet: The Cost in Lives

◈ The Dalai Lama believes that about 80,000 persons have lost their lives in Tibet's struggle against Communist domination. In late March, during the unsuccessful revolt against the Peiping regime, the young god-king of over a million Tibetans fled from his homeland to India. "With more Chinese than Tibetans now in my country," he declared on August 23, "the complete extermination of the Tibetan race in its own motherland is now in progress." He stated that "inhuman" torture was being inflicted upon his countrymen and said that masses of them had been deported to Communist China. Some sources report that many Tibetan Buddhist monks have been forced to sing Communist Chinese national songs and to replace regular prayers with studies of Communist ideology.

Peiping's Inflated Figures

◈ On August 26 the Peiping regime conceded that its 1958 production figures had been greatly overstated. A communiqué of the Central Committee of the Chinese Communist party revealed that, among other things, grain production for 1958 had been, not 375,000,000 metric tons, but rather 250,000,000 tons. Of 11,080,000 tons of steel previously announced, only 8,000,000 tons were said to be suitable for industrial use. Though 1958 cotton production was formerly placed at 3,350,000 tons, it was actually only 2,100,000 tons. What was one reason for the inflated figures? The report said it was "lack of experience in assessing and calculating output of an unprecedented bumper harvest." Production goals for 1959 have been reset at 275,000,000 tons for grain, to compare with a previous 525,000,000-ton goal. For steel the 1959 goal is to be 12,000,000 tons instead of the former 18,000,000. The 5,000,000-ton cotton production goal has been reduced to 2,310,000 tons.

Indonesia's Currency Devaluation

◈ Indonesia's President Sukarno devalued all of his nation's big currency on August 24. The move was reportedly made in order to curb "speculators and profiteers." The volume of money in circulation would thereby be greatly reduced. All 500- and 1,000-rupiah bank notes were cut to 10 percent of their face value. Ninety percent of all bank deposits in excess of 25,000 rupiahs were frozen. The official exchange rate of the rupiah was fixed at 45 to the dollar, to compare with about 30 to the dollar formerly. Bank notes of 100 rupiahs or less underwent no reduction in face value. Though there was some opposition, many Indonesians seemingly favored Sukarno's action.

Malayan Vote

◈ Malaya's Alliance party proved victorious in the Au-

gust 19 elections in that land. Incomplete reports gave the party 70 of 104 seats in the Legislative Assembly. Thirteen seats went to the Pan-Malayan Islamic party, 8 to the Socialist Front, 4 to the People's Progressive party and the 5 remaining posts to other groups. At the helm as prime minister is to be Tengku Abdul Rahman, who is pro-Western. The Alliance party was thus returned to power for another five years.

Haiti: Church-State Quarrel

◈ "For reasons of internal security," Haiti expelled two Roman Catholic priests on August 18. A protest gathering at Notre Dame Cathedral in the capital city was broken up by the government on the following day. When the Archbishop of Port-au-Prince circulated a pastoral letter regarding the expulsions and subsequently failed to comply with a summons that he appear before the district attorney, church-state tensions mounted. A warrant for his arrest was issued and then suspended. Vatican sources warned that anyone involved in an arrest of the archbishop would be automatically excommunicated from the Roman Catholic Church. Haiti, predominantly Roman Catholic, can ill afford a church-state split. Some fear that such a rift would only bolster opposition forces seeking to overthrow the island's current administration.

Tremor Tolls

◈ A series of sharp earthquakes and avalanches wreaked havoc in the Yellowstone Park area on the night of August 17. Sections of highway disappeared and several camp sites were buried as mountains of earth and rock tumbled over them. A mile-wide landslide brought nearly half of an 8,000-foot-high mountain crashing into Montana's Madison River. At least nine persons were killed and scores more were injured. It was said that about 150 persons were at one time trapped in the area. Little more than a week later and nearly half a continent away, an earthquake struck the Isthmus of Tehuantepec in southern Mexico. According to unofficial reports, at least twenty persons had been killed and many more had been injured.

Oil Above the Arctic Circle

◈ History records many tales of the gold-rush days of Canada's famed Yukon Territory. Recently what some may look upon as black gold gushed from a depth of 4,415 feet at a well 200 miles northeast of Dawson. The Eagle Plain oil strike, Canada's latest, is situated in the frigid wastes above the Arctic Circle.

Exiled Batista

◈ Ousted Cuban dictator Fulgencio Batista arrived in Lisbon on August 20. Possessed of a "residence visa for an indefinite period," the one-time Cuban president was to make his new home on the island of Madeira, about 3,000 miles away from his former Caribbean domain. Prior to obtaining Portuguese asylum, Batista had spent a number of months in the Dominican Republic. His regime was overthrown last January 1 by revolutionary forces under the leadership of Fidel Castro, now Premier of Cuba.

Hawaii's Statehood Status

◈ Hawaii was officially proclaimed a part of the Union on August 21 by U.S. President Dwight D. Eisenhower. The eight-island former U.S. territory has a population of about 585,000. Congress seated three new members from the fiftieth state on August 24, two Senators and one Representative.

Eisenhower Tour

◈ U.S. President Dwight D. Eisenhower received an enthusiastic welcome in Bonn on August 26. An estimated 315,000 persons greeted him upon his arrival, among them a governmental party headed by West German Chancellor Konrad Adenauer. Eisenhower assured the West Germans that the people of the U.S. "stand by your side." He also pledged to support "the loyal free people of free Berlin." A crowd of 750,000, including Prime Minister Harold Macmillan, was on hand for the U.S. president's arrival in London on August 27. His ten-day European journey was yet to carry Eisenhower on to Paris.

Twice the Speed of Sound

◈ On August 26, at an altitude of 37,000 feet, Mme. Jacqueline Auriol attained twice the speed of sound in a Mirage III jet fighter. During the test flight she attained a speed of about 1,350 miles an hour. Mme. Auriol is the daughter-in-law of one-time French President Vincent Auriol. She is France's only woman jet pilot.

Franco-Tunisian Trade Tie

◈ On August 20 Tunisia's President Habib Bourguiba announced that his nation was breaking its customs union with France. Tunisian tariffs are to be placed on French goods commencing with the month of October. Previously Tunisia was able to sell many of her products in France without customs restrictions and at prices higher than world averages. Restrictions had existed, however, hampering the country's purchases from the dollar zone. The new decision would permit Tunisia to increase its trade with the dollar area.

guest or commuter mention or quote or praise or criticize a preacher. When pastors or congregations or religious societies are mentioned only on the church page—in paid advertisements—you know that something has set in."

Hymn Blasphemes God

◈ The spiritual famine within the churches is mirrored in a hymn included in a publication of the World Council of Churches entitled "New Hymns for a New Day" published in 1966. Here are its words: "It was on a Friday morning that they took me from the cell, and I saw they had a carpenter to crucify as well. You can blame it on to Pilate, you can blame it on the Jews. You can blame it on the devil. It's God I accuse. . . . Now Barrabas was a killer, and they let Barrabas go. But you are being crucified for nothing here below. But God is up in heaven and he doesn't do a thing, with a million angels watching, and they never move a wing. [Jehovah is cursed. Then . . .] It's God they ought to crucify, instead of you and me." Is it any wonder that Almighty God should bring to their end churches that have so blasphemed Him?

Priest in Mayoral Race

◈ Catholic priest Leo L. Henkel narrowly lost in his bid to become mayor of Peru, Illinois, a city of about 11,000 situated 75 miles west of Chicago. He reportedly came within 25 votes of becoming the first priest to serve as mayor of a United States city. Henkel said he saw nothing wrong with a priest's entering the worldly field of politics. Yet Jesus Christ turned down a draft to become a political ruler, and told his followers: "You are no part of the world." —John 15:19; 6:15.

Clergymen on "Soul"

◈ Recently three Australian Presbyterian clergymen publicly expressed their disbelief in the doctrine of the immortality of the soul. They were asked if there were other teachings with which they differed. Clergyman Ian Steer replied: "The problem is that to some extent there is a double standard. This is not confined to the Presbyterian Church. Ministers are taught one thing and sometimes teach another. I don't mean that they try to hoodwink people, but that it is a lot easier to allow people to believe the things that they have grown up believing, even if they have been partly erroneous, than it is to go to the lengths that need to be gone to to correct this belief, because often it means a lot of emotional disturbance for the person concerned." Is it any wonder that lovers of truth are leaving the churches?

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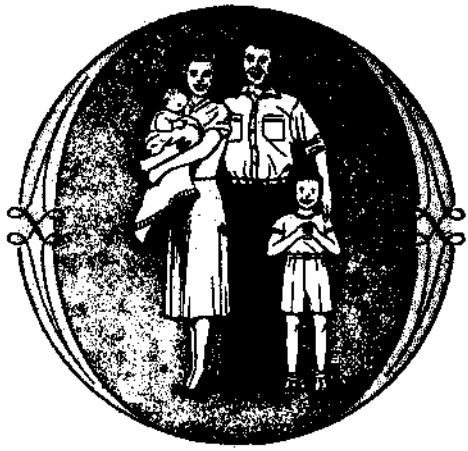

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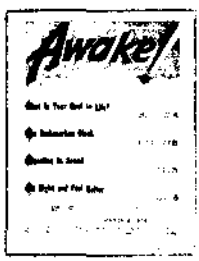

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Awake!

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They Walk on Fire — PAGE 12

How to Get the Job You Want — PAGE 20

OCTOBER 22, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; *it is unhampered by advertisers* whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"*Awake!*" *uses the regular news channels, but is not dependent on them.* Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. *This journal's viewpoint* is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and *strengthening* those disheartened by the failures of a delinquent world, reflecting sure hope for *the establishment of a righteous New World.*

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, *England*
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,900,000 — 4d a copy

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, *Danish, Dutch,* English, Finnish, *French,* German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Chinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S. 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – *Authorized Version (1611)*	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, October 22, 1959 | Number 20

A WORLD Without Tears

HAPPINESS is something that people of all nations desire. But the experience of the majority has been that heartache and grief tend to crowd out the things that bring joy. Oppression, war, painful disease and death have caused rivers of tears to flow down their faces. While many despair of anything better, those who have sincerely studied the Bible know that a world without tears is at hand.

It is not medical science that will prove to be man's savior, delivering him from all that causes grief. It is true that medical research has fought disease and reduced pain, but there is no wonder drug that can be given or operation that can be performed by man to remove the sin that is responsible for man's imperfection and death. We are born in sin. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12) One greater than man must intervene if humankind is to be relieved of this basic cause of unhappiness.

By means of revolutions and elections men have sought relief from selfish and oppressive rulers. If the righteous were in authority the people would rejoice, but because the wicked bear rule the people mourn. On both national and international levels they strive to improve conditions. Yet no international peace conference has put an end to war, and no election or revolution can force out of office the one who today is bringing great woe upon the earth, Satan the Devil.—Rev. 12:12.

In quest of some sound basis for hope, countless persons have turned to Christendom's religious organizations. But they are disillusioned when their religious leaders direct their attention back to the old world, urging them to take a more active part in politics and to support the man-made United Nations. They cannot see in such systems the followers of Jesus, who he said would be "no part of the world."—John 15:19.

However, those who have turned to Jehovah's Word the Bible and associated with his New World society of witnesses have unshakable confidence in God's kingdom. With understanding they pray: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10) Yes, they believe that there will be a righteous new world embracing both heaven and earth, and that it will be a world without tears. "And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more.

The former things have passed away." —Rev. 21:3, 4.

God's kingdom will achieve the things that men have been unable to do for themselves, namely, root out death-dealing sin and destroy the Devil himself. The King Jesus Christ is the one who as Executioner at the fast-approaching battle of Armageddon will "destroy the one having the means to cause death, that is, the Devil." (Heb. 2:14) And as King-Priest of the new world he will apply on behalf of all earth's inhabitants his ransom sacrifice to free them from every trace of sin and bring them to human perfection.—Rev. 1:18.

While he was yet on earth Jesus performed many wonderful works, giving a foretaste of what he would do as Ruler of the new world. One evening when he was visiting in the home of Peter in Capernaum, the "people brought him many demon-possessed persons; and he expelled the spirits with a word, and he cured all who were ailing; that it might be fulfilled what was spoken through Isaiah the prophet, saying, 'He himself took our sicknesses and carried our diseases.'" (Matt. 8:16, 17) On another occasion, as he approached the city of Nain he encountered a funeral procession. Turning to the widowed mother of the dead man, he said: "Stop weeping." And then he gave her good reason to dry her tears. "He approached and touched the bier, and the bearers stood still, and he said: 'Young man, I say to you, Get up!' And the dead man sat up and started to speak, and he gave him to his mother." (Luke 7:13-15) That power to heal and to restore the dead to life the King Jesus Christ will exercise for the blessing of mankind in his righteous new world.

Drawing attention to another one of the blessings of his rulership, the Bible refers to Jesus as the Prince of Peace. And Isaiah 9:7 adds: "To the abundance of the princely rule and to peace there will be no end." Men will learn war no more. Think what that will mean! No more heartache and tears of grief as husbands and sons are taken from their families to fight, no more fear of air raids, no more cripples and desolation as the terrible aftermath of war. Never again will a tear be shed because of the distress that war brings.

When will it come? Instead of simply hoping that someday the world without tears will be a reality, Jehovah's witnesses have studied the Bible to find out when it says these things will be. Matthew chapter 24, Mark chapter 13, and Luke chapter 21 unite in giving the basis for the answer that the generation that has witnessed two world wars of unprecedented magnitude, earthquakes that have taken a toll ten times as great as in generations past, food shortages that debilitate two thirds of earth's population, the establishment of first the League of Nations and then the United Nations to divert the attention of men from God's righteous government, and the preaching of the establishment of the kingdom of God in all the earth as it is now being done—yes, this generation that saw the beginning of these things in 1914 "will by no means pass away until all things occur." Said Jesus: "When you see these things occurring, know that the kingdom of God is near." (Luke 21:31, 32) It is evident that these things have been occurring now for forty-five years, that this generation is soon to expire, and that the long-sought answer to the prayer, "Let your will come to pass, as in heaven, also upon earth," is at hand.

Such a well-founded hope, based on the promise of Jehovah God, whose word cannot fail, has already lifted from the lives of men of faith the unhappiness that plagues the old world. They rejoice in the hope ahead, and urge you to do the same.

WHERE Communism THRIVES

Why have professed Christians turned Communist? Why do many persons who believe in God vote for Communist candidates?

"THE West has erred," says British historian Arnold Toynbee, "because it has chosen to fight Communism with Communism's own weapons. . . . Western Democracy must base its appeal on more than freedom, more than prosperity: it must base its appeal on religion."

Why should historian Toynbee imply that the West is not basing its appeal on religion? Does not Christendom teem with churches? Does not Christendom have a mighty religious organization that opposes communism—the Roman Catholic Church? Are not some countries such as France and Italy ninety percent or more Catholic? How, then, could it be that Christendom has failed to base its appeal on religion?

These questions provoke the thought: There is more to the growth of ungodly communism than poverty or economic discontent. The role of religion has been too often overlooked. When people have the hope and faith that the early Christians had and that the Bible inspires, they can get along on very little in a material way and still be content. "So, having sustenance and covering," said an apostle of Jesus Christ, "we shall be content with these things." (1 Tim. 6:8) But when one is spiritually undernourished or famished, then economic discontent turns into a monster, a colossus that campaigns as the ally of communism.

So it is enlightening to read more and more these days of the blame for the growth of communism being placed not so much at the doorstep of economic discontent as at the doorstep of Christendom's religions.

"He Was Our Victim"

Discussing an editorial in a Roman Catholic newspaper, an International News Service dispatch from Boston said: "The Pilot, official newspaper of the Roman Catholic Archdiocese of Boston, in an editorial entitled 'God and Khrushchev' asserts that 'the crimes of capitalism spawned the Communist monster.' 'It is a sad day when we must learn lessons from atheists, but that day is already here,' said the editorial. . . . In an interview with William Randolph Hearst, Jr. . . . Nikita Khrushchev was prevailed upon to discuss the subject of religion. He did so in not unimpressive terms: 'We are atheists . . .' he said describing himself and his fellow Communists in eulogistic fashion. Then he proceeded to describe the West and its representatives: 'God is but a mask these people put on. . . . They lean on the word of God and then violate it. . . . God is being used by these people for hire.' "

Concluding, the Roman Catholic newspaper said: "This is a very dangerous sport we are playing—hide-and-seek with divinity. To forget Him in the sunshine and seek Him in the storm is very primitive indeed, and God does not accept us at

our convenience and on our terms. If a poisoned capitalism produced a zealous communism, it was a fraudulent Christianity that produced a soulless atheism. What Khrushchev is, we taught him to be. Is it any wonder that he mocks us? . . . He was our victim and he has returned to judge us."

Communism's growth has indeed passed *judgment* on Christendom! Communist Khrushchev blatantly points his finger, in justifying his atheism, at a hypocritical Christianity, the kind in which people "lean on the word of God and then violate it." It was almost as if Khrushchev had been reading the Bible, using it to prove Christendom's religions hypocritical; for the Bible declares at Titus 1:16: "They publicly declare they know God, but they disown him by their works." Where, then, does the main responsibility for communism's growth lie? Said the Catholic newspaper: "What Khrushchev is, we taught him to be. . . . He was our victim." So Christendom's "fraudulent Christianity" has spawned communism and its "soulless atheism."

"Especially Us Theologians"

"What about atheism?" recently asked prominent theologian Karl Barth in a letter to an East German pastor that was published in the March 25, 1959, issue of *The Christian Century*. "Do you not agree that almost everything that calls itself atheism is to be taken seriously only in so far as it rests on misconceptions—for which Christianity too, with its doctrine, attitude and practices, is largely responsible? I heard an amusing and apropos story the other day: One Berliner confesses to another that he has left the church. The other asks: 'Why, don't you believe in God?' 'Yes, of course,' the first replies, 'but not in his ground crew'—that is to say, us Christians, and perhaps especially us theologians."

So there exists the paradoxical situation of millions of persons believing in God but *not in their clergy, those whom they consider* the "ground crew." No wonder millions of persons in France and Italy claim to believe in God and yet they vote for Communist candidates! No wonder communism has thrived in religious countries, even those dominated by religious hierarchies such as the Roman Catholic Church! No wonder the Catholic Church has failed to prevent Catholics from voting Communist even under the threat of excommunication!

Many are the people who, having observed the peacetime and wartime operations of the clergy, are disgusted at clerical political meddling, greed and hypocrisy. Have not the clergy stooped to enter the *world's arena of dirty politics? Have not* the clergy, both Catholic and Protestant, blessed guns, cannons, battleships and armies? Have not clergymen prayed for military victory for their side, even though its effect meant praying for the defeat or *death of millions of persons in enemy* countries who professed those clergymen's own brand of religion? Did not Catholic priests in Italy and Germany during World War II pray, in effect, for victory over their fellow Catholics in France, England and America? Did not Protestant ministers do the same, putting the god of nationalism above the God of the Bible? Was it not Nikolai Lenin himself who pointed to Christendom's hypocritical works when he told George Lansbury: "Go back home and convert the Christians; get a world of justice by Christian teaching. No one wants bloodshed, but Christians slaughter each other as readily as others for material gain"? So Khrushchev and his ungodly *communism have "returned to judge"* Christendom!

Spiritual Vacuum

But it is not just clerical hypocrisy and greed that have turned many persons away from religion. It is also the failure of the clergy to impart to the people the knowledge that gives hope and faith and love. It is failure to teach the people the pure Word of God, unadulterated with pagan doctrines and worldly philosophy. It is failure to inculcate Bible principles upon the minds of the people. It is failure to teach the people concerning the kingdom of God and the paradise new world that that kingdom will bring about within this generation. Spotlighting this clergy failure, the Jesuit magazine *America* of October 22, 1955, said:

"To Catholics, in particular, it seems shocking that the largest Communist party this side of the Iron Curtain should be found [in Italy]. . . . There is the incontrovertible fact that, though Italy is described as a Catholic country and its people are Catholic in their culture to the very core, nevertheless, enormous numbers, particularly in the towns, have over a period of some generations drifted away from the Church or have grown extremely slack in the practice of their faith. . . . Lax or fallen-away Catholic countries, like lax or fallen-away Catholic individuals, are apt to turn to communism. This is a fact we must face. They are, as it were, subconsciously aware of the spiritual vacuum in their lives."

How significant this "spiritual vacuum" among teeming numbers of Catholics! It is not just in lands dominated by the Roman Catholic Church where the common people have felt a "spiritual vacuum." What was the spiritual condition of the people in Russia before the Bolshevik Revolution in 1917? The Russian Orthodox Church, working hand in hand with the Czarist government, dominated the common people, leaving them spiritually famished. After the revolution there was a glaring exposure of the real frauds that the orthodox clergy had practiced on the oppressed people. How much did the course of action of the orthodox clergy contribute to the growth of communism in Russia? If Christendom's religions and their clergy had really lived by Bible principles and had taught the pure Word of God, would ungodly communism have sprung up into a colossus right within the realm of Christendom? Those who have turned Communist or who are voting Communist have stumbled at the hypocrisy of what they call the "ground crew," the clergy; and, although some still believe in God, they have turned away from religion.

It is among people feeling a "spiritual vacuum" and among people who detect a false Christianity that economic discontent becomes a powder keg.

Moreover, the common people have found the sermons and masses of the clergy to be irrelevant to their daily life. Said the Jesuit magazine *America* in its issue of May 2, 1959: "In his 1954 Christmas address, the late Pope Pius XII did not lament simply the ignorance of Catholics. He deplored the fact that many Catholics actually disparage the Church's social teaching as invalid or pointless. Those circles in Italy and elsewhere in Europe that have occasioned this second decree of the Holy Office [regarding the ban against voting for Communists] are precisely those Catholics who look elsewhere for guidance in meeting the social problems of our time. They end by collaborating with the Communists."

Worker Priests

What have the clergy done to try to win back the workingman who views his church's "social teaching as invalid or pointless"? One effort has been the worker-priest movement. But was this a move-

ment of priests going into the homes of the people to teach them Bible principles? No! It was a movement of priests to the factories. With the clergy's leaving the Bible and Bible teaching out of the picture, the result was inevitable: Instead of winning masses back to the fold, the priests themselves felt enchanted by communism. Reported the New York *Times* of February 22, 1959:

"The Roman Catholic episcopacy in Italy is investigating a church-sponsored workers' movement alleged to be mixed up in left-wing politics. Under particular scrutiny is the role of the chaplains who serve on all echelons of the nation-wide organization and are frequently described as the Italian counterpart of the former French worker priests. The experiment in France of clergymen's donning overalls and working as manual laborers in industrial plants was halted by the Vatican five years ago because of fears that the worker priests, instead of winning Communist fellow workers back to religion, might themselves fall prey to Marxist ideology."

Putting priests to work in factories may have made the workingman somewhat more friendly toward the "ground crew," but what did such work accomplish toward filling the spiritual vacuum that caused the trouble in the first place?

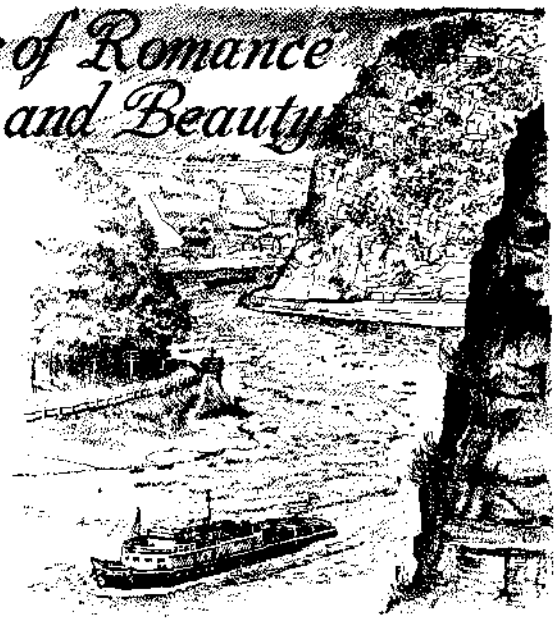
If all the priests and bishops and cardinals of the Roman Catholic Church went to work in factories, would this win the people away from the Communists and back to the church? A few priests realize that something more is needed. In the Roman Catholic *Our Sunday Visitor* of November 18, 1956, there is a report on a conference that Priest John A. O'Brien had with Priest Augustine Arcibal in Paris. The French priest admitted: "The Church will continue to lose ground if means are not speedily found of weaning back the great toiling masses which have become almost entirely estranged from the faith. We need more 'shoe-leather apostles' who will call at homes, instruct people and bring them to Mass and the sacraments. Stagnation and anticlericalism result when priests remain in the sacristy. They, along with lay apostles, must go out after the strayed and lost sheep."

But the worker-priest movement was not a house-to-house campaign to instruct the people. Even house-to-house visits to get people to go to church are not enough. What the people need is Bible knowledge. They need to know about God's kingdom and how this wicked world will soon be destroyed at God's war of Armageddon and how this will make way for a new world of righteousness. They need to learn that communism, along with Christendom's false Christianity, is doomed when God through Jesus Christ "brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction."—2 Thess. 1:8, 9.

So that honest-hearted people can learn these truths of the Bible and especially the good news of God's established kingdom, Jehovah's witnesses go to the homes of the people. The "spiritual vacuum" of many persons is being filled with faith and hope. Then persons who were once weak and unable to resist the enticements of communism become strong for God and his kingdom. They become content even under unfavorable economic conditions, for their hope is to live on a paradise earth in God's new world. True Christianity furnishes no basis for growth of communism. Bible-fed Christians "go on acquiring power in the Lord and in the mightiness of his strength." False Christianity—the real breeding grounds for communism—leaves a "spiritual vacuum" upon which communism thrives.—Eph. 6:10.

The Rhine—River of Romance and Beauty

By "Awake!" correspondent in West Germany



HAD Johann Strauss lived in Mainz, Coblenz or Cologne he doubtless would have named one of his waltzes, *"An Dem Wunderschönen Rhein,"* for the Rhine is truly wonderfully beautiful. Starting in the Swiss Alps and winding its way some 800 miles through central Europe before making a grand exit into the North Sea in the Netherlands—that is the course of the majestic Rhine River. Famous in history, ancient and modern, without peer as regards romantic legends and highly valued as an artery of commerce, it is indeed a remarkable river.

The most excitingly beautiful part of the Rhine is the stretch between Bingen and Bonn. This is known as the "Middle Rhine" and is among the most popular tourist attractions of Europe. Winking playfully in the sunlight, mysterious and awe-inspiring on an overcast or misty day, it makes the most of whatever the weather may be to bring joy and happiness to those viewing it. Here are to be found the majority of the fascinating Rhine castles, dotting the sharply rising landscape on either side of the river.

Here also are to be found the renowned Rhine vineyards, the source of the equally celebrated Rhine wines. Though the hills are rocky, the land in between the rocks is cultivated and terraced, making it possible to plant grapevines there. The rows rise sharply one above the other. Strong rains wash much of the topsoil down the hillside, and this must be replaced. What a job it must be to clamber up the sides of these hills with small baskets of earth to replenish the bare spots! Later, when the grapes begin to ripen, little huts perched on good vantage points become temporary homes for armed guards, who let no one enter until harvesttime. After being picked, the grapes are hustled off to the wineries, later to be sent off to distant parts of the earth to serve as friendly ambassadors of the Rhine's charm. Most of the little villages lying snuggled up into the protecting hillsides of "Father Rhine" celebrate wine festivals yearly. Visitors from miles around come to enjoy the singing and gaiety, all to the accompaniment of a glass of good Rhine wine.

High Points of Interest

Many are the interest-arousing spots along the Rhine that impress themselves deeply upon one's memory. Of course, they are better seen than written about, for even the most vivid description fails to do justice to the real thing. Among such certainly is the imposing *Niederwalddenkmal*, literally the "Lower Woods Memorial," a statue occupying a commanding position on a high hill overlooking the Rhine near Rudesheim. From its vantage

point you get a marvelous view of the Rhine as well as the surrounding countryside. The statue was built between 1877 and 1883 in remembrance of the military victories won in the 1870-71 war with France. It is a statue of the woman *Germania,* the symbol of Germany, with sword in hand, keeping "watch over the Rhine." She stands some thirty-five feet high and is perched atop an eighty-two-foot-high pedestal—a German counterpart, as it were, of America's Statue of Liberty.

We could not fail to remember the Mouse Tower, located on an island near Bingen. According to legend, there once lived an archbishop by the name of Hatto from Mainz. During a severe famine, under the pretense of feeding them, he gathered a group of poor people together in a barn, set it afire, and burned them all to death. Because he likened these wretched victims to so many mice, he was supposed to have been followed by mice ever after. Fleeing to this tower, he crept ever higher and higher, fear gripping him at the thought of the horde of hungry mice gnawing their way ever closer. And then the inevitable, and justice triumphed! Today the tower has been put to practical use, serving as a signal tower for the hundreds of river steamers passing by every day.

Chief of all points of interest along the Rhine, however, is the famed Lorelei, a large clifflike rock formation jutting skyward some 423 feet above the Rhine. Here, where the Lorelei shoves its way boldly out into the river, the Rhine is at its narrowest and deepest. The name Lorelei is derived from *ley,* meaning "cliff," and *luren,* meaning "luring"; in other words, the "luring cliffs" or the "luring mountain spirits." As the romantic legend has it, a beautiful siren named Lorelei would sit on this rock combing her long golden hair and singing such bewitching songs that sailors would try to get nearer, resulting in the cracking up of their vessels on the rock. One can get a marvelous, never-to-be-forgotten view of the Rhine from atop the Lorelei. There you see the majestic rush of the river far below, with its river boats floating quietly along like toy ships in a pond. So well known is this legend that it has become practically symbolic of the Rhine.

The Romantic Touch

Particularly do the castles on the Rhine give it the romantic touch. In the latter part of the Middle Ages they formed the very heart of German culture; the thirteenth and fourteenth centuries being especially noted for castle building. The type of castle you see along the Rhine is not a native of Germany, however, but was brought from the Orient after contact with peoples from the Middle East during the Crusades. Although most of them today are in ruins, yet others have been reconstructed to serve as tourist attractions.

It is interesting to tour one of them, but be prepared to relinquish your romantic notions of handsome knights in shining armor and beautiful maidens living amid gaiety, splendor and excitement of castle life. Far from the cozy and warm places you may have pictured, you will discover them to be cold, cheerless and musty. But in their day they served their purpose. Some of them are understandably large, since they served not only as the home of the owners but also had to accommodate large groups of servants and slaves.

These castles also served as places of refuge in times of war. The hilly and cliff-like crags upon which they were built lent themselves well for defense purposes. They were so strategically located that generally they could be captured only after a prolonged siege. At the time they were almost impregnable, but later, as more

powerful weapons of war came into use, these castles became outdated and outmoded and were abandoned for other more durable bastions. Still, even though only ruins in most cases, they contribute much toward giving the Rhine a romantic touch.

Old legends do their part to add romance to the various spots along the Rhine. Thus Roland's Corner, *Rolandseck*, marks the spot where Roland, a nephew of Charlemagne, was supposed to have secretly viewed the convent where his beloved Hildegund was; she having become a nun after hearing a false rumor that he had died in battle. Poor Roland soon died of a broken heart. Then there are the two twelfth-century castles known as The Brothers. The legend tells of two brothers who loved the same girl and who, after many vicissitudes, ended up by vowing celibacy after the girl became a nun.

A Vital Traffic Artery

The Rhine's value is not solely romantic. Far from it! In fact, back in early Roman days it was already being used as a main traffic artery. In 55 B.C. Caesar built a bridge across the Rhine, and two years later a second one was constructed. The constant plying back and forth of Roman trade thereafter was chiefly responsible for the founding of some of the now-famous Rhine cities, such as Mainz, Coblenz, Bonn and Cologne. As early as 38 B.C. Roman troops were stationed in what is now Mainz, and by A.D. 50 Cologne had become an established city. By the late Middle Ages Cologne had become Germany's largest city, although in more modern times it was greatly surpassed by Berlin. Cologne has been dubbed the "German Rome" because of its strong Catholicism, and it is best known for its Gothic cathedral and—perfumed toilet water.

Today one visiting the Rhine for the first time is likely to be surprised at the large number of boats he sees, some so heavily laden that they can hardly hold their chins above water. Well over 10,000 ships of eight different types annually haul more than 100 million tons of goods, the total in 1957 amounting to 109 million tons. And what do they carry? Almost half of the total cargo consists of coal. Among the other things carried must be mentioned sand, stones, ores, wood, grain, automobiles and wine.

Except for wartime interruptions the Rhine has been open to international traffic ever since 1868. As a result, one sees the banners of many nations flying from the ships. A system of signaling with horns and flags expedites navigation, and generally no travel is done at night. An intricate network of canals connects the Rhine with such faraway places as Berlin, as well as with neighboring countries. Nor would we overlook the passenger ships, which do a thriving business during the warmer months as thousands take delightful excursion trips along the beautiful Rhine.

Truly the Rhine is a remarkable river, one of surpassing natural beauty and at the same time a vital artery of commerce. Its long and interesting history, as well as its romantic legends, makes it more than just a river. Its vicissitudes of war and peace, love and hate, fortune and misfortune have caused one German writer, Friedrich Schlegel, to term it "the true picture of our fatherland, of our history and of our character."

In God's new world so near at hand, however, national distinctions will cease, romantic legends will vanish, and medieval castles will no more be, but the real beauty of God's creations will remain forever to glorify the One who made them and "whose name is Jehovah," who alone is "the Most High over all the earth."—Ps. 83:18.

They walk on FIRE

THE entire length of the twenty-by-six-foot pit was a mass of hot, glowing embers. The heat was so intense that persons standing within ten feet of it had difficulty breathing. As the hours passed, it steadily pushed the tense crowds back. At 4 a.m., eight hours after the logs piled in the pit had been set afire, wailing flutes and pounding drums drew attention to a long procession of Hindu devotees led by priests whose faces were decorated with white, yellow and red ash. The procession stopped at the pit, and the priests uttered some prayers to the Hindu god Kataragama. Then the devotees began walking the length of the fiery pit in their bare feet. Some crossed in three or four leaps; others ran through in five or six steps. One strolled slowly across.

Professor Leonard Feinberg was an eyewitness of this phenomenal rite that took place recently in Kataragama, Ceylon. He said: "One man danced gaily into the center of the pit, turned, did a kind of wild jig for a few moments, then turned again and danced on through. Another man stumbled suddenly and the crowd gasped; he fell forward, hung for a ghastly moment on the coals, then straightened and stumbled on. The crowd sighed. Two women ran through, close together, holding hands, taking five or six steps." Eighty persons went across the red-hot bed of coals that morning. Although twelve were badly burned, with one even dying, the rest walked proudly away unhurt.

This was one of the many fire-walking rites that continue to be practiced in this twentieth century, to the amazement of Western observers. It seems incredible that humans can walk on live coals with bare feet without the slightest sign of a burn. Suggestions that heat-resisting chemicals have been applied to their feet have been proved wrong. The theory that the embers in the center of the pit are not as hot as those on the edge also has been proved erroneous. Careful observations by chemists, physicians and physicists definitely eliminate the idea that fire walking is a clever trick. It is genuinely done.

Practiced World-wide

Persons in the Hindu population of South Africa have, at times, practiced this weird ceremony. Melville Chater witnessed it in Durban, Natal. He said the flesh of the walkers had been skewered "as meats are skewered; their heads loll, their tongues slaver, their eyes protrude." Evidently they were in a religiously fanatic stupor. He went on to say: "One of the soutris runs staggeringly across the fire to the altar of his gods. Another passes over, a woman, chanting; and now a third, a boy of eight years. Then come two who, colliding midway, fall prone on the fire bed, then rise and stagger onward to the shrine. . . . Indisputably the foot soles of two of the soutris, as they lay in collapse after the ceremony, showed ash dust, but no burns."

A traveler in Singapore who witnessed a fire-walking rite there stated that a pile

of wood was burned into a bed of embers twenty-four feet long. "The atmosphere was rendered almost unbearable by the intense heat," she said. Elizabeth Lewis observed that idol gods had been taken from the temple for the occasion and had been placed at the far end of the trench. "The staring eyes of the devotees," she said, "seemed glued upon the idols at the other end of the path of glowing embers. Finally, the priests who held back the devotees began to lash them with whips, and one by one they made a dash, barefooted, across the red-hot coals into the pool of milk. . . . Some ran and some walked slowly through the coals."

In Banki, India, John Moyer observed devotees walking on trenches of hot embers that varied in length from ten to 120 feet. One walked the full distance of 120 feet, not once, but four times. The fire walkers participated in the rite to fulfill vows they had made to their gods. The trenches were a foot wide with a six-inch depth of fiery-red embers. Moyer noted that the devotees were in a "religious fervor due to their just having taken part in several hours of highly emotional religious ceremonies and rites."

As they walked barefooted on the hot embers, he observed that their "faces bore no trace of pain—only the glazed look seen in the eyes of religious fanatics." He examined the feet of the devotee who had walked the full length of the 120-foot trench of embers four times. "There was not," he said, "a blister or a trace of burned flesh anywhere on the soles of his feet. I must say that the feet of these people, since they go through life barefooted, are amazingly thick and tough. . . . However, I doubt that an ordinary man—myself, for instance—could have walked for 120 feet over those red-hot coals even with a pair of leather-soled shoes. I found that I was unable to hold my hand less than a few inches above the glowing coals. Even to straddle the foot-wide trench is unbearable."

This fantastic ceremony is not confined to people outside Christendom. There is a village in northern Macedonia where members of the Greek Orthodox Church walk on fire. These people were observed by A. C. Sedgwick in 1956 while they were engaged in the rite and again in 1957 by Dr. Arnold Krechmal. They danced on a bed of live coals barefoot for nearly half an hour. Sedgwick states that this "appears possible only because its participants have worked themselves into religious ecstasy. This condition is the result of long, concentrated contemplation of holy images and is achieved with the aid of primitive music. . . . Examination of their feet after their performance showed no burns or blisters."

The dancers consider fire walking not only as a religious rite but also as a religious duty passed on to them by their ancestors. According to Doctor Krechmal, those ancestors were worshipers of the sun and of fire. "All during the performance," he said, "I tested the embers and found them to be unbearably hot to my hand, although the performers seemed completely unaffected by them." The rite is also carried on in Bulgaria by people called Nistinares.

In the South Pacific

The natives in the eastern Polynesian archipelagoes walk on fire in a manner that differs measurably from the way it is done in other parts of the world. They use searing-hot rocks instead of embers. On the island of Raiatea, Wilmon Menard witnessed a fire-walking ceremony. He stated in his account that the stones were heated for two days in a gigantic fire. The heat, he said, "could be felt 50 feet away on the evening of the second day." Before

the walk began the next morning a tourist dropped a linen handkerchief on the rocks. It was quickly reduced to gray powder.

After chanting an ancient fire-walking prayer the chief fire walker stepped into the oven of stones, called the "umu," and walked across it unscathed. He promptly retraced his steps through the umu with a number of his tribesmen following him. Describing it, Menard says: "Again the Fire-walking Chief struck the stones with his branch of ti leaves. Terii-Pao and his tahuas walked with firm steps across the center of the Umu. I could see the great heat waves rising above their heads, but there was no odor of burning flesh as I had half expected." The fire walkers then permitted the tourists to examine their feet. Menard says: "The soles, as I could see, were not even marked."

Terii-Pao invited Menard to walk across the umu with him. With some trepidation Menard took off his shoes and stepped in line with the natives. The line began to move toward the hot stones. "Then my bare feet," he says, "touched something uneven and elevated. In the next instant, countless tiny electric shocks struck the soles of my feet. It was like the sudden contact of the skin with sharp needles. Great heat waves rose about my head, compelling me to half close my eyes. . . . I was unable to draw a normal breath. . . . Then suddenly, the prickly sensation on the bottom of my feet ceased, and I knew I had arrived at the far end of the Umu. . . . I glanced briefly down at my feet. They were untouched. There was no trace of searing or blistering. I could hardly believe my eyes."

Menard is not the only European who has walked across the hot stones of a Polynesian umu. It was on this same island, and quite a number of years earlier, that four Europeans crossed it upon the invitation of the fire walkers. Three were unhurt, but the fourth disobeyed instructions by looking back while in the umu and was burned. One of the men testified: "I knew quite well I was walking on red-hot stones and could feel the heat, yet I was not burned. I felt something resembling slight electric shocks, both at the time and afterwards, but that is all. . . . I did not walk quickly across the oven, but with deliberation, because I feared to tread on a sharp point of the stones and fall. My feet also were very tender." A half hour after they had crossed, the native priest threw a green branch on the stones. "In a quarter of a minute," the European said, "it was blazing."

A few years ago Jessie Horn witnessed and took part in a fire-walk ceremony on this same island. Regarding her experience she said: "Never could I have imagined such tremendous heat with no attendant pain. . . . My feet showed no signs of burn, although they did feel unusually hot for several hours."

Studied by Scientists

Scientists have yet to find a satisfactory explanation for fire walking. Although they have offered various theories, none are generally accepted as the answer to how fire walking is done. One theory is based on the spheroidal state of liquids. An example of this is when water is dropped on a very hot surface. Instead of evaporating it rolls about in small balls. The steam that forms beneath the balls prevents them from coming into direct contact with the hot surface. It has been suggested that this is what happens in fire walking. Perspiration on the feet of the walker insulates them from the searing heat. It is questionable, however, whether there would be sufficient perspiration on the soles of a person's feet for his first step or two into the fiery pit. Then

too, how well can the heavily calloused feet of a native fire walker perspire?

Another theory contends that callouses act as a protection from the heat, but this must be rejected in view of the many persons who have walked on hot embers and stones with tender feet. Colonel Haggard examined the feet of fire walkers in Japan and said: "They were quite soft, and not a trace of fire upon them."

Scientifically controlled tests were conducted in Surrey, England, in 1935 and again in 1936. Physicians, chemists, physicists and Oxford professors witnessed them. The first test involved an Indian fire walker by the name of Kuda Bux. A fire pit was especially prepared, the surface temperature of which was measured at 430 degrees Centigrade, or 806 degrees Fahrenheit. Kuda Bux walked across it without injury.

A year later a test was staged at the same place for Ahmed Hussain. At his request a trench of glowing embers was prepared that was twelve and a half feet long, four feet wide and fifteen inches deep. The heat from the trench was so great it could be felt sixty-five feet away. The temperature measurements taken by the physicists revealed a surface temperature of 1067 degrees Fahrenheit and an interior temperature of 1292 degrees Fahrenheit.

Before stepping into the pit Hussain recited prayers from the Koran, and the scientists washed one foot to make sure no chemicals had been used. Hussain walked across the fiery pit in three quick steps, each step taking 1.3 seconds. His feet sank into the embers two or three inches, bringing the hot coals into contact with the upper part of his feet. A careful examination disclosed no sign of a burn.

Later, the length of the trench was increased to twenty feet. This time the embers produced a surface temperature of 1364 degrees Fahrenheit. Twice as many steps were taken by him on this crossing, with the result that five blisters appeared on his right foot.

One of the observing scientists decided that he would try it. He stood for a moment at the end of the pit in his bare feet, and then crossed it in four quick steps. His feet were red but not burned. Two more scientists tried it but both received slight burns.

The conclusion of these learned men of science was, according to the magazine *Science Digest*, "that the usual fire walk should in no sense be considered a trick, since it can be done in a normal manner with bare and chemically unprepared feet. Evidently the very low thermal conductivity of smoldering wood or stones prevents damage to normal skin if the contact is less than half a second and the number of consecutive steps is not too great." This explanation, however, does not account for the fact that Hindu fire walkers are able to walk across a bed of embers much longer than twenty feet. The trench in Banki, India, as you will recall, was 120 feet in length. There is also the fact that the Macedonian peasants, previously mentioned, did not walk across the coals but danced on them. Then there are the Polynesians who are able to walk through their umu in a deliberate and unhurried manner. It was observed that their feet are placed firmly on each rock. If they are not burned because the rocks are poor heat conductors, why was a handkerchief quickly reduced to ashes when placed on one?

A Religious Rite

There can be little doubt that fire walking is an unchristian religious rite whose roots go back to pagan antiquity. History is very clear about this. It tells us, for example, that the priestesses of the Asiatic goddess Artemis walked barefoot on hot charcoal on occasions, but it does not say

first-century Christians did. It also tells of certain men near pagan Rome who made it a practice to go to the sanctuary of the goddess Feronia at the foot of Mount Soracte and walk unscathed over flaming embers in honor of her. Even the Indians of ancient Yucatan practiced a form of fire walking.

In his book *Magic and Religion* Andrew Lang states: "The subject occurs everywhere in history, legend, folklore, law and early religion." Then he makes reference to the Canaanite practice of causing sons and daughters to pass through a fire to Molech. The Bible speaks of this frequently. For example, it states at Jeremiah 32:35 as follows: "Furthermore, they built the high places of Baal that are in the valley of the son of Hinnom, in order to make their sons and their daughters pass through the fire to Molech, a thing that I did not command them, neither did it come up into my heart to do this detestable thing."

Whether this 'passing through the fire to Molech' includes the same practice as that of the Hindus in walking over hot coals to reach their idol gods cannot be stated with certainty. But we see from the Scriptural account that passing through fire, whether it was for sacrificial or thanksgiving or purification purposes, was practiced centuries before the Christian era.

Idol gods have long been associated with fire walking. The Chinese of Fo-Kien province carried their idol god across hot coals in a sedan chair. The priest of the Dosadhs in Bihar, India, was thought to become the tribal god Rahu incarnate when he walked the trench of fiery embers. The Bhuiyas of Mirzapur incorporate fire walking in their manner of worshiping the tribal hero Bir.

Although many theories have been offered as an explanation of how fire walking is done, they are not entirely satisfactory. The fact that fire walking has long been associated with pagan religious rites and worship makes it plain that wicked spirit forces may have something to do with it. The Bible reveals their existence when it says that Christians have a fight "against the wicked spirit forces in the heavenly places."—Eph. 6:12.

This fantastic rite is definitely not the way man's Creator has instructed mankind to worship him. It never entered into his mind that his worshipers should walk over pits of blazing embers or leap through fires (this was done in European fire festivals) to honor, worship or fulfill vows to him. Neither was it his wish that religious devotion should be shown by piercing one's cheeks and tongue with skewers, sticking myriads of pins in one's flesh and fastening hooks in one's body, as some Hindu fire walkers have done. Nor can devotion for him be shown by carrying for a distance in one's hands or on one's head a hot clay pot full of burning coconut husks, as did two Hindu women at Kataragama, Ceylon, before the fire-walking rite held there. Because they were uninjured it does not mean the true God approved what they did. These things are an abomination to him, just as were the devilish practices of the ancient worshipers of Molech.

The manner of worship that man's Creator, Jehovah, requires is clearly set out in the Bible and is contrasted there with the practice of Devil-inspired religions of that time. As he required his worshipers in olden times to keep clean from pagan religious customs, so he does today. Whether a satisfactory natural explanation is found for fire walking or not, it can never be considered to be a divinely approved practice for true Christians. Its pagan background precludes Christians from being among those who walk on fire.

Beef from the Hoof to the Plate

by

"AWAKE!" CORRESPONDENT IN CANADA

ALMOST everyone enjoys a tender, juicy beefsteak. Often just the thought of it is sufficient to send the expectant saliva flowing. It is a predilection that dates far back into human history. In medieval times the European banquet table was incomplete without this tasty item. King James II of England is said to have been so delighted with a roast off the loin end of beef that he called it "Sir Loin." Yet few are aware that the thick, juicy steak that we delight in at the dinner table was only shortly before the serious concern of an expert cattle finisher. In fact, we take so much for granted that the idea of "cattle finishing" has only a vague meaning to most minds. Yet this business of converting range cattle into finished beef of the highest quality plays a vital role in the economy of every cattle country. This you will be convinced of if you sometime have the experience of sampling the poor-quality beef taken directly from range to market. Yes, indeed, cattle finishing is an art as specialized and delicate as that of the finest woodwork craftsman. Its judges are the hundreds of thousands of critical consumers whose tastes demand tenderness and palatability.

Cattle finishing has developed of necessity in the Temperate Zone, where the growing season on the open range is not long enough to produce the finished product. Unfinished cattle from the ranching areas are collected into "feedlot" areas, where plenty of grain, hay and water are available. From that time forward the grazing and roaming days are over for these cattle and they will spend the next few months on a specialized, fattening diet carefully prepared and administered by an expert.

Experienced feedlot operators exercise considerable ingenuity in locating and in designing equipment to suit their own conditions. The location should be well drained, preferably on a southern slope, and convenient to both feed and water. It would be just as unwise to situate the feedlot on a perfectly drained slope to which all feed and water had to be hauled, as to have feed and water at the fingertips but the cattle wallowing in mire and manure most of the time. Convenience for the cattle and convenience for the feeder are the two prime considerations. A combination of contented cattle eating and drinking with minimum effort, and a contented feeder supplying feed, water and bedding, and cleaning out manure at a minimum cost in steps and hard work is the ideal one.

Visit to a Feedlot

Have you ever visited a feedlot where this thriving industry is carried on? If not, come along with me and you will enjoy learning by observation. When first brought in these cattle were fed sparingly on hay only until they became accustomed to their feed and surroundings. Are you surprised at how convenient everything is? That building is a self-feeder. It contains the coarse ground grain to which the animals have access at all times. Cafeteria

service, so to speak. The grain is ground because its feed value is thereby increased some 20 to 40 percent, and the grind is coarse because experience shows it to be more palatable and less likely to cause the cattle to go "off feed." Tests have shown that self-fed calves make faster gains and are therefore finished for market sooner.

See how the hay is stacked along the side of the enclosure and fed through a pole fence. It is pushed up once or twice daily so that the calves may be able to feed as they desire. If six to eight pounds a head is fed daily, along with a full feed of grain, there is little need for adding protein or mineral supplements to the ration. Sometimes a limited quantity of alfalfa or other legume hay is added to the diet, as well as cereal grain straws containing a lot of fiber, such as from wheat, barley or rye. In certain areas molasses is used, not so much for the food value as for the fact that it improves the palatability of the low-grade roughages.

Over here you will note the large trough of clear, fresh water, which is so essential for healthy feeders. An abundant supply is important at all times, for tests indicate that fattening calves drink from six to eight gallons a head daily. Certain mineral elements are also necessary for normal animal life. What you see in that separate trough is salt; animals that do not get sufficient salt will not do well, while salt slightly increases the digestibility of the ration and makes for cheaper gains.

The small pen off to the side is a hospital pen. All feedlots should have one. Sick animals cannot be left with the rest of the stock, for they will be pushed and shoved about and even trampled on and will lose out in the rush to the feed. An unhealthy animal may also be a menace to others in the same lot.

Space is quite an important factor in this industry. The expert operator will figure out space in shed and yards very accurately, allowing some one hundred square feet an animal in the yard, and thirty in the shed. You may be thinking that that high, open-front shed of single-ply boards is not much shelter for the cattle. However, you must know that warm quarters for feedlot cattle are neither necessary nor desirable. All they need is protection against wind, snow and rain. See how this operator has been careful to have his shed facing south, and even then that high fence opposite the shed serves as a weather break from that direction.

Bedding for the cattle is another important consideration. Why not just throw in plenty of straw? If we do, then the production and conservation of a maximum amount of manure for use on the fields will not be realized, and the farmer will be deprived of an excellent fertilizer. On the other hand, too little bedding can be serious. Says one authority: "Cattle that have an opportunity to lie down only in wet bedding, manure, or mud, or on frozen lumps of droppings do not make either rapid gains or efficient use of their feed."

You will by this time realize that you cannot just throw the feed and water and bedding at the cattle and leave them to make out as best they can. The expert operator will be on the job. He knows that the progressive stages through which the cattle go are the signals for him gradually to alter their diet for best results. Weather changes, too, have an important bearing on this matter, so he will spend considerable time in the feedlot, watching closely for those signs that mean so much to his success. He looks for bright eyes, sleek coats, manure soft but not watery, grain cleared up within thirty minutes of when it is fed, and cattle chewing their cud while lying down in evident comfort.

How keenly observant he must be can be gathered from the fact that errors in

feeding or drastic changes can throw cattle "off feed," with the danger that it may take weeks for them even to regain their appetite. That could spell serious loss to the feedlot man, since his profit is dependent upon producing the best results in the shortest possible time. Feed is costly and heavy expense could be incurred in feeding cattle for even an additional day or two.

This group of yearlings are smooth and slick, and it will not be long before they are on the way to market and your table. This type of calf usually requires from 180 to 200 days on full feed to gain a finished weight of from 650 to 850 pounds. When finished, the carcasses of these animals will have a good covering of fat and the meat will have the right degree of marbling, that is, being interlaced with fat. The desirable finish means not only the amount of fat, but the equal distribution of it over the body. It must be mellow, yet firm; not soft and flabby. The best beef has a smooth outer layer of brittle, creamy white fat; a much thinner layer of fat is spread over the inside surface. There are streaks of fat between the larger muscles along the connective tissues and between the muscle fibers. The lean parts of beef are the muscles and the tissues. These should be firm, velvety and fine in grain. Lean beef is a bright cherry red when first cut.

ASK FOR THE NEXT ISSUE

● The Dead Sea Scrolls give strong confirmation to Christian faith; they add to the evidence that the Bible is true. Read about them in the next issue.

● Here Come the Small Cars! What's the attraction? Why do so many buy them? Don't miss the article in the next issue.

Ready to Eat

Now imagine yourself back home, a delicious and tantalizing aroma of roast beef pervading the premises, and you have just completed an active day in the field or at the office. Don't you welcome the sizzling platter as it reaches the table? Are you not impatient to sink your teeth into that slice of delicious roast beef?

Beef is surely a most nourishing and wholesome food. And how widespread its appeal! People in the United States eat about one fourth of all the beef produced in the world, sixty-five pounds a person a year. The people of Argentina eat the most meat per person, averaging about two hundred pounds a person a year. Ranking next are New Zealand and Australia, with an average of a hundred pounds a year. Canada, Great Britain and Denmark eat fifty to sixty-five pounds, on the average. On the other hand, India consumes very little beef, since Hindus regard the killing of cattle as a sin.

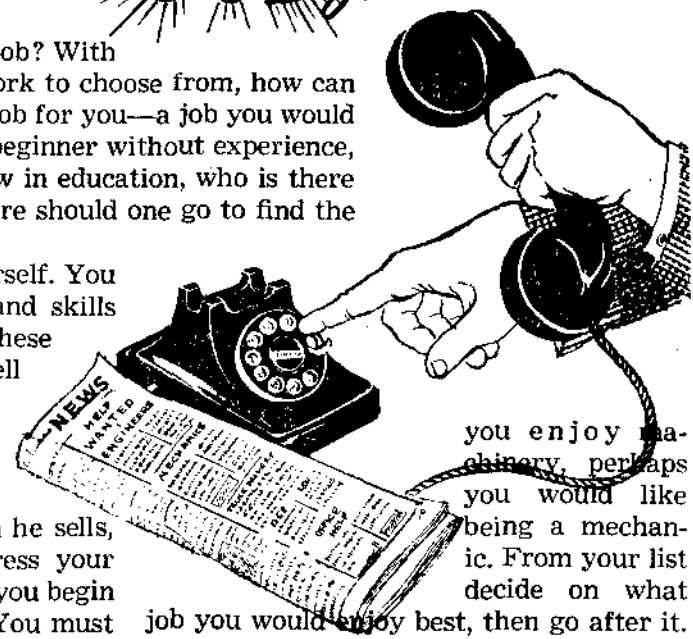
The cattle-finishing artist can derive much satisfaction from his art, apart entirely from its pecuniary returns. He knows his product provides plenty of energy in the form of carbohydrates. The 15- to 20-percent protein content of beef is what will do much to build body tissues, and the calcium and phosphorus in beef aid in the manufacture of bones and teeth. All these vital elements are found in his finished product. When it reaches the table, too, his finished art has furnished us with a delicious, appetizing dish that brings health and pleasure.

Bad for Men, Worse for Women

¶ In a report in *The Journal of the American Medical Association*, Dr. Morris Friedell states that women are "much more sensitive" to nicotine and other tobacco products than men.

How to get the JOB you want

WHAT must you do to find a job? With 40,000 different kinds of work to choose from, how can you be sure of picking the right job for you—a job you would enjoy doing? Suppose you are a beginner without experience, or a job seeker up in years or low in education, who is there to see? what is there to do? where should one go to find the right job?



To get a job you must sell yourself. You have experience, achievements and skills for sale. You must know what these are and be ready and willing to sell these to employers. This is an art in itself, because few of us are born salesmen. But we can all learn. As an automobile salesman emphasizes the extras when he sells, so must you be prepared to stress your extras, that is, your assets, when you begin to sell yourself to an employer. You must be ready to describe your training, list your experiences, outline the work you have performed and furnish references. You cannot afford to be overly shy, embarrassed or frightened when doing this. You must tell others about yourself and your accomplishments.

Suppose you do not know what you want to do, what then? Take out a pencil and paper and make a list of all the things that you have done and can do. Study this list carefully to see if your abilities are bent in a certain direction. If so, follow that direction. Ask yourself pointed questions: Do I like to work with people or alone? Do I enjoy working inside or outside? Do I like meeting people, selling, traveling, or competition? In big offices workers usually specialize; in small offices they generally do many things. If you like people, you may make a good salesman. If you enjoy clothes, try a job in a clothing store. If you enjoy machinery, perhaps you would like being a mechanic. From your list decide on what job you would enjoy best, then go after it.

Next, find out what it takes to make good in the field you have chosen for yourself. Check into the advantages and disadvantages from the standpoint of opportunity, future, salary and the like. Talk to people who work in the line you are aiming at. Ask them, "What do you do?" "How do you get started in this field?" "What education and training do you have to have?" "Can you give me an idea how much money a beginner would make?" "What are the chances of getting ahead?" "Who must I see to get started?" Have a notebook handy and jot down all the information possible, because it is valuable to you.

Your Hidden Assets

After you have proceeded this far, dig out your hidden assets and determine how you can apply these to your chosen field. Do not say, "I'm a jack of all trades. I can

do anything." Today employers are not interested in persons that "can do anything." They are out seeking specialists. They want men or women who will make or save money for them. Usually when a job applicant says he can do "anything," or will do "anything," the employer concludes that he can do nothing well. Therefore, speak in terms of accomplishments. Ask for a specific position and use the term the company attaches to the position. Never ask for more than one job.

What are your assets? "I don't have any," you say. Everyone has assets. You must prove to employers that you have assets and skills that would be of value to them. Did you organize games in school? originate any new systems? do any special work for your father or mother? Were you ever given a special problem to solve? How did you meet it? Are you skilled at driving a car? Have you operated a tractor or run a sewing machine? These are assets, things to your credit. Do not simply say, "I'm honest, I work hard and I'm reliable." So are thousands of others who apply for jobs. You must reveal more about yourself. The extras are your assets. Write them down and go over and over them so that you no longer speak of yourself in generalities but in terms of accomplishments.

How to Find Jobs

After you have studied yourself and the occupational world closely and have decided on the type of work you want and how your skills may be applied to the work you have in mind, then the search for the job begins. The question is, Where and how do people find jobs?

People generally turn to friends and relatives, to former employers, to schools and advertisements for leads to employment. They also apply to unions, visit placement agencies and study business directories. A recent survey showed that 56 percent of the job seekers seek work through public employment services, and another large percentage through placement facilities of schools, colleges and private employment agencies. The more contacts you make, the quicker you will get the job you want. A salesman knows he will meet up with a number of "no's" for every "yes." So in job hunting do not become disheartened when you hear the familiar, "I'm sorry." Make the law of averages work for you. Follow up every worth-while contact you can. List at least ten companies that can use your skills and work from the top down—going to each.

It is no crime to be out of a job, so do not hesitate to make your wants known. Do not try to go it alone, because if you do, you will not get very far. Friends have many contacts. They may know of openings in the firms where they work or with other companies, or have acquaintances who know of job prospects. You are not asking your friends to get you a job; you are merely asking them to acquaint you with places where openings may exist.

The newspapers also are valuable for employment leads. Both the news items and the financial page tell of new companies opening up, companies that are expanding; they tell of people being promoted, moving, dying or changing their employment, which means job vacancies and possible leads. Want ads list jobs of a great variety.

Getting the Interview

Getting job leads may be relatively simple, but getting an interview with the company official is another matter. If you receive your leads from an employment agency, or a placement bureau, or a newspaper telling you to report at a certain place and time for an interview, there is no problem. But if you are endeavoring to arrange for an interview by letter, or

telephone, or a want ad, you do have a problem.

If you are advertising for a job, make sure you choose a reputable newspaper and plan your ad. Your ad must be interesting and complete to be successful. In it state the type of work you want, your qualifications, education, age, sex and marital status. Give your telephone number and the hours that you are available for calls, also your mailing address. Make it as easy as possible for the employer to get in touch with you.

You may write an employer for an interview. If you do, know that the letter will represent you; it will create either a good or a bad impression of you. Good letters are rare, that is why they almost always get careful attention. Use a good grade of paper. If at all possible, type your letter. Always address your letter to a specific person, never to a company or a department. Do not try to be clever. Be natural, straightforward in your approach. Offer a service. Show how you can make good on your offer. Be brief, but not too brief. Remember, brevity without content will not sell. Never make a statement of ability or of interest without backing it up. Do not say, "I can type and take dictation." Be specific. Say, "I type sixty words a minute and can take dictation as fast as you are likely to give it." By this the employer knows what you can do. In closing, ask for an interview. Include in your letter both your address and telephone number. Use the principles of personal salesmanship.

Hiring is seldom, if ever, done by telephone any more. But it is possible to secure appointments for interviews by telephone, which may mean a job. Telephone conversations with employers, like letter writing, require planning and technique. Always ask for a specific person. The switchboard operator or the secretary of the business firm generally will give you the name of the hiring agent. When the operator connects you with the person you want, call him or her by name and state your business. The personal touch is still worth its weight in gold when you are out hunting for a job. Use it. State your qualifications briefly, but completely. Discuss the possibility of your working for the company. Request an interview. Let the personnel officer take it from there. If he asks you, "How are you on the telephone?" do not just say, "Fine," or, "Pretty good," because that does not answer his question. He wants to know whether you are efficient at taking down names and addresses correctly, making and arranging appointments over the telephone. Tell him, "I have a pleasant voice (which means a great deal over the telephone), and I'm good at getting names and addresses correctly and I've made appointments without any difficulty at all." If he says, "Fine," say, "When can I appear for an interview?" He will give you the place and time.

The Interview

All preparation so far has been for this occasion called the interview. An interview is the doorway to a job, but not the job itself. It merely puts you in contact with a company representative who evaluates you in terms of the opening. However, people generally get hired as the result of the interview.

Before going to see the interviewer, it would be wise to give yourself one last brush up on all your favorable selling points—your assets. Learn beforehand as much as you possibly can about the company, its history and business, its policies, products and services. Review your education, your interests and experiences in terms of the company's needs and wants. If at all possible, learn something about the person who is going to interview you. Not that you are going to discuss his in-

terests, rather do so to get a better mental picture of the man. This knowledge will help to put you at ease when you are before him. Also know why you have left previous jobs. Tell the truth, because employers usually check. Know why you have chosen this particular company; do not approach the interviewer until you have something better to say than "You have a vacancy," or, "I need a job and money." Instead, tell the interviewer, "I like the way you treat your employees," or, "Your promoting system appeals to me," or, "Your retirement plan is appealing. I think it wise. It interests me very much." If you cannot think of a reason for having chosen this particular company, say to the interviewer that you have analyzed yourself carefully and that you believe that the company offers you the best opportunity for the position you are qualified to fill.

It is wise, too, to prepare for objections, such as, "We are hiring only college graduates," or, "I'm sorry, you are a little above our age limit." Be ready to combat these objections with sound arguments. For example, if the interviewer says, "I'm sorry, you are too old for the job," do not simply reply, "I'm healthy and strong for my age." That will never do. Instead, answer, "Perhaps you're right, Mr. ——. But the job you are offering demands good judgment and skill. And you know as well as I that good judgment and skill come with years. Don't you feel these years of experience, judgment and skills that I have can be of value to your firm?"

One young lady applied for a job as a receptionist. The interviewer was impressed with her qualifications, but he had already promised the job to another girl. What was he to do? The young lady, being alert, asked, "Which is harder, to turn your promise down by telephone or turn me down in person?" He smiled, "You're right," he said. "You win. The job is yours." It pays to be alive with answers.

Dress in a businesslike manner for the interview and not as though you were going to a formal dance or to a sports event. The interviewer will judge you by your personal appearance, your attainments, your general intelligence, your special aptitudes, interests and disposition.

When he asks questions, do not give weak answers. Speak distinctly, directly and slowly. Do not look down or mumble. Use good English. Avoid slang and profanity, even though the interviewer may use it. Do not talk too much. The wise King Solomon wrote: "The foolish one speaks many words." (Eccl. 10:14) However, if the interviewer says, "Tell me about yourself," be ready to speak to him in terms of experience and accomplishments. Never deride your past employers. Always stick to the facts without making excuses. Be courteous and co-operative at all times. If you are asked to fill out an application blank, fill it out. Make the sheet a credit to you. Attempt to be as natural as you can. Try not to be negative in your outlook. Be pleasant and smile often. Do not smoke or chew gum. Be on time for the interview. It is not wise to be too early, but it is fatal to be late.

You will sense it when the interview is coming to a close. When you do, it is proper to say, "Mr. ——, I would like to know if my background appeals to you." If he says that it does, then say, "I'm glad to hear that, because I would like to work for the company. When would you like me to start?" Should he say, "Eight o'clock tomorrow morning," say simply but sincerely, "Thank you, Mr. ——. I have looked forward to this opportunity." Then leave, go home and relax. You have done a good job of selling yourself. The job is yours.

Laments in Christendom

"Too Easy and Too Cheap"

¶ Presbyterian minister John Sutherland Bonnell commented on church membership: "We have been guilty of making church membership too easy and too cheap, and consequently we have too many nominal Christians on the rolls."—New York *Times*, January 5, 1959.

Assessing the Blame

¶ Dr. Edwin T. Dahlberg, president of the National Council of Churches, recently spoke about the Communists' having a big part in breaking down the bridge between man and God. He made it clear, however, that Christendom is far from blameless: "Our prayerlessness, our Biblical illiteracy, our neglect of worship and stewardship, plus our ambitions for wealth and social prestige are just as effective as communism in destroying the bridge between God and man."—The Houston *Chronicle*, November 8, 1958.

'Know Little, Do Little'

¶ In a news report from Elizabeth, New Jersey, the New York *Times* of January 23, 1959, said: "The Rev. Albert Fay Hill, pastor of the 295-year-old First Presbyterian Church here believes it is too easy to join a church. Normally, a Presbyterian need only acknowledge his acceptance of Jesus Christ as 'Lord and Saviour'. . . . Mr. Hill feels that Protestant churches have grown too lax in setting up membership requirements. 'People have gotten to the point where they need know little, believe little and do little to join the church,' he observed."

Need for Discovery

¶ Charles R. Andrews, minister of the Oak Lawn Community Baptist Church, Oak Lawn, Rhode Island, writes in the January, 1957, issue of *Theology Today* on "A Baptist Looks Backward and Forward." He says: "It is curious that . . . Baptists should have become—in rather short space of time—so tragically individualistic as to compromise gravely the fervent corporate hope implicit in their early creeds. . . . Like a house built in one lot when its foundation has been laid in another lot—a poor manner of construction—the Baptist denomination . . . was nevertheless erected elsewhere—on the sands of individualism, ascent to heaven, and anxious searching for salvation. . . . Quite obviously we must rethink, in the light of every advance of Biblical criticism and Biblical theology, what 'the Kingdom' is. We are prone to use the term frequently and frivolously. (At no time do we chat so freely of 'Kingdom work' and 'Kingdom opportunities' as when we are involved in raising our annual budgets.) We must discover what this Kingdom is of which we speak, in its present and future judgment, grace, and power; we must discover what our ultimate hope is. . . . Although our first error was theological, our second error is historical—a kind of mass amnesia, a forgetfulness of Baptist origins and purpose for being. Rectification of this must come in a fresh study of Baptist beginnings, an attempt to get back into the Christian minds of our progenitors. . . . Let us at least discover who we are!"

Failure

¶ Roman Catholic Bishop Christopher J. Weldon of Springfield, Massachusetts, recently told churchgoers that Christendom was responsible in some measure for the rise of communism. Preaching in connection with the annual convention of the National Conference of Catholic Charities, the cleric observed: "After twenty centuries, we have failed to bring the Gospel to the world as Christ directed."—New York *Times*, September 22, 1958.

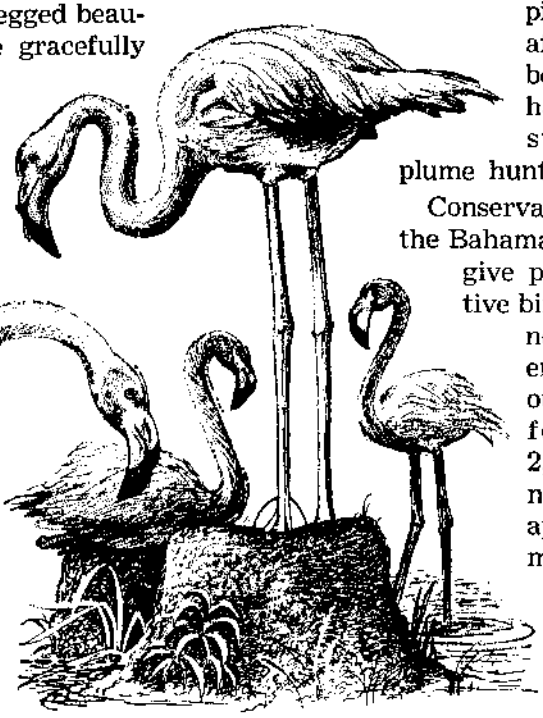
"Soporific and Hypnotic"

¶ An editorial in *Theology Today* for October, 1958, says: "Too much of our religious and Church life is strictly 'out of this world'. . . . So much of our Sunday worship, our pastoral prayers, our hymns and anthems, our pulpit homilies, our sacramental ceremonies, our vested choirs and divided chancels, our processing and recessing—so much of this and more is simply unrelated to reality. . . . Were it not so soporific and hypnotic, it would not be tolerated by people who otherwise are very much *in* the world. . . . We should not be surprised, therefore, that the Jehovah's Witnesses with their prediction of Armageddon just around the corner is one of the fastest growing religious groups in the world today."

Pink Beauties in the Bahamas

By "Awake!" correspondent in the Bahamas

THE pink, two-legged beauties that wade gracefully in the salt ponds and "swashes" of the Bahama Islands are one of the interesting features of this part of the world. To look at the brilliantly flamingo one would never think that it could be trained to obey the commands of a man; yet in the city of Nassau it has been done.



The flamingo is not a small bird. When it stretches its neck it may be as tall as a six-foot man. It stands on tall, thin legs that are ideally designed for wading in shallow ponds. The delicate pink of its feathers is emphasized by a black-tipped beak and black feathers lining the underpart of its wings.

This timid bird, whose natural home is the shallow ponds in the desolate sections of the Bahama Islands, existed in great numbers at one time on the islands of Abaco, Andros and Inagua. But, like many other wild creatures, their numbers have been reduced by man, their chief enemy. Islanders have slaughtered young flamingos for food, low-flying planes have frightened many away and violent tropical storms have helped to scatter and destroy them. If it were not for the fact that their pink feathers quickly fade after death, it might well be that their flocks would have been completely destroyed by the greedy plume hunters.

Conservation measures passed in the Bahamas House of Assembly now give protection to these attractive birds. Wardens protect their nesting places from intruders, the killing of them is outlawed and planes are forbidden to fly below 2,000 feet when near their nesting sites. There are now approximately 15,000 flamingos on Inagua island.

Gregarious Birds

Flamingos are not hermits but like to be with others of their kind. They build their nests in a neighborly fashion, close together. These "cities" often contain thousands of nests and provide a remarkable sight to the person who is able to get to their desolate location. The nests are about a foot high, and the same in width at the top. They widen out at the base, forming a flat hillock. Only one egg is laid in a nest, and during its four-week hatching period both parents co-operate in caring for it.

By means of a ruse naturalist T. B. Chapman was able to get into the midst of a flamingo rookery. Regarding his experience he said: "Without confusion the birds advanced with stately tread to their nests. There was a bowing of a forest of slender necks as each bird lightly touched its egg or nest with its bill; then, all talking loud-

ly, they stood up on their nests, the black wings were waved for a moment, and bird after bird dropped forward upon its egg and after a vigorous, wriggling motion, designed evidently to bring the egg into close contact with the skin, the body was still, but the long neck and head were for a time in constant motion, preening, picking material at the base of the nest, dabbling in a nearby puddle or perhaps drinking from it."

He then described their rising into flight which, when there are thousands of flamingos, is a breath-taking sight. "Soon," Chapman said, "the birds began to rise, standing on their nests, facing the wind and waving their vermilion, black-lined wings. In a stately fashion the birds began to move; uniformly like a great body of troops, they stepped slowly forward, pinions waving and trumpets sounding. The leaders sprang into the air. File after file of the winged host followed. The very earth seemed to erupt birds, as flaming masses streamed heavenward."

Trained Flamingos

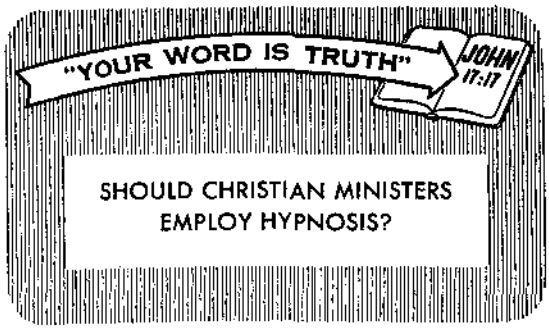
Fifty of these pink beauties have been trained to respond to the commands of a trainer. They are kept in a lush tropical garden in the city of Nassau. Their home is a shallow pond or lagoon at one end of the garden with natural rock lining the sides. Except for the lagoon entrance, it is enclosed with exotic flowering shrubs, palms and other tropical vegetation. Their pink color is maintained in captivity by feeding them certain sea foods.

The birds seem unafraid of the many visitors watching them as they preen themselves or stand neatly balanced on one leg with head tucked among pink feathers. After the visitors have been seated in a wide circle on the grass the trainer gives a brief talk about flamingos. Meanwhile, the birds are preparing themselves for the performance. They seem to revel in the attention given them.

As soon as the command "Parade!" is given the birds promptly take their positions, with the leaders maneuvering into the front. Soon all are ready with necks and heads held high and eyes straight ahead. At the command "Muster!" the entire flock gracefully advances from the pool and across the grassy stage. Stepping high, they pass within inches of the crowd. "About turn!" the trainer shouts, and, like precision dancers, they unitedly turn. Exclamations of delight are heard from the audience. Then the command "Charge!" sends the birds running with outstretched wings toward the audience, revealing the beauty of their contrasting black underfeathers. The command "Halt!" brings the running birds to a halt within a foot or two of the spectators.

Like human performers, they seem to love the round of applause that follows the final order "Dismiss." With the show over they hurry back to their pool to nod approvingly at one another and to primp and preen for the next performance. By patience and kindness these flamingos have been taught not only to trust man but also to obey him.

In wild surroundings comparatively few persons can enjoy the thrill of seeing flamingos at close range, thus the ones in Nassau's garden are lovely attractions in accessible and beautiful surroundings. Although the wild flocks are frightened of man today, that will not be so in the near future when the entire earth is made a paradise under the righteous rule of God's kingdom. At that time the wild creatures of earth will trust man as he exercises loving dominion over them. Friendship will then be shown man by all the wild, pink beauties of the Bahamas.



SHOULD Christian ministers employ hypnosis to aid those that come to them for help? Yes, says J. Douglas Gibson, pastor of First Methodist Church in Conyers, Georgia. "I have found it possible by this means to make people feel much closer to God than ever before." He is convinced "that there is a definite need for more of our ministers to train in this field." When married couples come to him for help, he says: "I give them suggestions while they're under hypnosis just like I would in regular counseling. But these post-hypnotic suggestions are etched more strongly on their minds and they find it harder to break them."

Among other problems Gibson has dealt with are "alcoholism, migraine headaches, allergies, smoking, emotional disturbances, inferiority complexes, faulty hearing, insomnia, constipation, menstrual difficulties, nerve spasms, lack of appetite." He admits, however, to having failed on occasion in some of these cases. It all started when he dabbled in hypnosis to help alcoholics: "I found it really worked. Don't ask me how. Nobody knows."—The Atlanta *Journal,* February 28, 1959.

Is hypnosis such a safe instrument that Christian ministers may use it without hesitation? No, it is not. The fact that no one knows how or why hypnosis works should give one pause. Also a deterrent should be the fact that after having been once hypnotized one is far more susceptible to being hypnotized again. And according to one of America's leading authorities on hypnosis, A. Salter, "Through hypnosis it is possible to force people to commit crimes."

What Is Hypnosis?

Further, psychologists have well likened hypnosis to insanity, for under hypnosis persons can be made to do crazy things, and recent research indicates that the same kind of malfunctions that cause schizophrenia causes the state of hypnosis. Dr. Carl Jung, leading living pupil of the father of psychoanalysis, S. Freud, as well as dean of today's psychotherapists, condemns hypnosis in the strongest of terms, stating that it does irreparable damage to the defenses of the mind. Thus, while hypnosis is becoming more and more popular, being used by an ever-increasing number of dentists, surgeons, psychiatrists, and now even by clergymen, the fact remains that hypnosis is a dangerous unknown quantity that may cause the greatest possible harm to an individual's mental integrity.

Strong as this objection to the use of hypnosis is, there is an even stronger one. And what is that? The moral and Scriptural one. No person should voluntarily surrender his will wholly to the will of another so that that one can command him to do anything he may wish. That is a violation of one's identity and integrity. We ourselves must at all times be responsible for our actions, and this we are not when under hypnosis. The Bible record shows that the ancient people of Israel were far in advance of other peoples of their times as regards many principles of physical and mental health, yet they wholly ignored hypnosis. On the other hand, people such as the Egyptians who betrayed abysmal ignorance regarding such principles did resort to hypnosis.

To resort to hypnosis to solve people's marital and other personality problems is tantamount to rejecting God and Jesus Christ in favor of Mesmer, the modern rediscoverer of hypnosis. God's Word is sufficient in itself, even as the apostle Paul assures us: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be *fully competent, completely equipped* for *every* good work." In view of those inspired words, how can Gibson claim that by means of hypnosis he has been able to bring people closer to God than they have ever been before?—2 Tim. 3:16, 17.

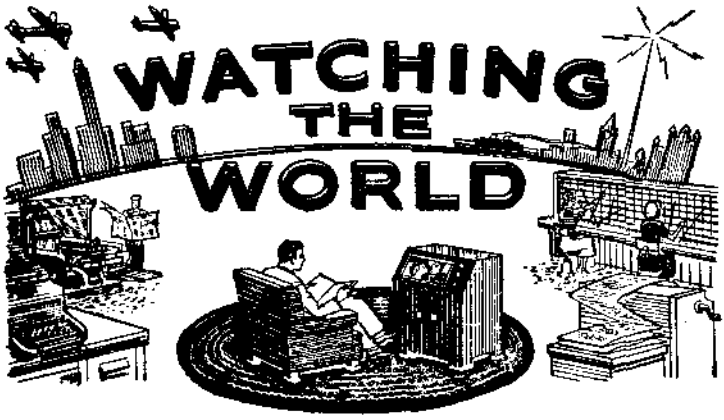
The inspired apostle also wrote: "Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. . . . Strip off the old personality with its practices, and clothe yourselves with the new personality which . . . is being renewed"—through hypnosis? No, but "which through accurate knowledge is being renewed according to the image of the one who created it, where"—not hypnosis —"but Christ is all things and in all." —Col. 3:5-11.

That the knowledge of God's Word and, in particular, what Jesus Christ has done for us are sufficient to make needed changes in one's course of living and enable one to keep integrity in spite of all pressures and temptations is proved by the record made by true Christianity in the days of the apostles and immediately thereafter. Regarding himself Paul said: "Become imitators of me, even as I am of Christ." Without the aid of hypnosis he had reached the point where he could say: "I have learned, in whatever circumstances I am, to be self-sufficient. . . . For all things I have the strength by virtue of him who imparts power to me."—1 Cor. 11:1; Phil. 4:11-13.

Under the influence of hypnotism reality does not exist. A subject will shiver in the blazing sun if told that it is extremely cold and will have sweat pouring off him though in sub-zero surroundings if told that he is extremely hot. In fact, he will even raise blisters on his skin if told that the pencil touching him is a hot iron! He will walk smack into a closed door if told no door is there or that it is open, and will bark like a dog if told he is one. What merit can there be, then, if a person does or does not do certain things because so instructed by a hypnotist? Does he not act like an automaton without any moral choice on his part? Is that God's will for man?

No, it is not. Ever since Eden the issue has been, Can God put men on earth who will follow a course of righteousness regardless of what the Devil can do? Hypnosis points up the problem as to whether God's help, by means of his Word, holy spirit and visible organization, is sufficient or man must resort to the use of a sinister uncanny power made available by worldly wisdom.

That Christians do not need this demonically worldly-wise instrument to keep integrity has been and is being proved as fully today as it was in the first century of our era. The Christian witnesses of the New World society have withstood the brainwashing techniques of the Communists on the one hand and the temptations to materialism and immorality on the other without the help of hypnosis. Their love, unity and happiness, so apparent at their great assemblies, have been achieved without its help. Yes, they know that, not the taking in of knowledge of hypnosis, but "their taking in knowledge of you, the only true God, and of . . . Jesus Christ," "means everlasting life."—John 17:3.



Soviet Moon Strike

◈ The Soviet Union struck the surface of the moon with a space object at two minutes and twenty-four seconds after midnight Moscow time September 14. The device, a sphere of unknown size weighing 858.4 pounds, was a hermetically sealed instrument container. It had been ejected from the final stage of a multistage rocket fired about thirty-five hours earlier. Technicians had been receiving radio signals from the vehicle until the moment of impact. The container struck the moon's surface about 270 miles from the center of the face among depressions called the Seas of Vapors, Serenity and Tranquillity. The projectile was speeding at about 7,500 miles an hour when it ended its 236,875-mile journey. Impact came only eighty-four seconds later than Russian scientists had predicted. The container carried a pennant bearing the inscription "Salute to the Union of Soviet Socialist Republics" on one side and on the other the words "September 1959," along with the hammer-and-sickle insignia surrounded by a garland.

Eisenhower Ends European Trip

◈ U.S. President Dwight D. Eisenhower concluded a twelve-day European tour on September 7. Upon returning to Washington, the U.S. chief of state said that things were "going splendidly" among members of the Western alliance. Eisenhower had conferred with West German Chancellor Konrad Adenauer, Britain's Prime Minister Harold Macmillan and French President Charles de Gaulle. Though the talks were highly secret, the government heads had apparently agreed that Eisenhower-Khrushchev discussions should take place. The Soviet premier was to begin a visit to the U.S. on September 15.

Duplessis Dies

◈ Maurice Duplessis, Premier of Quebec, died on September 7 following a series of cerebral hemorrhages. He had held the premiership from 1936 to 1939 and again from 1944 until his death. A new premier was not named immediately, though Paul Sauve, Minister of Youth and Social Welfare, assumed temporary cabinet leadership. Quebec, with about 5,000,000 inhabitants, is Canada's second-largest province.

U.S. Church Statistics

◈ On September 7 the National Council of Churches reported a 5-percent increase in U.S. church membership in 1958 over 1957, a rise of 5,368,063. For the same period population increased 1.7 percent. Statistics published by the Council in the *Yearbook of American Churches* for 1960 were based on membership reports submitted by 251 religious bodies. The tally covered 49 states, except for the Roman Catholic count, which also included Hawaii. Protestant membership rose from 59,823,777 to 61,504,669. Roman Catholic totals were fixed at 39,509,508, to compare with the previous 35,846,477. Figures furnished by Jewish congregations remained the same, 5,500,000. Roman Catholic totals include all baptized persons, even infants. Most Protestant organizations list as members only those who have been confirmed, the majority of whom are over thirteen years of age. The U.S. church membership-population ratio was placed at 63 percent, with 109,557,741 having religious affiliations.

U.S. Crime Rate

◈ During 1958 a major crime was committed in the U.S. on an average of once every twenty seconds. On September 2 the Federal Bureau of Investigation issued a report indicating a continued increase in both juvenile and adult crime. The bulletin contained a new Crime Index listing as serious offenses murder, robbery, burglary, rape, larceny over fifty dollars, auto theft and aggravated assault. From 1957 to 1958 the Index had increased 9.3 percent, from 1,422,000 to 1,553,000 reported crimes. Population had risen only 1.7 percent. According to a tally covering 1,238 cities throughout the nation, juvenile arrests were up 8.1 percent. Arrests of persons over eighteen years of age during 1958 had risen 1.8 percent over 1957.

Typhoons Iris and Joan

◈ Fukien Province in Communist China was struck by Typhoon Iris on August 20. Ac-

cording to reports issued on September 1, 720 persons had been killed and 618 others had been injured. The fate of 996 persons was unknown. On August 29 Taiwan was struck by Typhoon Joan. Taipei reported six deaths. Winds were said to have reached a velocity of 140 miles an hour. In Taipei over 33,000 persons fled from their homes to more substantial public buildings. Nearly 700 persons lost their lives earlier in August when Taiwan experienced serious floods and an earthquake.

U.N. Group to Laos

◈ Following considerable unrest and guerrilla fighting in northern Laos, on September 4 the Laotian government asked for aid by a U.N. force. Laos sought protection against what was called "flagrant aggression" from Communist-held North Vietnam. On September 8 it was announced that a four-member subcommittee, appointed by the Security Council, would leave by week's end to investigate the Laotian charge against North Vietnam.

An Appeal to the U.N.

◈ The Dalai Lama made a formal appeal to the United Nations on September 9. He asked "immediate intervention" in behalf of his people, now under Chinese Communist control. The Communists were charged with "inhuman treatment and crimes." According to the young spiritual and temporal leader who had fled from his homeland in the throes of rebellion in March, "cruel and inhuman measures for the purpose of sterilizing Tibetan men and women, with a view to total extermination of the Tibetan race," were among the crimes being committed by the Communists. The annihilation of Tibetan religion and culture was held to be the aim of the Peiping regime.

Davis Cup to Australia

◈ Australia's Neale Fraser defeated Barry MacKay, U.S. contender, in a tennis series ending in New York city on August 31. Australia won the games and the prize—the Davis Cup—by a margin of 3-2. The U.S. had taken the tennis trophy from Australia by the same margin last December.

U.S. Fair Ends in Moscow

◈ The American National Exhibition ended in Moscow on September 4. An estimated 2,700,000 persons had visited the fair during its six-week run. Displays emphasized consumer goods and services. Unlike the Soviet Exhibition of Science, Technology and Culture, which closed on August 10 in New York city, the U.S. fair in Moscow's Sokolniki Park showed relatively little of American technology and few machine tools. Of the more than one million persons who had visited the Soviet exhibit in the U.S., many felt that it had failed to convey a picture of typical Russian family life.

Poland and West Germany

◈ The forces of Adolf Hitler began their march into Poland on September 1, 1939—and World War II began. In a broadcast to his nation on the eve of the twentieth anniversary of that attack, West German Chancellor Konrad Adenauer recalled the time when "Hitler Germany and the Soviet Union invaded the country and cruelly destroyed it." Optimistically, Adenauer declared that "the new Germany will some day be a good neighbor of Poland." In Warsaw, on September 1, 20,000 persons stood in Victory Square. They heard Polish Premier Jozef Cyrankiewicz denounce Adenauer as "one who loves the spirit of the cold war." The West German chancellor, he said, had shed only "crocodile tears about the fate of Poland."

A nonaggression pact was signed between Russia and Germany on August 23, 1939. Shortly thereafter, on September 17, following the Nazi attack, the Red Army entered Poland from the east. Both the Germans and the Russians later halted at the Bug River. Poland's partition at that time was thus accomplished, and it was apparently to this that Adenauer had alluded in speaking of an invasion of Poland by "Hitler Germany and the Soviet Union."

Fuchs Back at Nuclear Research

◈ Klaus Fuchs, self-confessed atom spy who had passed British and U.S. atomic secrets to the Soviet Union, has once again entered nuclear research. An August 31 report said that Fuchs had been appointed deputy director of the nuclear institute at Rossendorf in East Germany. The 47-year-old theoretical physicist had served a little over nine years of a fourteen-year sentence in Britain's Wakefield Prison prior to his release on June 23.

French-Tunisian Economic Ties

◈ On September 5 a new economic agreement was signed between France and Tunisia. About two weeks earlier Tunisian President Habib Bourguiba declared that his country was breaking its customs union with France. By reason of that decision, Tunisia would be able to increase its trade with the dollar zone. Though the customs union was not reinstated under the September 5 negotiations, the economies of Paris and Tunis will be closely linked. Tunisia's two chief exports, hard wheat and wine, will be permitted to enter France either duty-free or with small duties imposed. The wheat will be purchased at French prices, which are high-

er than world averages. Such French goods as textiles, chemical products and foodstuffs will enter Tunisia duty-free. The new agreement will enable Paris and Tunis to maintain previous trade volume, amounting to about $90,000,000 in each direction annually.

Tanganyika: Masai Chief

◈ In early September the 46,000 Masai inhabitants of Tanganyika were unified under one chief. Twenty-eight-year-old Edward Boniface Mbarnoti, a school teacher, was selected to head the formerly disorganized tribesmen. Formal title was conferred upon Mbarnoti by Tanganyika's Governor Sir Richard Turnbull. One objective of the Masai people under their new leader will be to gain some legal recourse against squatters on their lands. They also desire some share of profits gleaned from tourists who visit game reserves they have yielded.

Fuel-Cell Electricity

◈ In late August British technicians reported success in achieving electricity in a revolutionary new fuel cell. The cell consists of nickel plates separated by an electricity-conducting liquid, potassium hydroxide. Oxygen is fed into the device and when it strikes the nickel plates, ions, or charged oxygen atoms, are produced. These speed across the fluid to combine with hydrogen, which is also fed into the cell. The result? A chemical reaction said to yield 2.5 kilowatts. What practical purpose would the new fuel cell eventually serve? Its sponsors and engineers looked forward to a revolution in world transportation—freedom from the use of coal and oil and elimination of third rails or overhead wires for electrically operated trains and other vehicles.

What Guides Salmon?

◈ The life cycle of the salmon has long baffled science. Existence may begin in a tiny rivulet and life's journey may carry the fish into the open sea. But, at spawning time, there is always a return to home waters. On September 10 Dr. C. E. Lucas, director of the Marine Laboratory, Aberdeen, Scotland, reporting on recent experiments, said that the salmon may be guided home by chemical traces. Faint trails were apparently followed by both taste and smell. The exact nature of the traces has not been determined. Just how far such chemical trails may extend is likewise unknown. Dr. Lucas made his report at the International Oceanographic Congress at the United Nations.

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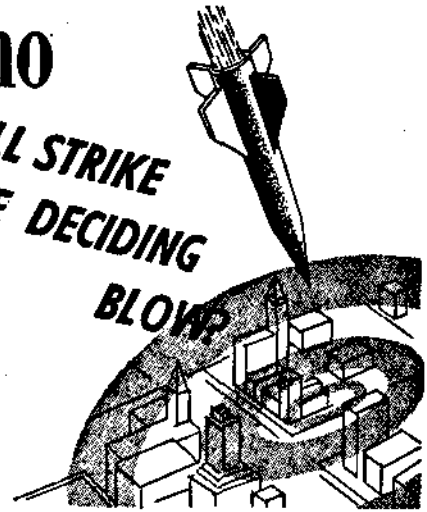

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Awake!

The Dead Sea Scrolls and Christian Faith

Here Come the Small Cars

A Visit to Kruger National Park

Germany's Economic Recovery

NOVEMBER 8, 1959

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,950,000

4d a copy

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
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Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, November 8, 1959 | Number 21

NOT everyone in the world puts personal advantage and personal profit first in life, although it would seem so from the way people act in the business world. There are persons who realize that a rich, useful and satisfying life cannot be had by living for oneself. It comes from doing things for other people, especially for people who cannot repay in a material way. This was pointed out by Jesus Christ when he said: "When you spread a dinner or evening meal, do not call your friends, or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you." —Luke 14:12-14.

Some persons have gone to great personal sacrifice to fulfill their desire to be of service to mankind. Albert Schweitzer, for example, left Europe many years ago to live among natives in French Equatorial Africa as a medical missionary. He felt that he was serving mankind by giving medical help to those natives.

Others believe they can serve mankind by helping to build or to operate hospitals in their respective communities. Still others engage in welfare activities. An English clergyman, who established an organization for helping people, states that his associates "spread the Gospel without preaching it." He feels that this is done by helping people in need.

The desire of these people to help others is commendable, but not everyone who wants to be of service to mankind can be a medical missionary or a builder of hospitals or a founder of a welfare organization. Others try to serve by volunteering time and money to organizations that are dedicated to fight disease or to do welfare work.

Could even these people see more direct results from their service? Yes, by means of a service that benefits mankind far more than medical treatment, food and clothing. Such things bring only temporary comfort to sick or impoverished people and do not get at the cause for human suffering. The service that brings lasting benefits is spiritual. It transforms thinking so that persons who formerly had love only for themselves now exercise love for others, and persons who ignored right principles now live by them. It is a service that brings comfort and hope to people who sigh and cry because of the abominable

things that are done in the present worldly system of things. This service is the preaching of the good, comforting news of God's kingdom.

No amount of charity will change the wicked system that causes people to be impoverished, hungry, poorly clothed and sick. What will help these people most and in a lasting way is a new system of things, a new world. By means of his kingdom Jehovah God has purposed to establish such a world. The most beneficial service a person can do for mankind is to comfort those who mourn and suffer, by telling them this good news.

The kingdom of God will make the sweeping changes necessary for permanently eliminating oppressive rulers, injustice, greed, poverty and sickness. It will strike at the very root of mankind's troubles. The fact that this will take place in our generation gives hope to the poor, sick and oppressed. It gives them the spiritual uplift that makes life worth living under the most trying circumstances.

Jesus Christ considered the preaching of the good news of God's kingdom to be of foremost importance. Although he miraculously healed sick people and provided food for multitudes, he did not make that his principal activity. Preaching the truths of God's Word and the good news of the Kingdom came first. To a crowd that he had miraculously fed he said: "You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting." (John 6:26, 27) Such food is spiritual food. It feeds and upbuilds the mind in righteousness and truth; it changes a person's manner of living so that it is in harmony with God's will. The people who received this instruction in the first century were spiritually healthy and exercised love for one another.

It is no different today. People can be benefited in the same manner despite the fact that they live in a world that is spiritually sick. The magazine *Saturday Review* stated: "So long as the world is ruled by self-firsters it will grow increasingly sick. . . . So education must include not only the will to serve, but the knowledge of what is needed." The people of this spiritually sick world need spiritual food. That is their greatest need.

Proclaiming the good news of God's kingdom, building up faith and teaching people to live by Scriptural principles is of far greater service to distressed mankind than concentrating on charity drives or on other means for giving material help. It is a work of service to others that persons in all walks of life can engage in. According to Scriptural command the primary work for Christians today is preaching the good news of God's kingdom and the enlightening truths of God's Word. This was foretold by Jesus Christ when he said that the good news of the Kingdom would be "preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." The apostle Paul also stressed it when he said: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Matt. 24:14; Rom. 10:10.

The English clergyman who claims that acts of charity can "spread the Gospel without preaching it" is wrong. Kindness and good deeds may confirm what is preached, but they do not substitute for spiritual instruction. They do not fulfill the Scriptural command to preach. By preaching the good things of God's Word as Christ did you can serve God and, at the same time, be of the best service to mankind. It is a lifesaving work. It is the work that Jehovah's witnesses are doing in all the inhabited earth.

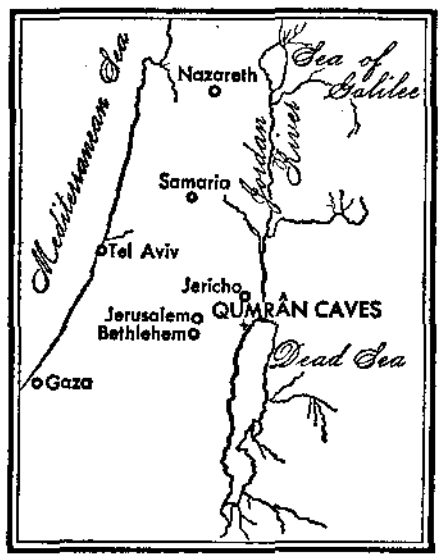
The Dead Sea Scrolls
AND CHRISTIAN FAITH

SEVERAL views of the Dead Sea (or Qumran) scrolls are common today, for the four words "the Dead Sea scrolls" stir vastly conflicting sentiments. While many people still do not know what those scrolls are, those who do cannot agree on what they mean.

Reference to the scrolls reminds people who believe the Bible of a major proof of its accuracy, and of a strong attack on the critics who have contended that the Bible has changed down through the centuries. But among the critics of the Bible, those who do not believe that what it says is true, reference to these scrolls recalls their most recent attack on Christianity—an attack that, through the medium of several low-priced paper-bound books, has had a very wide circulation. How can the same scrolls possibly stir such conflicting sentiments on the part of two evidently intelligent and well-informed groups of people? The answer lies in the contents of the scrolls, and in the kind of deductions that have been made from them.

The amazing story of the scrolls started in 1947 with a very simple act. A Bedouin lad was combing the rocky cliffs near the northwest coast of the Dead Sea, looking for a lost goat. Whether or not he found the goat is not a part of the story, but what he did find has raised a controversy that more than ten years of time has not settled. He found a cave filled with ancient clay jars. But if he hoped for treasure, apparently there was none. All that he found in the jars were some ancient leather scrolls, wrapped in linen. But, then, perhaps these scrolls had some value.

The dealer in Bethlehem was not greatly concerned about the scrolls, but eventually (for a handful of coins, it is said) four of them came into the possession of the Orthodox Archbishop of Jerusalem. Experts first said they were worthless, but Dr. William F. Albright of Johns Hopkins University was astounded by them. He immediately dated the Isaiah scroll, twenty-three feet long and bearing the complete text of the Bible book of Isaiah, at 100 B.C. It was, he said truthfully, "an absolutely incredible find." Every test of modern science, including carbon-14 dating, has verified his statement. The value of such a scroll is fantastic!



For years scoffers had delighted in throwing up to anyone who accepted the entire Bible as being true the great lapse of time between the writing of the Hebrew Scriptures (often called "Old Testament") and the oldest copies of it available today. The oldest reliably dated copy of an original-language Hebrew Bible manuscript dated from about A.D. 900. But, lo and behold, here was a perfectly leg-

ible copy of the entire book of Isaiah that had been written before the beginning of the Christian era! Yet, with the exception of certain minor variations in spelling, and so forth, it is the same as the Isaiah of today. Open your Bible to the book of Isaiah, and you will read the same things that are on that ancient scroll.

The critics were wrong. There had been no major changes in an additional thousand years! It is this corroboration that Bible believers think of when they hear the words "the Dead Sea (or Qumran) scrolls."

The Other Side of the Story

If the Isaiah scroll corroborates, as it does, the textual integrity of a considerable portion of the Bible over the last two thousand years, why do the critics still connect reference to "the Dead Sea scrolls" with a modern attack on Christianity? The answer is that there were, of course, many more scrolls than the large Isaiah scroll. In addition to manuscripts or fragments of every Hebrew Bible book except Esther, other non-Biblical religious works were found. These belonged to an ancient religious sect, and included commentaries, a Manual of Discipline and a book describing an anticipated religious war.

The scholars connected these religious works with a nearby ruin, Khirbat ("ruins of") Qumran. They assumed that this was the remains of a monastery that had been occupied by the Essenes (a Jewish religious sect that preceded Christianity) from approximately 135 B.C. to A.D. 68, and that the non-Biblical scrolls found in the nearby caves described their religion.

Then someone decided that there was a striking similarity between the Essenes and Christianity. It was said that this group spoke of "eternal life," had baptismal rites, sacred meals with bread and wine, and that their community had been founded by a "Teacher of Righteousness" who had been persecuted and perhaps put to death. The critics jumped to the conclusion that Christianity copied these beliefs from the Essenes, and thus was merely an outgrowth of Essenism.

Their arguments appealed to people (1) who had not accepted Christianity anyway, (2) who did not want to accept it, or (3) who in all sincerity had been turned against it by churches that taught foolish, illogical, pagan doctrines of men that are exactly opposite to what Christ taught. But there were other people whose experience with the Bible, and whose Scriptural knowledge of real Christian doctrine (in contrast with what is so often taught in the churches) gave them strong, positive reason to doubt these critics' conclusions.

Surprising Differences

Imagine their surprise October 22, 1958, when in England, Scotland, Ireland and here in Europe, they heard an excellent discussion of this very subject over the British Broadcasting Corporation's Third Programme! H. F. D. Sparks, Oriel Professor of the Interpretation of Holy Scripture at Oxford University, said of the critics:

"It was obvious that those who were making the most of [the assumed parallels] were actuated rather by anti-Christian bias than a genuine concern for scholarship." He explained: "It was pointed out at once that the parallels on which the argument rests are not nearly as close, when examined carefully, as a casual list, such as I have just given, might lead anybody to suppose: there are differences as well as agreements, and the differences have to be accounted for."

The differences are basic, for as Professor Sparks said: "Whereas the Christians expected a single Messiah (the Jesus they knew already) there is much talk in the Qumran literature of two Messiahs—'the

Messiahs of Aaran and Israel.' The Christians repudiated the strict observance of the Sabbath, the community at Qumran had the most precise regulations about Sabbath observance. And so one might go on. . . . It can hardly be denied that Christian theology and practice as attested by the New Testament was very far from identical with the theology and practice attested by the Qumran documents."

Baptism, Communism, Preaching

In any list of the Qumran sect's practices, you will find equally striking differences. For example, the Christians were baptized only once, not for "purification," but only in symbol of their dedication. Yet "water purification rites," traditional religious washings unknown to the Christians, are believed to have been practiced daily, or even several times a day, by the Essenes.

Further, only in the unusual circumstance when thousands of persons unexpectedly stayed in Jerusalem for further instruction after the famous Pentecost of A.D. 33 did Christians sell their possessions and pool their resources to care for others who had not brought enough money to stay. But, exactly contrary to the Christians, the Essenes were communist, and the "surrender of all personal wealth" was a requirement for membership in their organization.—Acts 4:34, 35.

Jesus commanded his followers: "Go therefore and make disciples of people of all the nations." But, just the contrary, the sect at Qumran was in "exile from mankind," hidden in seclusion, deliberately separated from humanity, preaching to no one.—Matt. 28:19.

The Christians established no ranks, status or special consideration. They forbade honorary titles, "acts of favoritism," "class distinctions" and said all must be humble. But, in *The Dead Sea Scrolls,* J. M. Allegro says of the Qumran sect's writings: "We have frequent mention of their 'ranks,' and according to their respective status in the society was their order of seating in the deliberative assemblies, of their speaking, and in fact of practically every communal activity. And in everything the priests had precedence."—Matt. 23:8-12; Jas. 2:1-9.

Also, unlike the Christians who accepted the theocratic instructions received from the apostles, the Qumran sect had a certain democracy in which "all could vote."

Astrology, Passover, Wars

Still further, the Qumran sect practiced astrology, a form of star worship practiced by the pagans but condemned in the Scriptures. (Jer. 10:2; Job 31:26-28) Like the pagans, the astrologers at Qumran described "the influence of the heavenly bodies on the physical and spiritual characteristics of those born in certain sections of the Zodiac." According to Allegro, they even "doubtless looked for a particular constellation which would tell them of a special birth, the coming of One for whom they and the whole Jewish world waited." Thus they were apparently of the same school of thought as were the pagan Magi, who practiced astrology in spite of God's condemnation of it.

As to the Qumran sect's "sacred meals," from what is known of them these were, contrary to the critics' implication, apparently closer to the Jewish passover than to the Christian "communion" or memorial.

That is not all. Jesus said: "If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews." (John 18:36) Yet the Qumran sect was planning to fight. It had definite military aspirations, in direct contradiction of Christianity. The apostle John wrote that it is in heaven that the angels, not men, will destroy Sa-

tan's hosts, but the Qumran sect had detailed instructions for battle, with company standards, platoons and priests on the battlefield.

Assessing the Facts

In the face of such astounding contradictions, how can the critics possibly say that Christianity is merely an outgrowth of Essenism? Perhaps it is simply that they start out not wanting to believe. For example, one such writer, in effect, calls Matthew a liar, attributes to Paul, not to Jesus, the "invention" of a major part of Christian doctrine, and apparently feels that he, now nineteen hundred years removed from the events, knows more about them than eyewitnesses did. As one reader of such pro-Qumran books said: "If they don't understand the Qumran writings any better than they understood the Bible passages they cite, I don't trust a thing they say!"

COMING IN "AWAKE!"

- Is there good reason to believe that this generation will see the destruction of all wickedness and the incoming of a righteous new world? Yes! The next issue of "Awake!" tells why.
- Fundamental freedoms of speech, assembly and worship for minority groups in New Zealand were made more secure by a recent Supreme Court decision there. Look for the report in the next issue.
- The Belgian Congo has been called Africa's awakening giant. You will understand why when you read the next issue of "Awake!"

A. Douglas Tushingham, head of the Division of Art and Archaeology, Royal Ontario Museum, discussed the matter in America's famous *National Geographic Magazine* just last December. He said: "Contrary to certain exaggerated interpretations [these parallels] do not suggest that Christianity is only a latter-day 'successful' Essenism."

Dr. Sparks said in his October 22 broadcast: "The fairest assessment seems to me to be that both were independent, though admittedly parallel, offshoots of the parent Jewish tree." He added: "Christianity has never made any claim to be 'original' in the sense that is often imagined. Quite the reverse. The earliest Christians saw 'the things concerning Jesus' as the fulfillment of Old Testament prophecy: they, not the Jews, were the legitimate heirs to the promises made to the patriarchs; their 'Church' not the Jewish Church was 'the Israel of God.' "

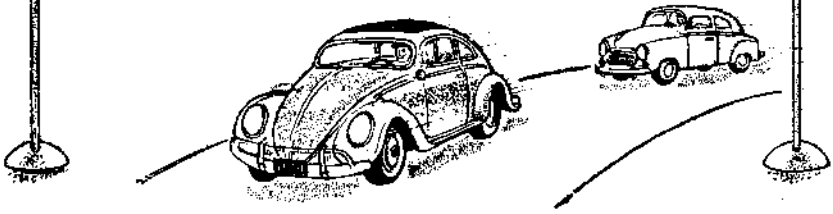
Tushingham made the same point in the *National Geographic* article when he said theologians recognize that "Jesus did not break with the past; he pointedly declared that he had not 'come to destroy the law . . . but to fulfil.' "

If the clergy had really taught those prophecies about Jesus to their people, as the first-century Christians taught them, and as Jehovah's witnesses do today, then the critics' presumed comparisons would have disturbed no one. Readers of their books would have recognized the Essenes' messianic ideas as being merely a misunderstanding of the far more ancient Hebrew prophecies that really did have their fulfillment in Jesus, and thus a great deal of confusion would have been eliminated.

So from the scrolls found in the Qumran caves we reach two conclusions: First, that contrary to the expectation of the critics the book of Isaiah had *not* changed over a period of *two thousand years*. Second, that, not the Essenes, but the Hebrew Scriptures themselves were the forerunners of Christianity and the predictors of the true Messiah, Jesus Christ.

Thus, as these ancient scrolls speak out of the past, they merely add another voice to the growing external testimony that the Bible really is true—a fact that those who have had experience with its contents and principles have known all along.

Here come the Small Car



LESS than ten years ago almost all American automobile salesmen were of one opinion, namely, "Americans won't buy the small car." "Why should they?" those authorities who were supposed to know American tastes would ask. "U. S. motorists could buy a good used big car for about the same price or less than they would have to pay for a foreign small car. And what American is about to do that?"

But at the third International Automobile Show held in New York city's Coliseum last April, American men and women were seriously engaged in small-car talk. On the showroom floors there they were closely examining the more than six hundred cars from sixty-eight auto-makers in nine countries, and most of these were small cars. Men and women were clustered admiringly around the rich and the racy little models, discussing the advantages of owning a small car. "Big cars are too cumbersome," a woman said to her husband. "They lack maneuverability and are harder to handle." A mother of three children confessed: "I never felt at ease in a big car. Now that I have driven a small car, you can't get me to drive the big one, especially in traffic." A woman who owns a Volkswagen remarked: "The visibility is much better" in a small car "and parking is a cinch." A housewife that had spent six years with the British air force stated: "Big cars give me a feeling that I'm being followed. I can't see the point of a big car." Another viewer said: "Bigness of an automobile scares me. I never quite seem in control of a big car. With a small car I zip around the corner. I have a ball when I drive." A housewife and secretary had a similar comment to make: "I didn't know what driving was until I got in a small car. I enjoy driving now. It's fun."

They were seriously considering a small car as the "second car" for short runs. A housewife spoke up: "When I go downtown I want a little car to drive." Another asked: "Why does a 98-pound woman have to drive 4,000 pounds of car to a nearby grocery store to pick up a loaf of bread? For the many errands I have to run every day, a small car is much more suitable than a gas-guzzling dinosaur." And small-car dealers emphasize this point. "Ladies," they say, "why do you want to drive such big cars? You don't need a monster to go to the drugstore for a package of hairpins. Think of the gas bills!" Not only women but men, too, had high praise for the small car.

But the experts said Americans would not buy the small car. Suddenly, however, in the United States it has become smart to own a small European car, contrary to all expert opinion and prognostication. Why? An official in the sales division of a German auto company answers: "Many Americans think it's smart to drive a small foreign car. It has a certain 'snob appeal.' " "It's one way of 'keeping up with the Joneses.' Many American families couldn't afford to buy a new American model every

year. But European models don't change very often, and the neighbors can't tell how late the models is that you're driving. Also, even if the European car is the only one you have, it's likely to be taken by observers as a 'second car.' "

Authorities in the big-car industry claimed Americans would not buy the small European car because of its inferior workmanship and durability. However, German and other auto makers countered with the claim that their little cars will hold their own against the bigger American cars when it comes to a test of sturdiness and reliability. "But you won't be able to buy parts for your European car," said the big-car dealers. Alas! parts are plentiful. A prospective small-car buyer writes: "A friend of mine owns a Volkswagen. She states it not only suits her socially, but economically as well. She reasons as follows: It's small, which makes it easy to handle. It has plenty of room, gives good service, very little cost to repair. Parts are not expensive, therefore, easy to replace. Particularly noticeable is the fact that there are no drafts. (Wish I could say the same for American-made cars.) She says she has no garage space trouble and the car has plenty of luggage space. She attributes good riding to the torsion bar, whatever that is. I'm sure I don't know. Who cares? If it's all Jean claims it to be, that's what counts with me."

If the small car is inferior in construction and less durable, United States buyers have not noticed or, perhaps, did not consider those reasons enough for not purchasing one. Could it be that big-car manufacturers were wrongly advised? Why did they hesitate to enter into the small-car market?

Small-Car Adventures

The big three leading automobile manufacturers, General Motors, Ford Motor Company and Chrysler Corporation, all have had ideas about making small cars for the United States public. As far back as 1946 General Motors had in mind to build a small car called the Cadet. In fact, they built a new plant in Cleveland, Ohio, for that purpose and invested millions of dollars before they finally decided they could not manufacture the car cheap enough. The big question back there was, Would the American public buy the small car? Those who were supposed to know said, No. So the Cadet program was scrapped.

In 1946 and 1947 the Ford Company manufactured a small car called the Pioneer. However, Americans never saw it. Frenchmen finally reaped the benefits of Ford's engineering.

Chrysler Corporation went through the same motions. It developed a small car, got it into working condition, named it and all, and then gave up the whole idea about trying to sell it to the American public. Europeans would buy the small car, but would Americans? The big three did not want to face the gamble.

A gamble it was, because making automobiles is an expensive proposition. The margin for mistakes is very narrow. Take the Edsel for example. It cost Ford "$100 million for tools and engineering plus $150 million for new plants and facilities" before one Edsel rolled off the assembly line. Harley J. Earl, vice-president of General Motors in charge of styling, stated: "The design, engineering and tooling costs run between 150 and 200 million dollars. Before you sold a car, it could conceivably be up to 300 million."

That is why the big-car industry of the United States has been slow about moving into the small-car market. They say that each manufacturer would probably have to sell 300,000 or more cars to make a profit. The small-car market now reaps about

$750 million annually. To capture this market, each of the big three must be willing to put up at least $300 million. Authorities say "those are not good odds." So most of the United States car builders dismissed the idea of making small cars.

But as these same men drove their big cars down the nation's boulevards, they could not help but see small cars popping out all over the place. Could the experts be wrong? Are Americans buying small cars? Or is this just a passing fancy?

In 1955 about 60,000 cars were imported by the United States. In two years that number increased to 207,000, and for 1959 the figure is expected to exceed 500,000. No passing fancy this! The experts still did not believe what they were seeing. Now their prediction is that the small-car market is to level off at this figure, but others are changing their tune. Some now admit that the market range might leap to a 1,500,000 and then on to 3,000,000 in five years. George Wilcken Romney, boss of American Motors and a believer in small cars from away back, predicts that "in five years the compact car will have at least half the auto market. That market may be 7,000,000 cars by 1965." Such talk must come as a shock to those authorities who said that it could not be done.

The big three giants in the auto industry have now come out with their version of a small car. The new cars, Chevrolet's Corvair, Chrysler's Valiant and Ford's Falcon, are "compact" cars rather than small cars. They are ingeniously designed, comfortable and possess the excellent performance characteristics of the larger models. Four-door Corvair sedans run from $1,810 to $1,920. The Falcon has the longest wheel base of the new economy models. The Valiant may be a little more exotic than the others, while Corvair's six-cylinder air-cooled rear engine is no doubt the biggest surprise.

The Big Question

What will this do to the seventy-six European companies listed with the United States Department of Commerce as selling their automobiles in the United States? Will the European companies be able to weather the competition?

Actually the European companies were always aware that the American firms would sooner or later enter the small-car market in the United States as soon as the American public was sold on the idea of small cars. Now, it appears, the time has arrived for United States firms to build, and they can do it profitably without too great a gamble.

But the question is, Will there be any market in the United States for European cars? Some say that the Volkswagens, the Renaults, the Hillmans, the Fiats, and so forth, will be a thing of the past. Not so, say small-car authorities. Times have changed. The small European car is here to stay in the United States. One reason is that the big three do not seem to be planning to make a car as small as those four-cylinder jobs imported from Europe. Therefore, it will be a higher-priced car that the United States manufacturers will make. So it is believed that there will still be room for the cheaper European models.

Also, the United States auto market is so big that it is hard to comprehend it. Small-car manufacturers say that the American public will absorb what they make without causing hardly a ripple in the United States market. For example, in the United States there are close to 4,500,000 cars scrapped annually. If you take in cars, trucks and other commercial vehicles, some 5,000,000 machines annually end up in the nation's junk yard. In other words, the United States scraps more cars each year than are on the roads of Great Britain, many more than are on the highways of France, Germany or Canada. This na-

tion scraps five times as many cars as are on the roads of Sweden. In the world it is estimated that there are some 82,500,000 cars, and of this number 56,000,000 are in the United States. That leaves 26,500,000 for the rest of the world. These figures prove that the car market in the United States is big in every sense of the word, that there is room for a great many imported models.

Another thing, the European small car is appraised by its makers as a special-purpose car, not as a substitute or rival of the American car. The European car comes in handy as a "second" car for shopping and traveling short distances between suburbs and cities. Without question, many European cars are well built. Volkswagen people claim its engine can run steadily at top speed without harm. Aston Martin, a British car, is capable of accelerating from 0 to 100 miles an hour and stopping again in less than thirty seconds. Who is there to doubt that European cars have made good loyal friends in the United States, for good reasons that will not wear off quickly. The engineering, the design, the skills put into European cars cannot easily be duplicated at the price that these cars sell for in the United States.

The American public has bought these cars at such a rate that makers have been unable to keep up with the demand or sensibly anticipate their future dimensions. This grand surge for the small car has not been without reason. The small-car people predict that this is just the beginning. These authorities state that American manufacturers and the American public cannot deny something that is so basically needed and sensible in the United States as the small car, the kind the European companies produce.

The number of two-car families in the United States has grown to 17 percent of all car owners. Now the three-car family is becoming popular; there are an estimated 375,000 such families now in the United States. The economy car today meets the needs of at least 50 percent of United States transportation requirements. The short haul, the one-or-two-occupants-to-a-car trip is the order of the day, just as are rising costs of gasoline and maintenance. This does not mean big cars are a thing of the past or that they are on their way out. Far from it. Rather, indications are that the small car is coming into its own. It is finding a place in American life.

Natural Sweets and the Teeth

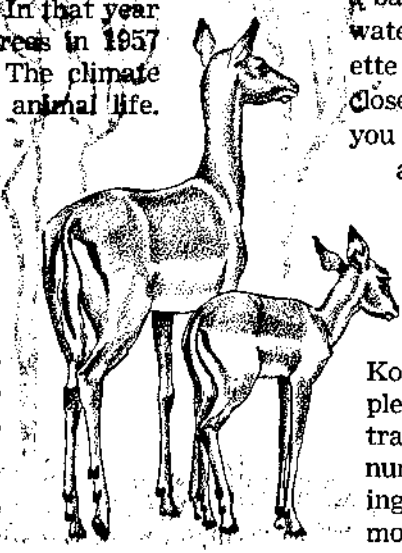
Writing in the *Journal of the Royal Naval Medical Service,* Surgeon Captain T. L. Cleave says: "The natives living in the Persian Gulf, who consume great quantities of dates, have excellent teeth. Similar sticky food, if in the form of a cooked product, such as toffee, would tend to cause rapid dental caries, since the greatest cause of dental caries seems undoubtedly to be the production of acid from the bacterial fermentation of starch and sugar. What is the explanation of the difference? It is submitted that the explanation lies in the fact that in the case of the dates the sugar is found in cells that are still actually alive. And as long as the date cells are alive, the antibodies in the living cells will continue to protect them from bacterial attack just as they did on the tree, and just as they do in our own case. . . . By the time the cells are dead and therefore vulnerable to fermentation, new meals will have been eaten and moved the cells along away from the teeth."

A VISIT TO KRUGER NATIONAL PARK

BY "AWAKE!" CORRESPONDENT IN SOUTH AFRICA

AWAY back in 1898 in a peaceful part of sunny South Africa, a section of countryside was reserved for the preservation of wildlife. This stretch of bushveld extended about two hundred miles along the border of Portuguese East Africa from Komatipoort to the Limpopo River. Its width varied from thirty to sixty miles, with an area of about 8,000 square miles. This sanctuary for wildlife owes its existence to the late President Kruger, and today the Kruger National Park is known world-wide.

The park was first opened to the public in 1928 and has much charm. In that year only three cars entered, whereas in 1957 there were 117,185 visitors. The climate is subtropical—just ideal for animal life. The rainy season is from October to March, so the best time to visit the park is from June to the end of September. The whole park is open to the public from May 14 to October 15. However, on account of malaria, as a result of the rains, the park is closed for the rest of the year except for the sections around the rest camps at Pretorius Kop and Skukuza, which are located in the southern part of the reserve.



Camps at Pretorius Kop and Skukuza

The park is a favorite rendezvous for South Africans, and at holiday times, such as Easter, the July school vacation and Christmas, it is very crowded. Unless one books well in advance, it is almost impossible to get a hut or cottage there. Even the place allotted for camping is fully occupied. The circular "rondavel" huts are made of concrete with thatched roofs, simply furnished with two beds, washbasins, chairs, electric light, and with easy access to bathrooms and toilets outside. There is also a communal fireplace nearby at which food may be cooked, water boiled, and so forth, or, for those who prefer it, there is an excellent restaurant where good meals may be obtained at a reasonable rate. As for the cottages at Pretorius Kop and Skukuza, a limited number have two bedrooms with two beds in each, a bathroom with hot and cold water, electric light, kitchenette and large wire-netted enclosed stoep. So whichever you stay in, either a hut or a cottage, you are most comfortable.

We went there at Easter time, a time when the only two camps open, Pretorius Kop and Skukuza, were completely booked up. At the entrance to Pretorius Kop a number of cars were waiting to enter. It was early morning and the sun was

just beginning to peep over the horizon. The air had a soft warm feel about it, and we knew it was going to be a perfect day.

Like a Traveling Circus

We drove along very slowly—looking, looking and looking—hoping a lion or two would cross our path but, alas, there were none to be seen. We comforted ourselves by saying, well, the day was still young. It was not long before we began to see dozens and dozens of rich rufous-fawn-colored impala. Some were just standing on the roadside chewing and looking at us, while others were slowly walking along the road. Suddenly, one after the other, about a dozen of them would start leaping gracefully across the road as though they were playing and having an "invisible" hurdle race. They had got used to cars. They knew they would not hurt them, so they were not afraid.

That first morning we saw mostly different kinds of buck—impala, steenbok, reedbok and springbok—a few wildebeest and zebra. But no lions crossed our path. We just went on hoping—looking and looking. We circled round and round in the numerous bypaths around the camp and now we were anxious to spot elephants and other big game, but they too evaded us. The impala by this time were now moving around in hundreds, big ones, baby ones and some a little bigger. Here and there we saw a few waterbuck with the white circle around the tail—a characteristic of their own—moving around in the bush. Slinking about in the bush, too, were jackals, but they kept their distance as they trotted along.

Soon monkeys began to appear. It was like a traveling circus coming along to entertain us, just dozens of them walking and jumping—the old baboon, mamma monkey with baby riding on her back with big pink ears sticking out, and more baby monkeys jumping from branch to branch in the trees squealing with delight. The procession stopped for awhile and then moved on. One old baboon was very curious. It seemed as though he could not make out if we were animals or not. He had seen many of these strange things pass along from time to time so he just sat on the roadside close to the car and looked at us with a quaint but cunning expression on his face. He was certainly well scarred from past battles he must have had.

Next we came to the "hippo" pool, a scene of beauty and tranquillity. It was surrounded by trees and bush. Partly out of the water, with their heads on top of each other, a couple of hippos looked very contented. They seemed to make slow, effortless movements in the water that were hardly noticeable. Very slowly they would appear out of the water—eyes, nose, head, a bit of the body—give a few puffs, just stay that way for a while, and then suddenly they were not there.

Still no lions or elephants! But we went on looking and looking. Now appeared the giraffe standing in the bush among the trees. All one could see at first were long legs and, looking over the trees, a head with two knobs protruding. How easy for them to pick the green leaves from the topmost branches, for they seldom stoop to eat grass! They were not much interested in us, but one or two obliged us by crossing the road in front of the car so that we could have a good look at them walking along. They always walk by moving both legs on the same side simultaneously, like a camel.

Lion Hunting

The next day we decided to go to Skukuza and hunt lions once more, so off we started at dawn, still looking and looking.

We drove along the lower Sabie road and on the way met a spotted hyena slinking along. They are fond of wandering along roads. We pulled up and he stopped beside the window, stood up and peeped in. Being a bit of a scavenger, he was probably wanting something to eat. From us, he shuffled over to another car in front of us and did the same thing to them.

As we came along the banks of the Sabie River another scene of natural beauty made us stop. Lying on the rocks basking in the sunshine and with only his tail in the water was a lazy old crocodile. The reflection of the tall reeds, bush and rocks in the clear blue water gave the water a mirrorlike appearance. Even the "croc" looked harmless as it lay perfectly still.

Now we were in lion and elephant country and warning notices told us to "Beware of Elephants." Excitement grew. We would surely see something big along this road. We passed many cars and inquired if their occupants had seen lions. We were beginning to hear stories that lions, leopards and cheetah were about. Someone had seen three lions a mile up the road, so on we drove. Some cars had stopped. What was attracting their attention? As we came up alongside our anticipation was keen. Yes, there they were—three lionesses prowling around on some rocks near the river. Someone said there was a lion nearby too, so we kept absolutely still and watched. About ten yards in front of us a huge head with a thick mane suddenly appeared out of the bush and looked at us with curiosity. Slowly the lion crossed the road with dignified tread, as befits the king of animals, and went on his way into the bush on the other side of the road to look for his lady friends. It was an exciting moment, a thrill of a lifetime! Cameras clicked again and we hoped it would be a good picture.

On our way back to camp we passed more small monkeys sitting in the middle of the road and on the roadside. They came up to the car chattering away, stood up, sat down again and then had a good old scratch. They were all sizes, but the baby ones just stole our hearts away. We passed more buck and other small animals, but the sun was beginning to sink, the animals were wending their way into the bush and we realized it was time for us too to make our way back to the rest camp.

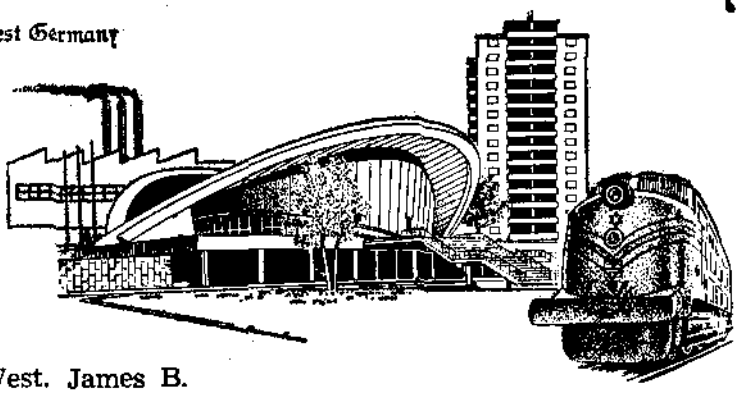
The sunset was perfect—just as an African sunset can be. As we sat on the stoep of our hut enjoying our "sundowners" and looking over toward the Mozambique mountains we thought how good it was to be alive and to know that Jehovah had created this beautiful earth for our happiness. It has great beauty now, but how much more wonderful it will be when it is restored to its original loveliness. In God's new world man and beast will be at peace with one another. Then it will not be necessary to stay in a car with such beautiful animals moving about a few paces away, but man will be able to enjoy to the full the handiwork of Jehovah God.

Novel Use of Television in School

¶ In many large department stores television cameras are set up to detect and deter shoplifting. In one town in New York state there is such a camera set up in the local school's study room by means of which the principal can watch the pupils. The result? "Now there is no day-dreaming. The students pay attention to their studies as they never did before. And it is a great boon to the teachers who no longer have to spend full time in the study hall—an assignment they always considered unrewarding."

Germany's Economic Recovery

By "Awake!" correspondent in West Germany



WHAT a change has taken place in Germany since 1947! It has been called an economic "miracle," for out of the depths of "unconditional surrender," Germany has climbed back to a prosperous place alongside the free nations of the West. James B. Conant, former High Commissioner to Germany and later American Ambassador, commenting on this in his book *Germany and Freedom*, said: "The contrast between 1947 and 1958 . . . is so amazing as to be almost unbelievable; it is almost unbelievable to many Germans."

The bombing raids of World War II not only left millions without proper shelter, but reduced Germany's industrial capacity to some 10 percent of normal. The transportation system was hopelessly snarled. A report published in 1947 by Lewis H. Brown, who had been sent to Germany on a fact-finding tour, showed that coal production was less than half of normal, factory output was more than 60 percent below the prewar level, and farm produce was down by 30 percent. Steel production, vitally necessary in getting factories running again, was greatly hindered by the coal shortage. The few factories lucky enough to have escaped the ravages of bombing raids were being systematically stripped of useful machinery by the Allies in an attempt to make Germany forever incapable of again waging war. Skilled workers were lacking. Some four or five million soldiers were still confined in prison camps, while millions of others had lost their lives and would never return. Many men holding key positions were removed as a result of the "denazification" drive. All of these things together created a tremendous manpower and know-how shortage.

Hitler's house of cards had collapsed, leaving behind a people full of apathy and general indifference. Money was no encouragement to work, for it was practically worthless. You could get what you wanted on the black market, but prices were about a hundred times higher than the fixed legal prices. A pound of butter, for example, cost 300 reichsmarks, equal to many a worker's monthly wage. Clothing and household furnishings were the things of real value, and people began to sell these, and anything else they could get along without, in order to buy necessities. American cigarettes became an almost universally accepted currency. Both physically and spiritually, it was a sick people grappling ineffectively with a sick economy.

The Turning Point

Then came the turning point. In 1948, after Russia, one of the four occupying powers, had refused to co-operate, the Western Allied military governments went ahead and created a stable currency for their three zones of occupation. This

marked the birth of the new "Deutsche-Mark" and forebode death for the old "cigarette economy" and the black market. Although weak and wobbly at first, the D-mark has grown in stability until it is now recognized as one of the most stable currencies in the world. The currency reform cut sharply the amount of money in circulation, but at least it now had more than just a hypothetical value. Price and rationing controls were removed except on such items as food, fuel, essential clothing, steel, rent, plus a few other scarce items. Immediately things came out of hiding, hoarded raw materials were suddenly rushed forward for processing. There was a resultant buying spree with an accompanying threat of inflation. But it soon leveled off and the increased total income, although ill distributed, nevertheless gave the people the incentive they needed. Germany was struggling valiantly to get back on its economic feet.

But there were helping hands. Hundreds of millions of dollars, designed to make Europe self-supporting again, were spent under the European Recovery Program. Germany received a goodly share of this financial assistance. Pluckily, the building trade tackled the almost superhuman task of reconstructing bombed-out Germany. The total construction outlay rose from between 7 and 8 billion D-marks in 1949 to about 25 billion in less than ten years. Every seventh industrial worker is still engaged, either directly or indirectly, in construction. Since 1950, when a systematic construction program was set in operation, several million new homes have been built. Thus the building trade has proved to be the main support for the business boom now being enjoyed.

Other factors, however, have also been involved. The growing tensions of the cold war and the sudden outbreak of the Korean war frightened the West into realizing that Communist aggression was an ever-present danger. World politicians began to agree on the need for a strong Germany to help offset this potential threat. The Allies soon abandoned their original plans of turning defeated Germany into a "potato field." As early as 1947, in fact, they were discussing the necessity of rebuilding German industry. Action on breaking up the cartels and dismantling industrial plants was curtailed. Already stripped of much of their machinery, however, it was necessary for these plants to obtain new equipment. The modern, more efficient machines naturally increased their productive potential. The victors, meanwhile, in the irony of war, were left with the older and less efficient machines, which they had dismantled for use in their own countries. The patient was on the mend, being nursed back to health by its former enemies.

Also contributing heavily to recovery was the German people's readiness to cooperate. After the currency reform had once given them the needed incentive, they lived up to their reputation of being hard and diligent workers. Many women took jobs; in fact, the total labor force in Germany is still composed one third of women. Labor refrained from demanding undue pay raises and shorter working hours. Profits were poured back into machines and buildings. It was a "social free market" or, as the Germans called it, a "Soziale Marktwirtschaft," a "free enterprise tempered by social conscience."

Proposer of this "Soziale Marktwirtschaft" was Professor Dr. Ludwig Erhard. Early in 1949, Erhard, together with the Christian Democratic Union's Party Boss Konrad Adenauer, drew up their plan of action. After Adenauer became Chancellor, Erhard was appointed Economics Minister. His policy has been one based on pri-

vate enterprise, competition, sound money, and the minimum of governmental interference with business. He has sometimes said: "I am more of an American than the Americans; I really believe in the economic policies the Americans talk so much about." Immediately after his appointment, he arranged for laws to be passed favoring the reinvestment of profits into plant construction. His tax program was conducive to reconstruction. Individual initiative was encouraged. His insistence that government controls on goods and prices be lifted likewise proved to be a wise move. Needless to say, his success has made him tremendously popular in Germany.

At Home and Abroad

Chiefly affected by the economic "miracle" have been the Germans themselves, as shown in the rise of the annual total revenue collected by the federal, state and municipal governments from 21.6 billion D-marks in 1950 to 48.5 billion D-marks seven years later. Average wages have more than doubled since 1948. Economic recovery statistics showed a decrease in only two items over the past ten years: the number of unemployed and the annual individual consumption of potatoes. Thus even the "decreases" point up the "increases" in jobs and in the achievement of a higher living standard, a living standard which continues to rise. A recent survey revealed that it had risen by more than 70 percent from 1950 up to 1958. Minister Erhard declared: "The German nation has achieved in 1958 the highest standard of living in its history." About 3,200,000 Germans own automobiles. Every third family owns its own home and some 10 to 15 percent have television sets. These and other figures offer mute testimony to the tremendous recovery made at home.

But German industry is expanding into other parts of the world. Industrialist Alfred Krupp's firm has signed a contract to build a $12-million chemical plant in Russia. The Middle East is a happy hunting ground for German salesmen; exports to Greece, Turkey and the Middle East have climbed from less than $10 million a year to $500 million. West Germany outsells any other nation in Iran, Syria and Greece and is second in sales in Egypt and Israel. West Germany's Henschel Works recently outbid both Russia and the United States in landing an order for 108 diesel-electric locomotives from the Egyptian State Railways. A $14-million contract has been issued to West Germany to engineer a huge hydroelectric power project in southeast Asia. And last year a branch of the Bayer Works (known chiefly for its famous Bayer aspirins) was opened in Brazil.

Even the United States has felt the effects. The present small-car trend, with the American auto industry's once almighty policy- and style-makers trying to win back some of their lost revenue by bringing out small European-type cars, can no doubt be traced back, in large measure, to the success and soundness of the rejuvenated German auto industry. Its Volkswagen, Opel and Mercedes-Benz cars are particularly popular in the United States. Diesel taxicabs made by Mercedes-Benz have shown up in Washington, San Francisco and other American cities and are praised for their economy and durability. The favorite German car, however, is without doubt the Volkswagen.

The Volkswagen Story

Early in the 1930's Hitler proposed building a car to be called "people's car" and which could be marketed for one thousand reichsmarks, at that time equivalent to about $250. Enthusiasm ran high. But the war intervened and halted Volkswagen production before it had even gotten start-

ed. In the winter of 1943/44 the plant was severely bombed. From all appearances it was the end of the "Volkswagen story." But after the war English occupation troops needed cars. Why not take over the Wolfsburg plant? With a certain feeling of satisfaction, *they* would build "Hitler's car." Oddly enough, then, this was one of the few plants in Germany not dismantled by the occupying powers. In 1947 production had already hit the 9,000 mark, whereas Opel with twenty and Mercedes-Benz with 1,300 units were only getting started. From this beginning Volkswagen has gone on to register greater achievements—truly a success story mirroring the economic recovery of Germany.

By next year the government hopes to be able to sell the Volkswagen company to small stockholders. Several of the three hundred nationalized companies that the government inherited at the close of World War II have already been sold to stockholders, with good success. This is Erhard's further attempt to cut down on big business and to put an end to the class struggle between capital and labor.

Appraisal

Without doubt the better standard of living in Germany has made life more enjoyable and more satisfying. But not all the results have been good. The thousands of new cars jamming the highways have made Germany the most crowded nation on the continent as regards number of cars for each available mile of roadway. This presents new parking problems for narrow congested streets in ancient German cities. Worst of all, it brings an ever-increasing and truly alarming death toll on the highways.

Thousands of working mothers have neglected homes and families, thereby causing family relations to suffer. Higher divorce rates and increased juvenile delinquency are the natural results.

Perhaps most dangerous and damaging of all is the materialistic outlook this modern-day "miracle" has engendered. Everything is considered solely from a materialistic standpoint. Spiritual interests have been relegated to the background. The economic "miracle" has therefore failed in a most vital field.

The world is actually in need of God's kingdom. Only God can perform the miracle of establishing a government that will transform all this earth into an everlasting paradise home for righteous man. "Do not put your trust in nobles, nor in the son of earthling man," is the advice given in Psalm 146:3. Man-made "miracles" offer no lasting solution to world problems. Make God's kingdom your hope for the future. You will never regret having done so.

Study of "Anti-Matter"

¶ From Washington this report was sent out: "The federal space agency is considering a proposal to look in space for some answers to the scientific riddle of 'anti-matter,' it was learned today. . . .

"Anti-particles are the building blocks of anti-matter, which is opposite in electric charge and other vital characteristics from the kind of matter of which the earth is made.

"Anti-particles and ordinary particles co-exist peacefully. They annihilate each other with tremendous releases of energy dwarfing nuclear reactions. . . .

"Scientists so far have discovered at least four anti-particles and assume that several more exist in nature."—Florida *Times-Union*, August 14, 1959.

Bible-Loving NIGERIANS Welcome the Witness

By "Awake!" correspondent in Nigeria

NIGERIA is a country in West Africa about the size of Texas and Oklahoma together or a little larger than France and Italy combined. Its 33 million people speak some four hundred languages and dialects and are divided into even more tribal groups. At present its people are looking forward to taking on full independence from Great Britain by October, 1960.

¶ Jehovah's witnesses are active in Nigeria, even as they are in so many other lands throughout the world. They began their well-known house-to-house preaching there back in 1927, and today they have upward of 27,000 active ministers organized into 450 congregations.

¶ To a Christian missionary coming from Europe or America to Nigeria for the first time the most striking impression received is that of the readiness of the people to talk about the Bible and God's purposes. Religion is such a living part of the daily life of the Nigerians that no one ever says, "I'm too busy," or "I'm not interested," when approached by a Witness. It is not uncommon to see a knot of people in front of a house or on the street discussing the trinity or whether there is life after death or not. In fact, discussions of Christianity and Islam are regular features of the daily newspapers. It is no wonder therefore that often Nigerians who get to England are shocked at the apathy toward religion there. Upon their return they often ask: "How is it that you come to teach us about Christianity when in your own country the churches are practically empty?"

¶ Another fine aspect of the personality of the Nigerians is their warm hospitality. Jehovah's witnesses going to distant unknown villages invariably find themselves warmly received and supplied with food and accommodations for the night. In return for such hospitality the Nigerians receive spiritual blessings, even as was true in Bible times. Proof of this is seen in the remark of one hospitable Nigerian woman: "I know now that this is the true religion. I do not have words enough to express my gratitude to you. Here are my children. Please teach them so that they can preach to others as you are doing."

¶ On the other hand, the Nigerians are attracted by the love the Witnesses show. Thus one Apostolic prophetess kept accusing the Witnesses of being false prophets and demon-possessed. However, as she daily noted their friendliness, even to her, and their zeal, she got to wondering: "If these people are false prophets, why are they so happy, so hard-working and so friendly?" She investigated and soon accepted the Bible truth. In spite of strong opposition from her own family and her former religious associates she continues as a zealous Witness.

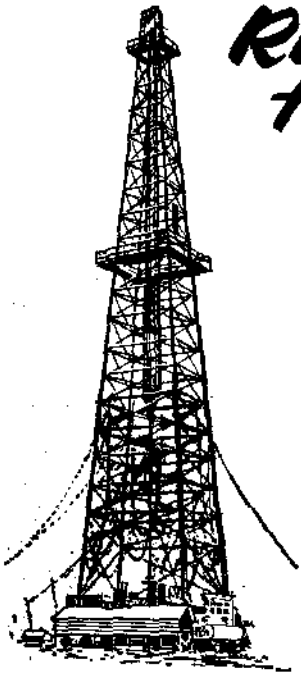
¶ A serious obstacle the Witnesses meet in their work is the widespread illiteracy, which in some provinces runs as high as 90 percent. The government is well aware of this situation and so is stressing both juvenile and adult reading classes. The good news of God's kingdom furnishes a strong incentive to learn. Many of the Witnesses have learned to read at seventy and even eighty years of age.

¶ In spite of the high percent of illiteracy, the Witnesses conduct as many as 31,000 home Bible studies weekly. To hold the interest of illiterate students special techniques are required. One of these is to pose a problem on the focal point of the lessons and to gradually reveal the solution as the study progresses.

¶ It would be a mistake to imagine that to be illiterate signifies a lack of intelligence. Often it merely means a lack of opportunity to get a formal education. Many illiterate persons are mentally alert, leaders in their villages, capable of grasping great issues and appreciating logical argument. It is simply a matter of getting the ideas across by pictures and verbal explanations rather than by the written or printed word. Frequently the illiterates prove capable of feats of memory that astonish an educated person. Thus a Witness may find an illiterate who is able to explain clearly the whole argument of the previous week's Bible study and quote the Scripture texts used.

¶ The Christian missionaries serving the Nigerians say that there is no work so joyous and rewarding as theirs of carrying the good news of God's kingdom to appreciative persons with hearing ears, the Bible-loving Nigerians who welcome the witnesses of Jehovah.

RICHES from a PIPE



By "Awake!" correspondent in Belgium

A SMELLY liquid drawn from the bowels of the earth is the very lifeblood of our modern civilization. Nearly everything we use in present-day living, even our food, is dependent upon it. It is the source of power for farm tractors that plow the fields, for the machinery that harvests the crops, for the trucks as well as many of the trains that transport farm products and other goods to cities, towns and villages. Aside from the sun, it is the world's most important source of energy. For our mechanized world this smelly liquid is "black gold." Because of the great demand for it, oil that flows from a well to this industrial civilization is riches from a pipe. The person who owns an oil well is considered to be a man of wealth.

Oil is so much a part of modern living that few people think much about it until the supply of its products is reduced or cut off. Then they become acutely aware of the vital role petroleum plays in our way of life. The great dependence of modern nations upon it is clearly pointed out by *The Encyclopedia Americana*. It states: "It may be stated that without petroleum world wars, as we know them, would be impossible. Recovery and reconstruction after such a war would also present insuperable problems without petroleum-powered equipment. Petroleum also is instrumental in production and delivery of fissionable and fusionable materials."

Few people realize that petroleum supplies us with more than motor fuel, heating oil, kerosene and lubricants. It also provides us with cosmetics, ink, tires, soap, medicines, gum, paints, waxes, asphalts and some three hundred other products that are made entirely or partially from petroleum. It is difficult for the average person to conceive how so many things can come from such dirty-looking, smelly liquid.

One of the theories as to its source is that it was formed ages ago from marine vegetable and animal matter. The exact process is unknown. It is thought that when this matter was entombed in mud, sand or shell banks it gradually underwent a change by chemical, physical and bacteriological action that resulted in oil.

Underground pressure from the rocks and entrapped sea water tends to force the oil to the surface of the ground. When this is prevented by cap rock or some other natural barrier, it is kept in the ground in what are called "oil traps." These are the oil reservoirs that man is now tapping.

The Search for Oil

A little less than a hundred years ago the search for oil was rather simple. The prospector would go where he thought oil should be found, throw his hat in the air and begin digging where it landed. Sometimes he struck oil, but more often than

not these haphazardly drilled wells were unproductive. They were dry wells.

The methods used today are much more scientific. Before the prospector thinks about drilling he makes a careful examination of the region where he suspects there is oil. An airplane is frequently used to help in this by mapping the terrain photographically. Surface crews use these maps to make seismographic checks. This is done by setting off a charge of dynamite just under the surface of the ground. The shock waves of this miniature earthquake reflect from the hardest layers of underground rock. Sensitive seismographs placed around the explosion center record the reflected shock waves, thus giving the geologist information about the underground layers of rock. The seismographic survey either confirms or disproves the conclusions the geologist has drawn from his examination of rock outcroppings, structural indications and surface signs of petroleum such as surface seepages.

Another instrument the geologist uses is the gravimeter. It is sensitive to changes in the force of gravity. As we know, gravity is the force that pulls things toward the center of the earth. Observations have revealed that this force is not absolutely the same for all the earth's surface, but that it is slightly stronger where the substratum is composed of heavier rocks. Slight variations in the gravimetric field help the geologist to discover oil traps in the rocks where he may find crude oil as well as to determine whether the traps are near or far from the surface.

These instruments are only helps and not infallible oil finders. There are conditions in the earth's strata that can cause them to give deceptive readings. The only way the oil prospector can be sure that he has found oil is by drilling. Although his instruments may indicate conditions suitable for oil, it may not be present because of having escaped to other layers of rock or to the surface in centuries past. The uncertainty of oil prospecting, even with modern instruments, explains the high cost of such research work. It is estimated that this research in the United States alone costs $200,000,000 each year. One exploratory well may cost as much as $500,000.

Methods of Drilling

Early oil prospectors, such as Edwin Drake, used the percussion method for tapping an oil reservoir. This system consisted of nothing more than driving a pointed stake into the ground. The deepest Drake could go with this method was about seventy feet. It could not be used for penetrating layers of hard rock and for reaching deep deposits. It was best suited for shallow oil beds.

Today oil wells are generally sunk by means of drills. A steel tower about 136 feet high is put over the drill site for hoisting the drill, and its connecting tubing in and out of the hole. As the drill bites its way into the ground, tubes are added to the drill shaft or guide pipe.

Especially conditioned mud is pumped through the guide pipe and out through the bit. It then works its way up between the shaft and the wall of the hole. The mud serves the purpose of cooling the bit, bringing up the cuttings and plastering the walls of the hole, thus preventing a cave-in. It also keeps the hole sealed against a blowout by underground gas. When the mud reaches the surface again the cuttings are screened from it, and it is then recirculated.

Sometimes when an unexpected gas pocket is pierced the pressure of the gas is sufficient to blow the mud out of the pipe. This is a blowout, and it is extremely dangerous. The smallest spark can ignite the gas at the surface, creating a blow-

torch that is several hundred feet long. Such fires are difficult to put out. Some have lasted for more than three years. One method used for extinguishing a fire of this nature is to explode a charge of nitroglycerin near the pipe. The explosion momentarily displaces the oxygen that is feeding the fire. That moment is sufficient to snuff out the blaze, but advance precautions must be taken to make sure that nothing around the well will reignite the escaping gas. Not until the well is capped is it safe for workmen to go near it.

A rotating drill is not satisfactory for extremely deep wells when its connecting tubing must also rotate. When a well is three or four miles deep, the energy required to turn a drill with a shaft that long is tremendous. The problem is solved by using a turbine drill. With this type of drill the guide pipe does not turn. The bit is rotated by a small turbine that is fastened to the bottom section of pipe. The turbine's source of power is the mud that is circulated through the hole. As it passes through the pipe it turns the turbine and thus operates the drill.

In soft formations the drill may last for two hundred feet before it must be changed. In hard formations it may become dulled by only a few feet of drilling. Sometimes the rock is so hard that a steel crown fitted with diamonds must be used. To replace the dull bit the entire length of tubing must be pulled out of the hole. Each section is unfastened and stood in the derrick or drilling tower as it comes up. After the bit has been replaced the procedure is reversed with the sections being added as the drill descends.

When oil is struck the hole is lined with heavy steel pipe. Cement is pumped between this casing and the wall of the hole as a protection for the wall. A smaller pipe is then put into the hole and attached to an assembly of valves, called a "Christmas tree," that is fastened to the casing. The mud stopper is removed from the well by forcing oil or some other liquid into the hole. With the mud removed, the oil begins to flow up the pipe under its own pressure.

The natural pressure upon oil may equal half the number of feet that the deposit is under the surface. Oil men do their best to preserve this pressure, as it saves the expense of pumping. When there is insufficient pressure or when it drops after the well has been used for awhile, they may pump gas into the deposit to bring up the pressure. Sometimes they have no choice but to use the more expensive method of pumping the oil out.

When oil is found in a rock formation that is so dense that it does not permit the oil to flow into the well, oil men will use a process known as fracturing. Kerosene or water mixed with sand will be pumped into the well under great pressure. This opens small cracks in the rocks. The sand packs into the cracks and keeps them open when the pressure is released. The oil is then able to flow out of the rock and into the well, where it can be pumped out.

Transportation and Refining

Petroleum is often found in remote parts of the world, far from transportation lines. To build a good road to the well and then take the oil out in tank trucks can be very expensive. The same can be said of building a railroad to it. A pipeline is the most practical method. Once it has been laid, the cost of moving the oil becomes relatively small. The initial investment of about $150 a yard for the pipeline may seem high, but it is soon compensated for by the savings the pipeline brings.

There are hundreds of thousands of miles of pipelines throughout the world that are continually carrying "black gold" to an oil-hungry world. The United States

alone has over 400,000 miles of it. In some instances a pipeline carries the oil to a port where the petroleum is transferred to ocean-going tankers and then taken to refineries. In other cases the oil goes either to a refinery directly or to a tank farm, where it is stored until needed. A tank in one of these farms may hold as much as 150,000 barrels of oil.

When crude oil reaches the refinery it is subjected to a distilling process by first being heated and then its vapors are drawn off and passed through a cooler. This process separates the oil into raw gasoline, raw kerosene, gas oil, lube distillate and heavy bottoms. Thermal and catalytic cracking is an important step in the refining process. This is done by subjecting the hydrocarbon molecules to very high temperatures. The heat causes them to decompose and to reassemble into different molecules. The result is a higher percentage of more volatile products. The cracking of distilled gasoline greatly improves its quality. It is by means of these and other processes that it is possible to get from petroleum hundreds of useful products.

The natural gas found with oil is not wasted. Some of it is pumped back into the ground to increase oil production. Other large quantities are piped under natural gas pressure to a plant that extracts the natural gasoline from it. The processed gas is then sent to distant cities for use in industry and homes.

Natural gasoline is obtained from wet natural gas and from vapors in crude oil storage tanks. Its principal components are such light hydrocarbons as propane, butane, pentane and hexane. These components are separated by the refinery and are later blended in predetermined amounts with cracked gasoline. This gives the gasoline its antiknock quality and greater volatility. Propane, butane and pentane are also used as bottle gas for domestic and industrial fuels.

One of the problems confronting refineries is seasonal demands. Bottled gas, for example, is sold during the summer months in some countries when the housewives do not use coal for cooking. Production has to be adjusted to meet this demand. The same is true with fuel oils. The sale of them is much heavier in the winter than in the summer. A refinery can often adjust its output of products according to the demand. A surplus of lubricating oil, for example, can be transformed into fuel oil or reprocessed into gasoline.

Without a doubt petroleum is an extremely useful substance, but at the rate the world is using it there is a question as to how long the supply will last. From the time the first well was drilled at Titusville, Pennsylvania, in 1859 until 1957 the world had consumed more than 95 billion barrels of oil. With the demand for oil products growing, the supply of crude oil is expected to meet the world's demand for only a few more decades. Since oil is such an important source of energy, this is a very sobering thought. It has caused the oil industry to look for new sources of petroleum, such as oil shale and bituminous sand.

The fact that so many useful products can come from petroleum is a testimony to the wisdom of the One who created it. Man should be grateful to Jehovah God for this amazing substance and should use it wisely for the good of mankind.

A Communist intellectual once suggested to Red Chinese leader Mao Tse-tung that "Communism is love." The Chinese Communist chieftain replied: "No, comrade, Communism is not love; it is a hammer which we use to destroy the enemy."—*Time*, December 1, 1958.

LISTEN TO THE SOUNDS OF JAPAN

By "Awake!" correspondent in Japan

AS THERE is much in Japan for the tourist to see, there is also much for him to hear. Mingling with the normal sounds of a modern nation are quaint and distinctly Japanese sounds that add to the charm of this exotic land. If you should have the privilege to visit Japan, be sure to listen as well as look while there.

When you arrive in Tokyo and lie down to rest on a *futon,* a Japanese bed, listen to the sounds that come drifting to you from the outside. Besides the cacophony of a motorized city you will hear the unusual clop, clop, clop sound of many wooden shoes, or geta, as people walk past your lodgings. The geta is a piece of wood, oblong in shape, that is cut in such a fashion as to have two crosswise supports. A looped-ornamental cord is fastened on each side with the center of the loop held down at the front of the geta by means of a thong that passes through a hole there. The thong slips between the big toe and the second toe of the wearer's foot.

This footwear is very practical. Not only does it allow the wearer's feet to remain cool, but it permits any member of the family to wear the same geta. Many times you will see a little tot wearing a pair about twice the length of his tiny feet. He holds them on by curling up his toes against the ornamental cord. Since Japan is very rainy, under normal conditions the wooden geta are more practical as footwear than leather shoes, which do not stand up well under frequent soakings. The crosspieces of the geta keep the feet above the wet ground. Geta that are especially used for wet weather are about two or three, and sometimes more, inches high and have a toecap of stiff oiled paper or leather.

As the clopping sound tapers off you begin hearing the strange sound of a flute-like whistle. This is the whistle that announces the neighboring masseur. If your back is aching, a good relaxing rub-down by the masseur may be just what you need for a restful night's sleep.

In the morning you may be awakened by the strange sound of a reedy horn. This is the *tofuyasan* riding through the neighborhood on his bicycle selling bean curd cakes to early-rising housewives. This is one of the strange sounds that you will soon become familiar with, as the Japanese eat *o-tofu* with almost every meal.

Later in the day, as you are walking about, your attention may be attracted by a clattering sound. It comes from the "paper-picture show man." He makes the sound by clapping two hollow sticks together. The sound sends young Japanese children scampering home to beg five or six yen from their mothers. If successful, they come running back to buy candy from the man. They then cluster around his bicycle to hear a story that is told by means of pictures. The tale is emphasized by the rumble of a drum or the clash of a cymbal.

A loudly clanging bell diverts your at-

tention from the small group of happy children to a little man with a big straw hat who is pulling a two-wheeled wagon. The sound of his bell brings out a crowd of housewives who hurry toward his wagon. He is the city garbage collector.

A Short Excursion

If you should decide to take an excursion out of Tokyo toward the south, you will want to travel by train, as it is a fast and convenient way to go. When you arrive at the railroad station you will hear the voices of many vendors mingling with the customary sounds of such places. There is one letting people know that he has ice cream to sell, another is offering pop, and still another rice. They meet every train and quickly sell what they have to hungry passengers.

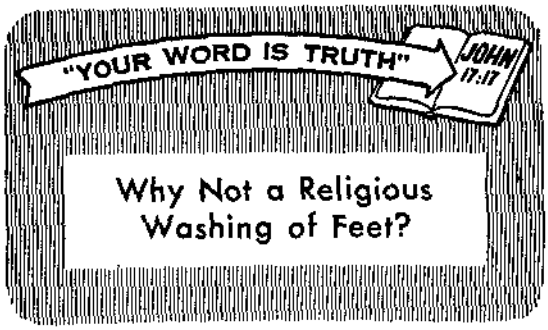
As the train speeds through the countryside you may wonder about the Oriental counterpart of the noonday whistle that is heard in many American towns. If you listen as you pass through a town at noontime you will hear it. Instead of a whistle it is a melodious organ-like sound. In the town near the famous Fujiyama volcano the noontime sound may be that of a well-known Fujiyama song.

After you have looked at the volcano you may want to walk about this quaint little town. While you are doing so, your attention may be caught by a strange metallic sound, click-clickety-click. You turn toward the source of it and see a little two-wheeled cart loaded down with many kinds of beautiful flowers. The sound you heard came from the scissors the vendor was clacking together. He is the community florist, who supplies the Japanese housewives with the flowers they love to have in their homes. It is the custom for each house to have a bowl of flowers at the entryway.

On the way back to the railroad station for the return trip to Tokyo your curiosity is aroused by another strange-looking cart that announces its presence by a steady whistle from a small steam boiler. Upon inquiry you learn that the man with this cart is a pipe cleaner. It is the practice in Japan for some of the older men and women to smoke a long, pencil-thin pipe that cannot be cleaned by conventional pipe-cleaning devices. The vendor does the difficult job quickly and neatly by forcing a jet of steam through the pipe.

By the time you arrive back in Tokyo it is late in the evening, and you are eager to rest your weary body on your *futon*. But as you walk the last block toward your lodgings you hear a reedy whistle piping a tune. You pause a moment to investigate this new sound. It comes from a vendor who sells the Japanese equivalent of Chinese noodles. He is a popular man in Japan. This is evident from the many customers he has. The loud slurping noise they make as they eat his noodles makes it clear to others that his product is well liked. It is considered good manners in Japan to let your appreciation of good food be known by slurping sounds when eating.

Finally you reach your lodgings and crawl into your *futon*. It has been a long and weary day of sight-seeing and listening. As you reflect upon what you saw and heard, you conclude that an important part of a visit to Japan is listening to its unique sounds.



ON March 27, 1959, the New York *Times* reported that Pope John XXIII revived the ancient ritual of feet-washing. The account said: "With a gesture of humility, Pope John XXIII performed today the Maundy Thursday [the Thursday before Easter] rite of washing the feet of thirteen young priests." The last pontiff to perform the rite, the paper said, was Pope Pius IX, who died in 1878. The renewal of this ancient custom may cause some to wonder about the Scriptural propriety of the rite. Is it obligatory upon Christians to wash one another's feet?

Jesus, the night before his death, both washed and wiped the feet of his apostles and commanded his apostles "to wash the feet of one another." (John 13:1-15) Upon the basis of this passage and of 1 Timothy 5:10, in which it is shown that one of the points considered in the service record of a widow was whether she "washed the feet of holy ones," many so-called Christian religions carry on the practice and feel obliged to do so by Jesus' command. They observe his words literally.

To understand why Jesus washed the feet of his disciples and what lessons are conveyed by the practice, it is necessary for us to study the background and custom of those ancient people.

From the Genesis account we note that the custom of washing the feet of strangers dates back at least to the time of Abraham. Back there it was regarded among the duties of hospitality, a mark of respect to the guest and a token of humble and affectionate attention on the part of the entertainer to wash his guest's feet. —Gen. 18:4; 24:32.

The custom originated in the East, where the climate is warm and bathing was far too often neglected. The heat and the dry soil made feet-washing a welcome gesture to the weary traveler. Servants, sons and slaves, it appears, were assigned the menial task of washing the feet of their guests. It was regarded as a duty of a humbling nature. So, in addition to the fact that feet-washing was a token of affectionate regard, it was a sign of humility. In the time of Christ feet-washing was usually done by a servant under the direction of the host. However, among Christians, the service was performed by the host or hostess, because most Christians were too poor to have servants. Nevertheless, feet-washing had much practical value in Jesus' time.—Luke 7:44; 1 Tim. 5:10.

The most remarkable instance of this custom is found in the thirteenth chapter of the Bible book of John, where it is recorded that Jesus washed the feet of his apostles. After washing their feet, he asked: "Do you know what I have done to you?" (John 13:12) Jesus was not establishing any religious ceremony, but was setting an example, and he wanted to be sure they got the point of it. His act was of a symbolical nature, designed to teach brotherly humility and good will. If Jesus, the Master, had performed for his followers an act at once so lowly yet so needful, how much more were the disciples themselves bound to consider one another and to serve one another.

However, various religions since Jesus' day have made a religious ceremony out of foot-washing. St. Bernard recommended foot-washing as "a daily sacrament for the remission of sins." In the Greek church it

was regarded as a "mystery." During Luther's time, foot-washing was considered as "an abominable papal corruption," when "one stoops to wash the feet of his inferior, but expects still more humility in return." Martin Luther denounced the practice as performed by the pope as hypocritical and not at all in the spirit of Jesus' command. He thought the people would "be far better served if they were given a common bath, where they could wash their entire body." Still, today, some religious organizations declare themselves most decidedly in favor of foot-washing. The question is, Why did Jesus wash his disciples' feet? And is foot-washing a Christian requirement?

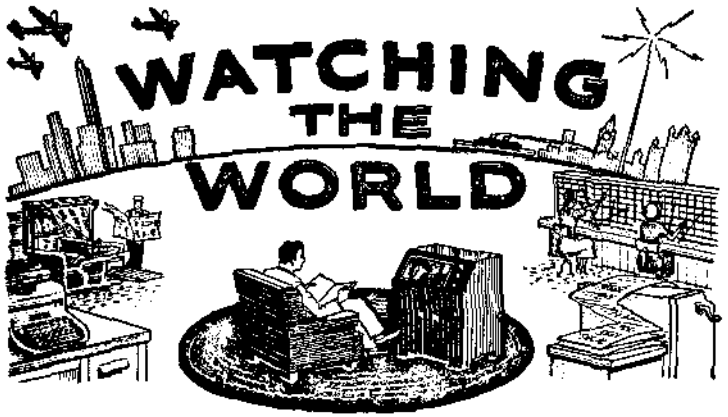
The night Jesus washed the feet of his disciples some of them entered into a discussion as to their prominence and their rights to the most honorable places nearest to the Master. (Luke 22:24-27) Twice before Jesus had rebuked them on this very line, warning them that unless they cultivated and attained a spirit of meekness like little children they could have no part in the Kingdom. It was this spirit that prevailed on this occasion, that apparently led up to Jesus' washing of the disciples' feet as a lesson of humility and willingness to serve one another even in the humblest capacity.

Had Jesus and his disciples been the guests of some host on this occasion, it would have been considered the duty of the host to have sent some servant or slave to wash their feet. As the apostles were not guests, but merely had the use of the room, no servant appeared to wash their feet, and it would have been properly the duty and custom for one of the number to have performed the menial service for the others. However, the spirit of rivalry was warm in their hearts, and no one volunteered to render the service, neither had anyone the right to demand it in a company in which Jesus had made no special rank. They all were brothers. This, however, rightly understood and appreciated, would have left the greater opportunity for some of them to have volunteered this service to the others. What an opportunity they all lost!

Jesus apparently let the matter go the full limit, without settling their dispute, without appointing any of their number to the menial service, to see whether anyone of them would avail himself of the opportunity and make himself servant of all. He waited until they proceeded to eat the evening meal, contrary to custom, with unwashed feet. Then it was that he arose from the evening meal and washed their feet.

Apparently the apostles were astonished at Jesus' procedure, and so felt the condemnation that his course implied. Jesus pointed out that washing feet did not mean that he was not the Master, but it did signify that as Master he was not unwilling to serve the lesser members of Jehovah's family and to minister to their comfort even in the most menial service, and that they should not have been unwilling, but glad, to have rendered such service one to another. By example he was demonstrating humility and love. By this example he made his disciples see the need of being servants in God's organization, waiting on one another with the water of truth to cleanse and refresh them. Jesus did not do this in the nature of a ceremony to be performed by his people, annually, weekly, monthly, or at any other time, but the principle of his service constituted the example, and is to be observed among his followers at all times.

Hence Christians today should copy his example by being humble and ready to serve their brothers in practical ways, just as foot-washing in Jesus' day was practical.



Khrushchev's U.S. Visit

◈ Soviet Premier Nikita S. Khrushchev, with a party including Mrs. Khrushchev, two of his daughters, his son and son-in-law, arrived in Washington aboard a Soviet TU-114 turboprop plane on September 15. Greeted first by U.S. President Eisenhower, the Russian leader also received a quiet welcome by an estimated 200,000 persons. Khrushchev's 13-day visit carried him on to New York city, where, on September 18, he presented a disarmament plan to the U.N. General Assembly. Later, in California, because it was deemed "unsafe," the premier was unable to visit Disneyland, and that displeased him greatly. In San Francisco he was greeted by cheering crowds. A stop-off in Iowa and another in Pittsburgh gave Khrushchev a look at U.S. farming methods and the steel industry. From September 25 until the Soviet leader's departure on September 27, Eisenhower and Khrushchev held discussions of world affairs. It was reported that the two government heads had, among other things, agreed that new talks should be held on the Berlin issue. Both had agreed to more exchanges between their two countries and said in a joint statement that "all outstanding international questions should be settled not by the application of force but by peaceful means through negotiation."

Khrushchev on Disarmament

◈ Speaking before the United Nations General Assembly on September 18, Soviet Premier Nikita S. Khrushchev called for "general and complete disarmament" of all nations within four years. Under the Russian leader's plan nuclear weapons would be destroyed, all armies, navies and air forces would be abolished and military bases would be dismantled. Khrushchev proposed that only sufficient forces be kept to maintain internal security. Should the Western powers find this unacceptable, then partial disarmament could be considered, such as proposals set out by the Soviet on May 10, 1955. Among other things, such would call for the withdrawal of foreign forces and elimination of military bases on foreign soil, the establishment of an atom-free zone in Central Europe and the signing of a nonaggression pact between NATO powers and nations of the Warsaw alliance.

Moon Data

◈ Neither a magnetic field nor a belt of radiation is in evidence around the moon. This was reported by Soviet scientists after analyzing data gathered by the instrumented container that struck the moon on September 14. Some scientists have held that it is the rotation of the earth's liquid core that causes a magnetic field around the globe. The moon, it has been maintained, has no such liquid core and should therefore have no magnetic field. Russian moon data appears to bear this out. On September 21 the Tass news agency reported that the final stage of the Soviet lunar rocket had also struck the moon.

Pictures from Space

◈ The first television photographs of the earth from space have been relayed by Explorer VI. The 142-pound instrumented satellite was launched by the U.S. on August 7. Though the television pictures are crude, their transmission and reception are notable achievements. Explorer VI has also revealed the existence of a new belt of intense radiation encircling the earth. This radiation band lies within previously discovered radiation belts, one at 2,500 miles and another at about 10,000 miles from the globe. The new belt underlies the closest band and consists of protons said to have energies of about 75,000,000 electron volts.

A Plan for Algeria

◈ According to a declaration made by French President Charles de Gaulle on September 16, Algerians will be given a chance to determine their own political future within four years after the attainment of peace in that land. By referendum they would have the right to choose between independence, autonomy with ties to France, or integration into the French Republic. On September 28 the Algerian rebel regime accepted the principle of De Gaulle's declaration and offered to discuss a cease-fire and self-determination, but conflicts still continued throughout Algeria.

West German President

◈ On September 15 Dr. Heinrich Luebke was sworn in as the second president of West Germany. The inauguration, before a joint session of the Bonn parliament, marked the tenth anniversary of that body. Dr. Luebke, who is 65 years of age, succeeded Dr. Theodor Heuss, who had served for two five-year terms.

Defense Build-up

◈ The regime of the Dominican Republic's President Trujillo took steps in late September to build up that nation's defenses. There was, for example, mobilization of the regular army and a call was issued for 100,000 members of the reserves. High government aides were also affected—with a 15-percent wage cut. According to Trujillo, the measures were necessary because of "the constant threat of Communist aggression."

Peiping Shake-up

◈ Key officials of the Chinese Communist regime were shifted on September 17. Marshal Lin Piao replaced Marshal Peng Teh-huai as Minister of Defense. Army Chief of Staff Gen. Huang Ko-cheng was succeeded by Marshal Lo Jui-ching. It was said that these men headed a long list of officials involved in the shake-up.

Princess Visits U.S.

◈ Princess Beatrix of the Netherlands was greeted by about 200,000 persons upon arrival in New York city on September 11. The 21-year-old heiress presumptive sailed into New York harbor aboard a new Holland-America flag ship, the Rotterdam, just 350 years after Henry Hudson entered the harbor in the Half Moon. The 748-foot-long Rotterdam, a 38,645-ton liner, is capable of carrying 1,456 passengers in its first-class and tourist sections. Significant is its design. Its "smoke stacks" are two towers toward the rear of the ship, a departure from usual design. The Rotterdam is the world's fifth-largest passenger vessel and is the biggest Dutch passenger ship.

Papal Call to Prayer

◈ In an encyclical letter dated September 26 Pope John XXIII asked Roman Catholics throughout the world to recite the rosary and pray in behalf of world rulers during October. The pope himself would pray, he said, that causes of strife might be overcome and that armed conflicts might be averted by God. Prayer was asked for "the men responsible for the fate of great as well as small countries," that they "may strive to get to the bottom of the causes that bring about strife and may overcome them with good will." The 1,500-word encyclical, to be known as "Grata Recordatio" (The Pleasant Memory), was the pope's third since his elevation to the papacy.

Nuclear-powered Icebreaker

◈ The Lenin, an atom-powered icebreaker, sailed on its maiden voyage from Leningrad into the Baltic Sea on September 15. Driven by three atomic reactors, the 16,000-ton craft is said to be able to cut a 100-foot-wide path through sea ice. It can reportedly maintain a speed of two knots while driving through ice eight feet thick.

Prime Minister Assassinated

◈ S.W.R.D. Bandaranaike, Prime Minister of Ceylon, was assailed in his home by a Buddhist monk on September 25. Four shots from a .45 caliber revolver put the 60-year-old statesman in critical condition and resulted in his death on September 26. The monk reportedly had a personal grudge against the prime minister. Feelings seemed to be strong against the monks following the assassination, even though about 7,500,000 of the island's 9,500,000 inhabitants are Buddhists. Former Education Minister Wijayananda Dahanayake, an anticommunist, was sworn in as Ceylon's new prime minister on September 26.

San Marino Vote

◈ September 13 elections in the tiny republic of San Marino in central Italy brought victory to Rightist Democratic parties. With 6,000 votes cast, Communist and Left-wing groups were defeated by a margin of 1,300. Rightists won 36 of the 60 parliamentary seats and will thus hold power until 1963.

U.N. General Assembly Opens

◈ The United Nations General Assembly began its 1959 session on September 15. Dr. Victor A. Belaúnde, a Peruvian, was elected Assembly president. Dr. Belaúnde expressed "unshakable faith" in the Assembly and said, "May God grant that this Assembly go down in history as the Assembly of peace." Communist Chinese membership in the U.N. was rejected on September 22 by an Assembly vote of 44 to 29, with nine abstentions.

Executions in Iraq

◈ On September 20 Baghdad radio announced the execution of 17 foes of the government of Iraqi Premier Abdul Karim Kassim. Among these were four civilians who were condemned as "criminal traitors." The others, 13 army officers, were accused of backing the policies of Gamal Abdel Nasser of the United Arab Republic. The executed military men were charged with plotting against Kassim or with involvement in a revolt against the premier's regime at Mosul last March.

U.S. and Iceland

◈ On September 18 Brig. Gen. Gilbert L. Pritchard was removed as commander of U.S. forces in Iceland. The move

was made "in response to a request by the Icelandic Government" and it was emphasized that "the personal competence of the officer himself is not in question." According to a formal complaint by Iceland, on September 5 a U.S. sentry had forced two Icelandic civil air defense officials to lie face down on wet ground.

New Charter for Basutoland

◈ Under provisions of a new constitution granted by Queen Elizabeth II on September 21, Basutoland will have its first universally elected Legislative Council. Seventy-six of the eighty Council seats are expected to be filled by Africans. Basutoland, like Swaziland and Bechuanaland, is a British High Commission Territory within the Union of South Africa. It covers an area of 11,716 square miles and has a population of about 625,000. The charter grant is viewed as a step toward self-government.

Cable Link-up

◈ A new transatlantic cable went into use on September 22. The line is the first to connect North America and the European mainland directly and is under the joint ownership of France, West Germany and the American Telephone and Telegraph Company. It is capable of transmitting photographs, radio communications and telephone conversations.

Brunei Gets Charter

◈ Brunei, a sultanate in northwestern British Borneo, received its first written constitution on September 28. Under the charter's provisions, the Sultan holds executive powers and the British Resident is replaced by a Chief Minister responsible directly to the sultan. The constitution was promulgated by the Sultan and provides for a Privy Council, a Legislative Council and an Executive Council. Eventual self-government seems to be in prospect.

Mouse Plague

◈ The seemingly harmless European house mouse, *Mus musculus*, is thriving in Australia's mild climate. Especially in the Darling Downs area in the state of Queensland have the ravaging rodents risen to plague proportions. Baits, shovels and traps are proving only slightly effective in quelling the advancing tide of small but undaunted invaders. A superabundance of wheat held in storage dumps makes for rapid and plentiful breeding. Old-timers call to mind the mouse plague of 1917, when mouse extermination was measured in tons, with about 60,000 mice per ton. So once again Australians are confronted with a big extermination problem.

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THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,950,000

4d a copy (Australia, 5d)

"Awake!" is published in the following 21 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Korean, Polish, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, November 22, 1959 | Number 22

HAPPINESS is determined to a large extent by our receiving with appreciation. Unthankful and unappreciative people are not happy. How could they be? If one is unthankful, he is likely to be discontented and among those who are "complainers about their lot in life." —Jude 16.

It is not surprising that many persons are victims of unhappiness, discontent and complaining, since so many persons are unthankful toward the Source of our greatest blessings, Jehovah God. Yes, we have come to the time, the "last days," when the apostle of Christ said that men would be "without gratitude." Since there is widespread ingratitude to the great Giver, we can readily understand why so many persons receive goodness at the hands of their fellow man without appreciation. —2 Tim. 3:2.

One may show sincere appreciation by reciprocal kindness. Said the Lord Jesus: "Practice giving, and people will give to you." There is also the matter of the heart moving the mouth to express the gratitude that one inwardly feels.—Luke 6:38.

Children should be trained to receive with appreciation at an early age. It is easy enough when one is young to overlook appreciation. Commenting on his own experience as a youth, Dr. Albert Schweitzer wrote in his *Memoirs of Childhood and Youth:* "I am haunted by an oppressive consciousness of the little gratitude I really showed [people] while I was young. How many of them have said farewell to life without my having made clear to them what it meant to me to receive from them so much kindness or so much care! . . . Down to my twentieth year, and even later still, I did not exert myself sufficiently to express the gratitude which was really in my heart."

So kindnesses should not be taken for granted. Do you have precious privileges? These also should not be taken for granted. Do not let the regular enjoyment of them blunt your appreciation. Show appreciation by proper use of privileges. Do not abuse them. Be moderate in all your ways. One may regularly receive transportation through the kindness of a person with an automobile. There is a danger that the regularity of the kindness may dull one's appreciative response. Guard against assuming that appreciation, once expressed, is now permanently understood and need not be expressed again.

How can a dulling of appreciation for privileges and kindnesses be detected? There are symptoms of discontent and

complaint. The Israelites in the wilderness, for example, murmured against the miraculous manna provided by God. They received this gift from God regularly. In time they lost their appreciation: "The mixed crowd that was in the midst of them expressed selfish longing, and the sons of Israel too began to weep again and say: 'Who will give us meat to eat? How we remember the fish that we used to eat in Egypt for nothing, the cucumbers and the watermelons and the leaks and the onions and the garlic! But now our soul is dried away. Our eyes are on nothing at all except the manna." Now how did this lack of appreciation manifest itself in a most serious way? "The people kept speaking against God and Moses: 'Why have you brought us up out of Egypt to die in the wilderness? For there is no bread and no water, and our soul has become disgusted with the contemptible bread.' "—Num. 11: 4-6; 21:5.

So receiving without appreciation can lead even to speaking against God. Christians want to bless God. They are taught to be thankful for the gifts that come from God's hands through his Son. By regular expressions of thankfulness the Christian guards against complaining against God. "In connection with everything give thanks."—1 Thess. 5:18; Eph. 5:20.

No matter what our status in life, we have much for which to be thankful. The Bible tells us how ten lepers once came to Jesus Christ, saying: "Jesus, Instructor, have mercy on us!" Jesus healed them. Yet how many received this great mercy and kindness from God through his Son with appreciation? Only one, a Samaritan. This one fell upon his face at Jesus' feet, thanking him and "glorifying God with a loud voice." This one person who expressed his thankfulness must have received with appreciation even while he was a leper. In his diseased state he had much for which to be thankful; and so when this big thing happened in his life—the miraculous healing—he did not receive it without appreciation.—Luke 17:12-18.

Every day in our life should be a day of thankfulness. The true Christian does not limit his thankfulness to special occasions or special days. Take, for example, America's "Thanksgiving Day." Does it set the right pattern for daily thankfulness? Are the celebrants of this day primarily thinking of God or of themselves? Are they showing thankfulness to God by overeating and overdrinking? If they were really thankful to God, they would feel a sense of obligation to do something in return. When we appreciate what someone has done for us, we feel attached to that person. But does this world or its masses of "Thanksgiving Day" celebrants feel attached to God? Why, the masses of Christendom do not even want to acknowledge their dependence upon God. They want to feel free and independent. Having attained what they view as success by their own brawn and brain, they feel no need to thank God.

Christendom's masses are not only ungrateful for the natural mercies of God but they also depreciate the gift of God's Son, the kingdom of God and the messengers of that kingdom. Those who really receive with appreciation should be glad to hear the Word of God, glad to learn of the glorious good news of the established kingdom. In spurning the Kingdom good news, the masses show their true heart condition, that this is true of them: "Although they knew God, they did not glorify him as God nor did they thank him." —Rom. 1:21.

So God will wipe out this world of people "without gratitude." Do not copy this world in its ingratitude. Always receive, from man and from God, with appreciation. This is the way of happiness.

Is a New World Unbelievable?

BY "AWAKE!" CORRESPONDENT IN JAPAN

"COMPLETELY unbelievable!" exclaimed Fumiko. She could perhaps be excused for saying this, for it was the first time she had looked up at Tokyo Tower. However, it was real, for there it stood, all 333 meters of it. Moreover, if someone had told Fumiko's mother and father, when they were her age, that someday they would sit in the parlor at home and watch *sumo* or baseball through the telecasts from Tokyo Tower's antenna, they too would have exclaimed, "Unbelievable!" But no longer can they say this, for television has become everyday fare to them. And if Fumiko's family could once say, "Unbelievable!" what would the knights of Edo have said a hundred years ago had someone told them that so tall a giant as Tokyo Tower would someday grace the Kanto plain?

Let us climb even farther back through history to the days when the *daimyo* ruled, and the Genji and Heiki clans were fighting it out. Supposing we could have told those warriors that someday men would replace their glittering swords and spears with hollow sticks that could shoot death out over a kilometer or more, what do you suppose they would have said? A most vocal "Unbelievable!" The idea of the modern gun would have seemed preposterous to them. However, now the cannon, the tank, the jet plane and finally the ICBM have come, so that death and annihilation can be projected to any place in the world in a few moments of time. Our forebears of a few years back would have exclaimed, "Unbelievable!" We who live in the latter part of the twentieth century are compelled to say, "Believable—and utterly horrible!"

When face to face with the unheard-of, or when told of something not yet experienced, man is always inclined to exclaim, "Unbelievable!" Indeed, many of the great scientific discoveries of history have excited this comment, and in some cases newly discovered facts of science or new inventions have met with bitter opposition from those who preferred not to believe. When man began to emerge from the "dark ages" and to discover that the earth was round, and not flat, the Roman Catholic Church preached against it. When Galileo invented the telescope in the early seventeenth century, learned "fathers," fearful of the new discoveries, refused to look through it, and preached sermons to the text, "Ye men of Galilee, why stand ye gazing up into heaven?" However, despite the unbelief of the clerics, the telescope was a fact, and the discovery that

the earth was a planet among sister planets was also true.

When the "iron horse" or locomotive appeared in the nineteenth century to compete with the fleshly horse, there were some who declared it was possessed of a demon. However, unbelievable or believable, demonized or not, the locomotive has spearheaded more that a hundred years of industrial and economic development, and has enabled millions to take in the pleasures, as well as the discomforts, of travel throughout the continents. Would our ancestors of Tokugawa times have believed this possible? Certainly not! Nor would Magellan's men, who toiled for years at sea to circumnavigate the globe, have believed that jet planes would someday circle the earth in forty-eight hours' flying time.

Nature's "Unbelievables"

Nature itself is full of the unbelievable. Unless he were told of it, what diner on the succulent eel would believe that there is such a thing as the electric eel? However, if he visited South American rivers and grabbed one of these slimy creatures, both the desire for dinner and the disbelief might be shocked out of his system with a 700-volt punch! Moreover, recent research has brought forth the "unbelievable" discovery that the electric eel uses electric impulses, much as man uses radar, to detect the presence of objects in the water many feet removed from the eel. Do you say, "Unbelievable"? It may be unbelievable, but it is true, and modern naval men would give millions of dollars to know the secret of the eel's "radar" system.

Like the electric eel's "batteries" and "radar," many wonders of earth outdate man by millenniums, and yet man is only now beginning to fathom their secrets and copy them in his modern inventions. Radar in the eel and sonar in the bat, jet propulsion in the squid, the pin-point navigation system of the migrant bird, the helicopter-like flight of the hummingbird and the air-conditioning system of the beehive are only a few of the wonders of nature that have become "modern inventions" of science, even though they existed in the animal world long before the creation of man. All of this makes it believable that a Master Intellect, a mind far greater than man's, thought out and brought forth these marvels that fill all nature. Moreover, this same Master Intellect placed in nature all the astounding resources and forces from which the inventions of modern man originate. The great pity is that man uses these wonders first for destruction, instead of for construction.

Does someone still say, "Unbelievable that a Master Intellect, an almighty God, created it all"? However vigorously the atheist and agnostic may cry "Unbelievable!" all the facts unite to answer back: "Believable and indisputably true!"

Believe Bible's Record of the Future

Jehovah God, the Master Designer and Builder, is also the Master Author. Even more wonderful than all the glorious creations in nature, and the uses to which natural resources are put in bringing forth modern inventions, is the incomparable record contained in God's Book. The title of that Book? It is called the Holy Bible. It is the most scientific book on earth today. It is the only scientific book that does not need to be rewritten every ten or twenty years, to bring it up to date with latest research. Though it started to be recorded 3,500 years ago, all its parts are still as reliable, and today they are even more valuable to us than in the day the Master Author inspired men to write this book. Do some say, "Unbelievable"? If they will make the effort to study the Bi-

ble, they too will be compelled to say, "Entirely believable and true!"

As an example, take the prophecies of the Bible. Many moderns glibly parrot the word "Unbelievable!" when they are told of the global tragedy of Armageddon that is about to befall mankind. It is the same "Unbelievable!" that the self-satisfied world of Noah's day parroted when God's prophecy warned of the approaching flood. However, who was right on that occasion? "By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household, and through this faith he condemned the world, and he became an heir of the righteousness which is according to faith." (Heb. 11:7) The unbelievers found a watery grave.

When Ezekiel, Jeremiah and others prophesied the destruction of apostate Jerusalem, the wicked populace refused to believe. (Jer. 26:8, 9; 28:10, 11) However, those prophecies came true with unerring accuracy, even to the restoration of a remnant of the Jews to Jerusalem exactly seventy years later. (Jer. 25:11) Afterward the restored Jerusalem again became apostate. Jesus prophesied concerning its destruction, but the populace professed disbelief, mocking him on the torture stake: "Bah! you would-be thrower-down of the temple." (Matt. 24:1, 2; Mark 14:58; 15:29) However, as Jesus prophesied, Jerusalem was destroyed by the Roman army A.D. 70, over a million unbelievers perishing.

As it throws its searching beams down into this twentieth century, Bible prophecy again undergoes remarkable fulfillment in the catastrophic events of the nuclear age, including the power struggle between the communistic "king of the north" and the democratic "king of the south." (Luke 21:25, 26; Dan. chapter 11) It tells that we stand at the threshold of the complete elimination of all the wicked from the earth, in Jehovah's war of Armageddon. Though no Bible prophecy has ever yet failed of fulfillment, "wise" ignoramuses continue to cry, "Unbelievable!" Bible prophecy thunders back in answer that "by the word of God" this entire wicked world of the space age will suffer destruction. Its fiery demise is just as certain as the annihilation that befell the corrupt world of Noah's day and the two apostate cities of Jerusalem. (2 Pet. 3:3-7) Nor will the most hypocritical system of all, the bloodguilty Christendom that has indulged in every crime that is unchristian, escape Jehovah's judgment. (Jer. 7:12-15; 14:13-15) Unbelievable? You may live to see these prophecies come true, just as every previous page of Bible prophecy has had its certain fulfillment.

Throughout history, men faced with some innovation, with a new experience or with Bible prophecy, have been inclined to cry, "Unbelievable!" How often has the unbelievable turned out to be true! Unbelievable as all the wonders of modern scientific development would seem to men of a few years ago, these wonders are now with us, as tangible proof that they are true. Unbelievable as Bible prophecies have sounded to some who first heard them, they have always come true with astounding accuracy. Now these same prophecies point unerringly, not only to the destruction of the entire wicked system that now controls the earth, but also to the establishment of an earth-wide society of peace and happiness. That great change is in the immediate future. Fumiko, her father and mother, and countless other persons of good will, now have opportunity to study the Bible with Jehovah's witnesses, to learn of these great wonders yet in store for mankind, and to say, "Believable and true!" Marvels yet unheard of are about to unfold before the eyes of God-fearing men.

BELGIAN CONGO —Africa's awakening giant

BY "AWAKE!" CORRESPONDENT IN NORTHERN RHODESIA

THE Belgian Congo truly is a giant, a giant both in size and in natural resources. With its more than 900,000 square miles, it is one third as large as Australia, more than three times as large as Texas and seventy-six times as big as its mother country, Belgium. From the map you can see that it lies right in the heart of Africa, extending from its twenty-five-mile shore line on the Atlantic Ocean on the west to Tanganyika on the east, and from the Sudan on the north to Northern Rhodesia on the south. It extends from about 5° north to about 12° south of the equator.

The British explorers David Livingstone and H. M. Stanley figured prominently in the history of the Congo. Then how did the Congo become a Belgian colony? Due to the astuteness, we are told, of King Leopold II of Belgium. Politically the Belgian Congo is divided into six provinces, and ever since its inception it has been administered by a governor-general.

Transversing the entire length and breadth of the country is the mighty Congo River with its many tributaries. This giant of rivers can be likened to the backbone of the Congo. Concerning it the still-operative Congo Basin Treaty of 1885 defines "that the trade of all nations shall enjoy complete freedom" over the wide area watered by the Congo River and its affluents, including Lake Tanganyika. The Congo River is not only the greatest river in Africa, but also the world's second largest, being exceeded only by the Amazon of South America.

The Congo River discharges almost *four times as much* water into the Atlantic as does the Mississippi into the Gulf of Mexico. Though not as long as the Nile, it boasts of some 2,900 miles, rising remotely in Northern Rhodesia. It has more than 4,000 islands, fifty of which are more than ten miles long. To what extent waterways are a feature of this territory can be seen from the fact that it has upward of 15,000 navigable miles, giving berth and passage to 3,400 vessels.

Lying as it does within the equatorial zone, it is not surprising that most of the Belgian Congo is hot. Due to its ample rainfall and many waterways there is a certain amount of humidity, but one gets acclimatized after a while. Evidence of this is seen in the 107,000 Europeans of many nationalities that live in the country. As regards seasons, there is no winter or summer but, rather, dry and rainy seasons. In that part of the Congo south of the equator the rains commence early in October and finish at the end of April, with dry periods in between. These southern provinces are best suited for Europeans.

Over 13,000,000 native Africans live in this vast land, most of them being Bantus. Other races represented are the Sudanics,

Nilotics and the Hamitics. A knowledge of Swahili, which is spoken by all natives who have had contact with the Arabs, will be very useful to the traveler, although he will run up against many local native languages and dialects. The predominant religion is Roman Catholic.

To the tourist or visiting businessman the Congo offers a variety of modern modes of travel. It is served by excellent overseas and internal air routes and by 3,254 miles of railways. While some of the provinces maintain but limited road transport facilities, others have extensive public auto transport services, carrying passengers, baggage and mail over a network exceeding 6,250 miles. Congo travelers have 85,000 miles of roads to use, some of the chief ones being equal to European standards.

Nature's Attractions

The national parks of Central Africa are some of the most remarkable attractions in the world, combining as they do both abundant wildlife with magnificent scenery. Four of the most beautiful of these parks are located within a radius of just 180 miles. Within one of these, the Queen Elisabeth Park, there are some eighty extinct volcanic craters, seven of which contain water, while the others are the homes of game and are forested or covered with thick bush. The same attractions are to be found in the Albert National Park, a gorilla and game sanctuary. This park, which, in 1935, was enlarged to a million acres, lies along the western shores of Lake Edward and stretches northward past a range romantically styled the "Mountains of the Moon." Here all species of flora can be seen, from equatorial varieties to high-altitude plants. This park extends southward to the volcanoes of the Kivu, two of which are still active. From safe points of vantage it is possible to get a good view of these craters through the veils of sulphur gases and molten lava.

Safari! To many this word means merely a journey, but to others it means hunting. In the extreme north the plains of the Congo are full of buffaloes, wart hogs, elephants and even lions. In the estuary of the Semliki River, near Lake Albert, crocodiles and hippopotamuses abound. Farther south we have antelope as well as wild hogs and river hogs, and then, reaching the Luama region, we enter the leopard country.

Licenses are necessary for hunting. The white rhinoceros, the okapi, gorilla and a few other species are strictly protected from hunting. But to many persons, hunting with a camera is more exciting and satisfying, and, it might be added, certainly more in keeping with Scriptural principles and man's God-given dominion over the lower animals, all of which rule out taking the life of lower animals for sport. The cardinal rule for camera hunting is: Get as close as you possibly can to your prey, which can still be at a safe distance if you have telephoto lens on your camera. Besides animal shots there are other things of interest for the photographer, such as the famous Watutsi and Batwa dancers at Kisenyi, and, in the Ituri Forest, the pygmies in their natural state.

Leopoldville and the "Capital of Copper"

The capital of the Belgian Congo is Leopoldville, a fine modern-looking city with bright shops and adequate recreational facilities. Here, as in all the principal centers, there are government schools for the European children, as well as missionary schools operated with government support for the others. Twenty thousand Europeans live in this city along with 350,000 Africans. Though over two hundred miles inland, and land-locked, Leopoldville is a busy port, complete with docks and

cranes, it being the downstream terminal for the heavy river traffic. It has a strong continental atmosphere, with its sidewalk cafés and its national tongues of Flemish and French. Right across the Congo River from Leopoldville lies Brazzaville, the one-time capital of French Equatorial Africa.

While Leopoldville is the political capital, Elisabethville is termed by some the "Capital of Copper." It originated and was developed owing to the discovery of important copper fields and was built on the site called Lubumbashi (after the name of a river flowing nearby). Elisabethville was founded in 1910 when the railroad from Rhodesia reached the area.

Today the city gives the appearance of a rich resort town, having a pleasant climate and residential districts surrounded by flower gardens. The average temperature is 69 degrees Fahrenheit. Compared to the rest of the Congo the climate of Elisabethville is relatively dry. It has good hotels, a music academy, museum, zoo, and so forth, being indeed a well-appointed city. The European population is 14,250, the African, 171,000. Nearby are the Lofoi Waterfalls. These drop in a single stream from a height of 1,115 feet, making them the highest vertical waterfalls in Africa, though not comparing with the mighty Victoria falls in width or flow of water.

The Awakening Giant

The Belgian Congo is a rich country. True, it has to import many manufactured items, such as clothing, motor vehicles and machinery, as well as coal and petrol, or gasoline, but its exports far outstrip its imports. Coffee, gum, cocoa, coconuts and coconut oil, rubber, palm oil, skins, timber and ivory are among the products exported in quantity. But the big export business is in minerals, with copper at the top of the list. Other minerals include gold, tin, manganese, zinc, cobalt and diamonds from the province of Kasai. Included also must be radium from uranium ores, and silver. The annual output of gold is more than 11,000 kilograms (a kilogram is 2.2 pounds), and the annual diamond output is 12.5 million industrial carats and 600,000 carats in gem stones.

As for agricultural products, these include tea, quinine, maize and pyrethrum. Areas free from the tsetse fly are suitable for cattle raising, and there are 386,000 head of European and nearly a half million head of native-breed cattle. These form the basis of a thriving dairy industry.

Focusing attention on the awakening of the Belgian Congo giant was the headline that appeared in the Rhodesian newspaper, *The Northern News*, May 15, 1959: "Congo Africans Move from Dark Ages into Atomic World." Among other things, the article stated: "Belgium has established two multi-racial universities, one at Leopoldville and the other at Elisabethville. African students are leaping from the dark ages of the witch doctor into the atomic future. For next month the first nuclear reactor on the African continent will start producing radio-isotopes at the Lovanium University." The government is aiming for eventual political independence for the Africans, although it "has refused to set any time limit, or give any indication of its time-table for independence."

Yes, the Congo, which just eighty years ago was an unknown territory of vast forests, seemingly countless rivers and streams, and teeming with animal and insect life of every description, is, today, if the plans of the administrators are fulfilled, due to become one of the most advanced of the African territories. Nearly 14 percent of the four hundred million pounds (upward of $1 billion), to be spent in the second ten-year plan for the Congo, will go into the effort to make life easier and more prosperous for the African small

holders. Economic planners are placing the main emphasis on aiding the millions of Africans living in the rural areas.

Livingstone, Stanley and others may have discovered the Congo, but today the twentieth-century planners are harnessing the many potentialities of this vast land. In view for the Congo River is a giant hydroelectric project that is awaiting final decision from Brussels. "An African Ruhr May Transfigure Belgian Congo," is the way one newspaper headlined the striking report in which it was pointed out that the proposed Inga project to harness the water of the mighty Congo River would dwarf the Egyptian Aswan Dam and the huge Zambezi River power plant at Kariba. Engineers say Inga's power potential is at least 25 million kilowatts, more than twenty times that of Kariba. It would be located between Leopoldville and the port of Matadi.—*The Northern News*, May 12, 1959.

In view of all the foregoing it can truly be said that the Belgian Congo is an African giant that is awakening. Because of this, technicians and other people of skilled trades are very welcome. The Office of Colonization (OFCO, 12, rue du Grand Cerf, Brussels) readily supplies information to would-be immigrants.

At the time of this writing religious liberty has not yet been extended in the Congo to that body of Christians known as Jehovah's witnesses. Nevertheless, they are active, and in Leopoldville six congregations of African witnesses function, and their persistency and faithfulness has won for them some recognition and permission to hold meetings. An evidence of the prosperity of their rapidly growing organization was that 1,417 attended a special talk on April 5, and over 1,500 attended the celebration of Christ's death, or the Memorial, on March 23 of this year.

As the Belgian Congo awakens to industrialization and economic activity, it is to be hoped that many of its inhabitants will benefit from a far more important awakening—to the significance of our times and the fulfillment of Bible prophecies. Doing so, they may hope to be among that "great crowd" from many nations and tongues who will be blessed with everlasting life in happiness in Jehovah God's new world of righteousness.

"On the Side of Immaturity"

¶ Discussing the bulk of Hollywood-made motion pictures and their effect on minds, H. A. Overstreet says in *The Mature Mind:* "What Hollywood discovered—by rule of thumb and box-office returns—was that the sure-fire way to attract people (or at least, most of the people most of the time) is to give them compensatory illusions. Motion pictures became the big business through which unsatisfied men, women, and adolescents in unprecedented numbers were granted a daydream fulfillment of their hopes. The motion picture did not aim to make these unsatisfied people go forth and take positive action to solve their own problems. It aimed to give them a dream that was in itself so thrilling in comparison with reality that they would return, and return again, for further hours of dreaming. So fixed has this money-making formula become that even novels and dramas of stature and integrity come out of the movie-mill something other than they were: they come out revised to fit the daydreams of the unsatisfied immature.

¶ "Fulfillment by fantasy: this is the pattern of psychological immaturity. Fulfillment by a rational, sustained program of action: this is the pattern of psychological maturity. To an overwhelming extent, the Hollywood formula has been on the side of immaturity. . . . Hollywood, in short, has a vested interest in escapism. Inevitably, therefore, it has a vested interest in emotional immaturity."

New Zealand Supreme Court UPHOLDS WITNESSES

By "Awake!" correspondent in New Zealand

THE fundamental freedoms of speech, assembly and worship for minority groups in New Zealand were made more secure recently when the Supreme Court ruled that Jehovah's witnesses are entitled to use public war memorial halls for the purpose of holding Bible lectures.

Following this significant decision on August 21, 1959, newspapers throughout the Dominion carried two- and three-column headlines proclaiming: "WAR MEMORIALS ARE FOR USE OF ALL, SAYS JUDGE"; "JEHOVAH'S WITNESSES CAN USE MEMORIAL HALLS, JUDGE SAYS"; "FREEDOM OF WORSHIP—JEHOVAH'S WITNESSES GIVEN USE OF HALL."

Here is the story behind this civil liberties case involving the Watch Tower Bible and Tract Society of Pennsylvania and the Mt. Roskill Borough Council, Auckland. In January, 1958, Jehovah's witnesses applied for the use of the Levin and District War Memorial Hall to hold a three-day Christian assembly. The Levin Borough Council was agreeable to this until the local Returned Services' Association voiced a strong disapproval. The Association requested a lead from its Dominion executive committee, and on January 31, 1958, a resolution was passed by the New Zealand R.S.A. It stated that "a War Memorial is sacred to the memory of those who served their country in time of peril," and continued with an emotion-charged appeal for their members to endeavor to influence those controlling such buildings to deny their use to Jehovah's witnesses, who, it said, had been declared subversive back in 1940. However, they failed to mention that that decision, being unfounded and unproved, had been revoked.

The complete text of that resolution was published extensively by the press throughout New Zealand as was a reply by the Watch Tower Society. Urged on by the resolution, the Levin R.S.A. requested the Borough Council to reconsider its decision to let the war memorial hall to Jehovah's witnesses. The Council gave way to the R.S.A., and the contract was broken. The papers widely publicized the action of both Levin bodies, and many letters of protest from Jehovah's witnesses were sent to the mayor.

In the meantime the R.S.A. circulated its resolution. Unwisely, many public officials allowed their eyeglasses of fairness, justice and tolerance to become smoked over by the fire of the R.S.A. and they barred Jehovah's witnesses from using war memorial halls. The Mt. Roskill Borough Council was sent a copy of the resolution on February 24, 1958, and on April 3 the council notified the R.S.A. that a resolution had been passed prohibiting Jehovah's witnesses from using the war memorial hall. One council went so far as to say on its application for hire that the memorial hall would not be let to Jehovah's witnesses. While a few councils resisted the pressure of the R.S.A., many others followed the course of discrimination.

If this continued it would mean that scores of memorial halls would be closed to Jehovah's witnesses. What could be done? Should the narrow, prejudiced views of a few men be allowed to influence responsible councils to deny the Witnesses their freedom to have Christian assemblies in public halls for the purpose of hearing Bible lectures?

Test in Court

It was decided that such an important issue should be tested in the courts. The basis for a test case began July 8, 1958, when the Society made application to use the Mt. Roskill War Memorial Hall for a Bible lecture. The Council turned down the application. Legal aid was engaged, and on December 18, 1958, the Mt. Roskill Borough Council was advised of the Society's action against it. Before this case was heard another borough council broke its contract, as the Levin Council had done, with the result that the Society brought an injunction case against the Huntly Borough Council in April of this year. However, the Supreme Court ruled in favor of the Council, and Jehovah's witnesses were compelled to make other arrangements for their assembly in Huntly. This aroused more interest in the controversy and it became a matter of public debate.

At the hearing of the case in May the Society's lawyer, F. H. Haigh, argued: "This ban can be regarded as nothing less than fantastic and there is not the slightest justification for deciding that what persons did during World War II should be the test in 1958 regarding their rights with some utilitarian war memorial. The Council's action is a denial of natural justice brought about by unjustified discrimination."

Freedom Upheld

After certain procedural matters had been cleared up with the help of the Court, the decision in the case was handed down by Justice T. A. Gresson in the Supreme Court of New Zealand, Northern Judicial District, Auckland Registry, on August 21, 1959. It said: "This Hall . . . was financed by public subscription and grant from the defendant Council, which the Government subsidised in accordance with its policy of helping to finance War Memorial Community Centres. It was a condition of the subsidy 'That the project be vested in the territorial local authority to ensure that the Memorial will always be available for the use of all sections of the community.' "

The judgment showed that Jehovah's witnesses had used the hall in question for public Bible lectures three different times in 1956 and 1957 and that "on each occasion these lectures took place without incident or disorder of any kind."

Justice Gresson observed: "It is not seriously disputed that in refusing plaintiff the use of the Hall the Borough Council was acting in deference to the wishes of the New Zealand Returned Services' Association. It was doubtless greatly influenced by the fact that on the 24th October, 1940, the plaintiff body has been declared a 'subversive organisation' by the Attorney-General.

"On the 8th May, 1941, the Attorney-General modified his original declaration so as to permit Jehovah's Witnesses to hold meetings for the study of the Bible, prayer or worship . . . On the 27th March, 1945, while the war was still in progress, the original declaration that Jehovah's Witnesses were a subversive organisation was revoked.

"The plaintiff body was thus allowed to hold its religious meetings in New Zealand for the greater part of the Second World War, and it has incurred no subversive stigma during the past fourteen years."

Commenting on the beliefs and practices of Jehovah's witnesses and the right

of individuals to choose their own beliefs, Justice Gresson cited several legal authorities, including four judgments involving the Witnesses in England, Australia and Canada, and said: "Its ideology . . . stresses the absolute and exclusive personal relation of the individual to the Deity without human intermediation or intervention. . . . Its attitude towards martial strife is one of strict neutrality . . . it is important to record that Jehovah's Witnesses did not engage in overt hostile acts, and their attitude towards military service was dictated by their conscience and their religious beliefs. . . . As Latham, C. J., has pointed out: 'The religion of the majority can look after itself. . . . It is the religion or absence of religion of minorities, and in particular of unpopular minorities, which require the protection of the law.' "

He pinpointed the issues on which the decision rested when he said: "The Minister of Lands vested the land upon which the Memorial Hall is erected in the Mayor, Councilors and Citizens of the Borough of Mt. Roskill for recreation purposes . . . and in trust for that purpose. . . . The defendant Council thus holds the land as a trustee for a special purpose and is not entitled to deal with it as though it held the land as an absolute owner. . . .

"The power to regulate admission would, in my view, include the power to prohibit admission on reasonable grounds, but legitimate regulation of admission must not degenerate into a mere means of discrimination or hindrance in the way of one class from which other classes are free. . . . The Act shows quite conclusively that the administering body shall not so deal with the reserve that the public are excluded from free access thereto, and it is at least arguable that if public Bible reading can be regarded in the wide sense as 'recreation,' then in refusing plaintiff permission to use the Memorial Hall for this innocuous purpose, the defendant Council discriminated unjustly against it and infringed the spirit, if not the letter, of this Section. . . .

"There is, however, another and in my view stronger ground upon which I prefer to base my judgment. The defendant Council accepted the subsidy . . . on trust that the Memorial Community Centre would always be available for the use of all sections of the community, and maintained on as wide a community basis as is practicable. It cannot be disputed that the citizens of the Borough who are Jehovah's Witnesses comprise a lawful section of the community, and, though in a relative minority, they must, in my view, enjoy the same legal rights and bear the same legal obligations as members of the Returned Services' Association. In declining to allow the plaintiff the use of the Hall, the defendant Council in my view acted in breach of the wide terms of this trust. . . .

"In these circumstances I make the following declaration: 'That the Watch Tower Bible and Tract Society and/or . . . are entitled to have access to the Mt. Roskill War Memorial Hall for the purpose of holding Bible lectures, at such reasonable times and upon such reasonable conditions as the defendant Council shall impose.' "

Victory Brings Loud Repercussions

The wires of the New Zealand Press Association were hot with the news of the victory for Jehovah's witnesses, and the next day all daily newspapers in both the North and South Islands carried the report. A few papers gave a thorough coverage of this outstanding decision, but the majority omitted the favorable comments respectfully made by Justice Gresson about Jehovah's witnesses. The victory caused great rejoicing among the Witnesses, but what would be the attitude of the R.S.A. to this stinging defeat in the New Zealand Supreme Court?

The first published comment came from Palmerston North in a lengthy, two-column editorial in the *Times* of August 25. It remarked in part: "Though it will leave returned servicemen aghast and seem at least regrettable to most New Zealanders, there is now no doubt of the legal right of Jehovah's Witnesses to share in the use of War Memorial Halls where these have been built with funds subscribed by the public and subsidised by the Government. . . .

"It would be inconsistent with the principles of freedom . . . that any section of the community, however controversial its beliefs, should be excluded from the use of public amenities to which it had contributed by way of taxes. Such exclusion would be a moral wrong on the part of the community.

"While admitting this, we would like to add our emphatic opinion that the Jehovah's Witnesses are themselves perpetuating a moral wrong in their unduly assertive insistence on their rights."

Judging from comments made continually to Jehovah's witnesses, it is evident that hundreds of returned servicemen are opposed to the policy of the R.S.A., and there are thousands of other fair-minded people in New Zealand who, although not agreeing with the beliefs of the Witnesses, uphold their rights and express admiration for their fearless stand.

Thus, under the heading "Humble Pie Week at the Road Board," the biweekly Waiheke *Resident* (Auckland) of August 31 said: "Mr. Justice Gresson gave a decision regarding religious discrimination by local bodies that has rocked our benighted members, all eight of them. . . . The Board, like a lot of weak-willed local bodies up and down the country, scurried to obey the R.S.A. when it told them that Jehovah's Witnesses were not to be allowed the use of Memorial Halls. Mr. Gresson says the Witnesses have as many rights as the R.S.A. So the Road Board must now open the Waiheke Memorial Hall to the Witnesses or openly flout the law as they flouted the democratic rights of the Witnesses. Now the Witnesses can worship their God in their own way without being subjected to the tyranny of the Waiheke Road Board."

Also on Monday, August 31, in the town where the R.S.A. stirred up the controversy, the Levin *Chronicle* reported: "The Levin Borough Council would have no option other than to grant the use of the Memorial Hall to Jehovah's Witnesses if an application was made. This opinion was given by the Mayor, Mr. E. W. Wise, when asked for his comments. . . .

"Reference to the recent court decision was made at the quarterly meeting of the Levin R.S.A. Should the occasion arise where the Jehovah's Witnesses wanted the Memorial Hall, would it be let to them? the member asked. The secretary replied: 'We've no option now.' Another question was: Did the decision apply to all memorial halls? The secretary replied that he considered it did."

Then came an unexpected turn of events. On September 2 the Manawatu *Standard* carried the two-column headline "R.S.A. WANTS GOVERNMENT TO AMEND REGULATIONS." The article stated: "The New Zealand Returned Services' Association is to make representations to the Government to amend the regulations to enable controlling authorities to prohibit the use of war memorials by organisations which have been declared subversive. This decision was made at a meeting of the Dominion executive committee of the R.S.A. last night after considering the recent Supreme Court judgment allowing Jehovah's Witnesses to have access to the Mt. Roskill war memorial hall."

In the same item there was an official statement of the R.S.A. accusing Jehovah's witnesses of 'impeding the defence of the country' and saying they "did their best to subvert others from so doing."

The reply of the Society's branch office to these false charges was printed in the New Zealand *Herald* of September 5. It protested against the move of the R.S.A. to nullify the effects of the decision of the Supreme Court, pointing out that hundreds of returned servicemen and their families would be included among those discriminated against. The article showed that Jehovah's witnesses have never been proved guilty of subversion, but their position has always been one of strict neutrality. As evidence of the well-established position of Jehovah's witnesses, it quoted from their book *"Let God Be True,"* which says: 'It is wrong for Christians to be subversive and to engage in subversive activities. Jehovah's witnesses do not oppose the desire of any person to serve in the armed forces. Nor do they oppose the efforts of any nation to raise an army by conscripting its manpower.' Jehovah witnesses are a law-abiding people, who follow the command of the Lord Jesus: "Pay back Caesar's things to Caesar, but God's things to God."—Luke 20:25.

For many years Jehovah's witnesses have been using all types of halls, including war memorials, without any trouble. Even a number of local R.S.A. groups were renting their *private* halls to the Witnesses. Then suddenly in January, 1958, the Dominion executive committee threw a bombshell at Jehovah's witnesses by passing an unjust resolution asking public officials to discriminate against them. Since then it has not ceased throwing verbal and printed hand grenades at the Society.

Because Jehovah's witnesses have appealed to the courts of law to protect their civil liberties some say that the Witnesses are "perpetuating a moral wrong in their unduly assertive insistence on their rights." But is it a moral wrong to avail oneself of the freedoms guaranteed by law? Is it wrong to take steps to safeguard the rights of freedom of speech, freedom of assembly and freedom of worship? In many communities public war memorial halls are the only ones available or suitable for certain assemblies of Jehovah's witnesses, and in applying for these Jehovah's witnesses are asking only for what they are entitled to have as citizens.

This momentous decision of the Supreme Court has made the basic freedoms of speech, assembly and worship more firm in this land, not only for Jehovah's witnesses but for all people, especially the minorities. Jehovah's witnesses are very grateful for the equitable decision that establishes these rights and they urge all to respect and act in harmony with that decision. They are determined to stand uncompromisingly for the Christian principles of the Bible and to continue preaching the good news that God's kingdom, the kingdom of heaven, is now established and is the only hope for mankind.

ASK FOR THE NEXT ISSUE

● It is said that there are now more than one million species of plants and animals. How was it possible for Noah to get all the different kinds of animals and fowls into the ark? How did the variety of animal and plant life originate? Don't miss the article "They Produce 'According to Their Kinds.'"

● Few housewives realize that the cabinet under the kitchen sink may contain a dozen different poisons. What is the most common killer of children among household commodities? What should parents know about poisons to safeguard their children? Be sure to read "Doctor, My Child Swallowed Poison!"

● Boxing has come into the spotlight, "Awake!" turning it on boxing's many facets. What stands revealed? What is the danger to participants? In the light of Bible principles, how is a Christian to view boxing? You will want to read the article "Spotlight on Boxing."

What a Wonderful Gift — air to breathe!

BY "AWAKE!" CORRESPONDENT IN PANAMA

"H-M-M-M-H! How refreshing that deep breath of air!"

Maybe it was the first thing you were conscious of this morning when you were awakened, and, stretching, arose to meet whatever the day might bring. But did you consider where it came from and why it is here? What is it like, and how do we use it—this air that we breathe? Or were you so preoccupied with news reports of the inventions and tests of the scientists, or the strain of this age of materialism, or, in general, the demands of life that you thought nothing of it? But you are glad that you kept on breathing, are you not?

It is true, we are in the "space age." Our very life seems stepped up to a startling, unprecedented pace. Yesterday's most fantastic dreams are today's realities. Vocabularies are swelling with new words. Advertising is geared to 'finding one's orbit.' Sound, heat, and "controllability" barriers of the atmosphere have been either overcome or reduced to mere "areas of difficulty." Sputniks, Pioneers, Explorers, Vanguards and others have made their contributions, and, instrumented as they are, are aiding in fields of scientific research. Successful launching of these satellites has been followed by efforts to retrieve them, and even to man them, first with one of the canine family, then with monkeys and mice. Now the recently named National Aeronautics and Space Administration has selected seven test pilots, one of whom will be chosen for a space flight perhaps in 1960. As early as 1957 a thirty-two-hour flight "to pave the way for space travel and to determine man's adaptability to live in space" was made by an Air Force major who soared at an altitude of nineteen miles above the earth. The officer in charge of the experiment said that the trip proved that men can live outside the earth's atmosphere "by taking their own atmosphere with them." So while ideas hitherto labeled ridiculous, such as staking out claims on Mars, booking passage to the Moon, or going to Venus this summer, do not seem so farfetched these days as in bygone years, nevertheless, the need for air to breathe on the proposed instruments of conveyance, these little rocketed capsules, is pinpointed and is admittedly great.

We cannot escape it: if we are to continue living as human creatures we must breathe. And there is one satellite that has been in orbit for undisclosed millenniums of time, is still in orbit, and, according to the very highest Authority, will always remain in orbit; and it is surrounded by an atmosphere that man can breathe. It is more than just coincidental that it is this "space-traveling" earth that we live on!

Earth's Atmosphere and the Air We Breathe

Gaseous, thin, highly elastic, easily set in motion, and apparently nonexistent on a calm, sunny day, the atmosphere is confined to our planet by gravity. This very force, in view of man's difficulty in making

space ships to overcome it, seems to invite us not to be too anxious about leaving this planet; but rather, to tarry, carefully consider, and appreciate how truly wonderful its atmosphere really is. Its very abundance bespeaks the generosity of a loving Creator, and the dependence of all plant and animal life upon it indicates the consideration of an all-wise Workman. A very brief record, kept through the ages, bears eloquent testimony of its creation, saying: "And God went on to say: 'Let an expanse come to be in between the waters and let a dividing occur between the waters and the waters.' Then God proceeded to make the expanse and to make a division between the waters that should be beneath the expanse and the waters that should be above the expanse. And it came to be so." (Gen. 1:6, 7) This happened on the second day of preparing this earth for man's home. By the end of the sixth creative day, this expanse or firmament or atmosphere had been clarified of its carbon vapors and had become just right for earth's caretaker, man, to breathe. The exact thickness of this vast dome of air about us is not known definitely, but, according to some authorities, there is evidence that it extends for several hundred miles beyond earth's surface.

Here at the crust of our satellite we find ourselves at the very bottom of the sea of atmosphere, this mixture of gases divided into seventy-eight parts, by volume, of nitrogen, twenty-one parts of oxygen (so essential to life), and one part of water vapor, inert gases and carbon dioxide. This air that we breathe—tasteless, odorless, invisible—is the lower layer, the troposphere, of the marvelous, globe-encircling atmosphere, and extends, it is said, from four miles above the earth at the poles to eleven miles at the equator. These miles of it, plus the miles in the "blue yonder" of other layers of atmosphere—the stratosphere, mesosphere, and ionosphere—cause a tremendous pressure, namely, fifteen pounds per square inch at sea level; however, this pressure is exerted equally in all directions and, due to the internal pressure of the human body, is not felt. So we breathe with delightful ease. Easily compressed, the air at earth's surface is of greater density than at higher altitudes. Temperature decreases from the equator to the poles and from earth's surface upward to the top of the troposphere. Could we ever doubt that it is an especially prepared medium peculiar to our earth?

The Breathing Process

How can we avail ourselves of its benefits, taking in its oxygen, so vital for life? It is in answer to this question that one of life's many interesting processes holds our attention; a process set in motion by none other than the great Creator who made the atmosphere, and who proceeded to "blow into his [Adam's, the first man's] nostrils the breath of life." (Gen. 2:7) Individually, we humans, so 'wonderfully made in a fear-inspiring way,' from birth to death, minute after minute, day after day, year after year, whether awake or asleep, whether conscious or unconscious, continue to benefit from that process as we breathe.—Ps. 139:14.

Observation and analysis of the procedure fills one with awe and wonder. When an anxiously awaited newborn baby arrives, his little lungs are solid, for he has not used them yet; but they are there, ready to unfold and expand if he is normal. The crucial moment arrives! He is now an independent individual! Will he be able to breathe? Either the cold air that now surrounds him or the carbon dioxide accumulating in his own body stimulates the tiny brain, and that welcome, waited-for cry is heard. The mouth opened, the air rushes in to fill the lungs, at least partially, and

the breathing process, now set in motion, is off to a good start. From then on, as long as he lives, his lungs will never be completely empty of air. As he grows and is allowed to cry, within reason, his lung power develops more and more. Sometimes he may go into a "tantrum," holding his breath until he gets some attention, either in the form of a dash of cold water in the face, a quick slap on the provided place, or his own bewilderment as he "comes to," regaining consciousness. Wonderful, is it not, that even if he should become unconscious for the lack of air, the accumulated carbon dioxide in his blood stream will "ring the bell" and the impulse sent to the brain will start him breathing again!

The organs of respiration, so marvelously correlated, function throughout the life span of the individual in a most fascinating manner. That it might be strained of dust, tempered to more nearly body temperature, moistened to just the right degree, the air passes through specially prepared passageways. The external nostrils, lined with hair, start this conditioning, filtering process. From there on through the nasal cavities (and is it not nice that there are two, in case one does not function for some reason?), over the pharynx, through the trachea, bronchi, and lungs to the very tiniest air cells, the vigil is never relaxed. The fibrous, muscular windpipe, the bronchial tubes and the bronchioles are lined with mucous membrane, and on the inner surfaces with mucus bristling with minute, lashlike processes called *cilia*, which vibrate with an upward and outward movement expelling any invader that becomes entangled in the viscid secretion.

After reaching the lungs (whose function was so graphically set forth in *Awake!* of June 8, 1952), the air, amounting to some four hundred cubic feet daily, or the entire volume of a seven-and-a-half-foot cube, is channeled through the fine tubes or bronchioles into the air cells covered with capillaries. Here, where the amount of surface exposed to the air has been so greatly increased that it is estimated to be one hundred times greater than that of the entire body, is where the carbon dioxide of the blood is exchanged for the oxygen of the air. By contraction of the chest muscles the impure air is pushed out, or expired, and the partial vacuum created is ready for the next breath forced in by atmospheric pressure. And how we are stimulated! Does anything more exciting take place in the scientist's laboratories?

Let us remember, too, that from the time we come into the world, whether we are rich or poor, we continue to inhale and exhale. Suppose that we had to pay, oh say, one cent for every breath. It is generally accepted that during the first year we breathe forty-four times a minute, that is if we are in normal health but not exercising at all. Our lowest possible cost for that first year would be $231,164. By the fifth year this rate of intake has been cut to twenty-six times per minute; but even so, that would amount to $136,656 annually. Gradually this figure tapers off and somewhere between the ages of fifteen and twenty-five this filling and partial unfilling of the lungs attains and from then on maintains the average, normal standard of eighteen times per minute—costing $94,608 per annum. But imagine—living a life without exercise! What parent could be happy to see its child just breathing but never exercising other parts of its body? Where is the adult that never does anything to increase the rate of respiration? Do not forget, though, if we were paying for it we would have to add to the above figures for all exercise—and for any illness or any stimulus that would increase the heartbeat, for the ratio of pulsation

and breathing is one to four. How much "extracurricular" breathing could we afford; or, for that matter, how long would our salaries let us keep on living? Surely we must thank Jehovah that the air is free! By breathing deeply, expanding the lungs to their greatest capacity, more waste material can be expelled and we will feel more refreshed; and it costs no more to breathe deeply than to take just a shallow breath.

Pollution or Appreciation, Which?

Obviously the more nearly pure the air is the better. But what is happening to this marvelous God-given free air that we breathe? Starting with the basic unit of society, the family group, what do we find? Circles and circles of blue smoke ascending from cigarettes puffed too often by those who have never seriously considered how precious pure air really is, or worse, by those who do not care. It follows from the home into every means of public transportation, over the "coffee break," into the markets, business houses, back to the home again; and the nonsmoker is the unfortunate victim of circumstances, having his lungs filled with what he does not want—but what can he do? Perhaps no less desirable, but considerably more necessary, is the smoke from home furnaces, dirt from grinding operations, street repairs, construction work, wear of rubber tires, insect sprays, and so forth—all polluting the atmosphere.

Nationally, air-contamination problems confront sanitation engineers as huge industrial plants belch out dangerous waste discharges. Smog, so often caused by improper combustion in auto engines and increased by high humidity and certain air currents, has become such a hazard that millions of dollars is spent every year on scientific research to control or abolish it. Air-pollution abatement problems have become national problems.

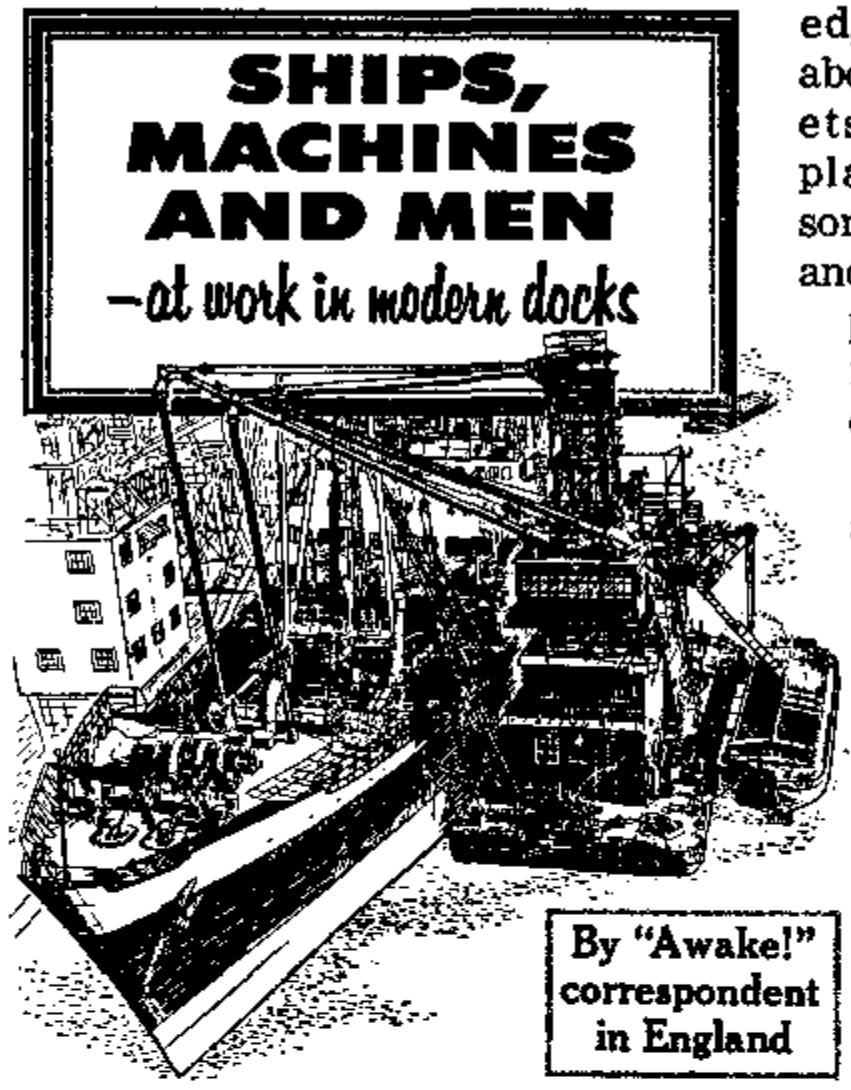
Yet all these pale into insignificance in this nuclear age when puny man tries to get control of this atmosphere and the space beyond it! While East and West are proposing and disagreeing over nuclear test bans, both sides are detonating bombs that cause the whole earth to be encircled and blanketed with mysterious radioactive particles causing untold damage.

Will it always be like this? The One who made the air, our earth, and man upon it assures us that it will not, for he has promised 'to destroy those who destroy the earth.' Today there are hundreds of thousands of people, God-fearing individuals in all nations and of all races and religions, who are realizing that all man's efforts can never equal, to say nothing of duplicating, such a thing as our atmosphere. And as they look into the beautifully curtained, star-studded vault above they experience not only the breath-taking grandeur of the celestial bodies "declaring the glory of God" but also the refreshment that comes with each breath of air, and they are comforted as they go on preparing themselves to stay here to enjoy it forever. They are showing their appreciation by using their breath, their strength, their vital energy in praise of the loving Creator, Jehovah God, who gave us this wonderful gift—air to breathe!—Rev. 11:18; Ps. 19:1.

AERODYNAMIC MARVELS

"Honeybees," reports *The National Geographic Magazine* of August, 1959, "put man-made carriers to shame. An efficient airplane carries a quarter of its weight as cargo; a honeybee airlifts payloads weighing almost as much as she does."

SHIPS, MACHINES AND MEN
—at work in modern docks



By "Awake!" correspondent in England

ICE-BATTERED and leaking, S.S. Consuelo limped toward No. 2 Graving Dock, Hull's largest. Abandoned by her nuzzling tugs, the vessel is taken over by shore gangs. On each quayside they loop mooring ropes to bollards. Slowly the ship's electric winches tow her damaged bows, bollard by bollard, to the head of the 520-foot dock.

Hydraulic lock gates and sluices close. Down in the pumping station twenty-eight feet below ground the great centrifugal pumps break into a whirring roar. The depth-gauge indicator pointing at twenty-seven and a half feet begins to fall as 36,000 gallons of water a minute surges through the outlet overhead.

Back on the surface three-men teams sling lines across bows and stern, white plumb bobs marking the dead center of the ninety-two-foot-wide dock. Shouted directions to block and tackle gangs bring the ship's hull on center. Side clearances are measured, and other teams sling shoring timbers from bulwarks, resting opposite ends on dock sills. Down and down the water level drops.

Crews of four, armed with long-handled brushes, man two rafts. Pulling themselves along the ship's sides by cables slung from stem to stern, they wash the sides of the vessel in readiness for painting.

Then the water begins falling away from the ship. Her keel now resting on the keel blocks, shoring gangs wedge timbers into place. With the gangway mounted, repair crews go aboard to fit new rivets in engine-room plates. Air compressors, pneumatic drills and electric welding plant are brought into position on the dockside.

Soon the close-spaced, four-foot-high blocks come into view. One and a half hours after the 495-horsepower electric pumps began turning, the Consuelo stands high and dry, her towering tonnage balanced on the keel blocks by twenty-eight shoring timbers.

Surveyors and engineers inspect the damage while lofty trestles and rigging are set for painting and for work on the giant phosphor-bronze screw. "Normally on the New York run," explained a repairman, "she ran into ice up in Montreal." Every one of its four mounted blades was damaged. Floodlights for night work are put in place, and pneumatic drill operators swarm over the grain ship's propeller, gouging and prizing from the propeller boss the concrete protection for the gigantic nuts holding the great blades in position.

In adjacent dry dock No. 1 troopship Empire Parkeston has just completed her half-yearly overhaul. Gear removed, the massive sluice blocks are about to lift. Double cataracts bursting through the curving flood tunnels will float the vessel and leave her ready in forty-five minutes to edge through the open lock gates into King George dock.

There we must leave the dry docks to see what else is happening at Britain's 800-year-old third port. Stretching more than seven miles along the north bank of the River Humber, it handles 7,000 vessels, with a net tonnage of more than 5,500,000. Annual traffic exceeds 10,000,000 tons, worth £350,000,000 ($990,500,000).

Twelve Miles of Quays

The port has eleven docks, with a total water area of 200 acres, and twelve miles of quays. It deals with the larger types of ocean freighters serving all the chief ports of the world.

Dock railways, 320 miles of them, cover every part of the installation. Berthed at the south side of King George dock, toward the eastern end of Hull's dock system, a Scandinavian freighter piled high with pit props is unloading into fifty-truck trains alongside. Of the port's more than 200 electric and hydraulic cranes with capacities up to forty tons, a battery of eight lines the quayside at this point. In the modern manner, the huge bundles are left in the slings to cut out re-slinging in the timber storage area.

"Train movement," engine driver Arthur Harland told me, "is a high-pressure job. Dockers are paid on piece work. The moment they go to dinner we must couple up to those loaded trains and get them away to the mechanical prop yard. By the time the dockers are back, empty trains must be there waiting for loading. The same thing happens at teatime."

In the fifteen acre, eighteen-track prop yard, rail-traveling diesel-driven cranes unload the trucks, using the attached slings. A limited number of props are taken out of their slings and built up horizontally and crosswise into square columns fifty feet high to form four corners of a vast dump. Into this the cranes drop their bundles, the bundles being locked in position by crosswise timbers. Millions of pit props forming woody-smelling canyons fifty feet high stretch in 300-foot sections, three sets of rails running in the artificial gorges. There the pitwood is left for seasoning.

High-Speed Coal Handling

Ten coal wagon hoists and four conveyor belts load coal at high speeds. The hoists raise trucks bodily, tip them up and drop the coal down chutes into ships' holds. The conveyor belts are even faster, handling 800 tons an hour. Quicker than one a minute, loaded trucks rolling down an incline are arrested by grabs. Tipping rams tilt the trucks forty-five degrees. Portions of the rail platform tilt also, leaving gaps through which the coal slides down with little breakage into a hopper feeding a below-surface conveyor. The rubber belt carries the coal to an overhead chute that directs the coal into the ship's bunker. Each conveyor handles two end-door wagons at once, which, after leveling up, continue down the incline, making way for two more loaded trucks. "Coal and coke was our biggest bulk commodity," said Mr. Harland as we stood at No. 7 Conveyor. "But we're handling much less now."

Grain imports, however, keep the highly mechanized plant busy. Most of it is concentrated at King George dock. Much of the country's grain passes through Hull. And one of the port's chief industries is flour milling and the processing of other grain products.

Pneumatic Grain Handling

Berthed at No. 1 Quay in the northwestern arm of King George dock, a 10,000-ton grain ship is having her cargo literally sucked out of her. Two booms stretch out from a floating elevator dipping their long suckers from a lofty height into the forward hold. Vacuum pumps

draw the grain into the elevator at the rate of three tons a minute, automatically weigh it and discharge it down a chute into a lighter moored alongside.

A soaring shore-based pneumatic elevator (one of four) raised its booms, swung into position and lowered its swinging trunks into the aft hold. The huge pipes sink their snouts into the golden grain, automatically cutting out if they encounter any obstacle. Two thirty-six-valve vacuum pumps driven by 175-horsepower motors begin sucking the cargo out of the ship at the rate of 120 tons an hour. Discharge motors pump the grain down chutes into manholes in the quay.

High up in the towering installation, fitter John Hewson, quiet-spoken, friendly, whose job it is to keep these panting monsters sucking and belching with maximum greed, showed me the automatic dust extractor. "Taking that dust away in sacks," said Mr. Hewson, "keeps one man busy."

At the silo fair-haired and amicable Mr. Chapman, for twenty-two years machinery attendant at the 40,000-ton-capacity silo, showed me what happens to the grain.

Fast-moving underground conveyors catch the cereal and carry it to elevators in the silo, where it is raised in buckets, automatically weighed and then dropped into four elevators, each handling 480 tons an hour. The elevators raise the grain to the top, or fifth, floor, and drop it on belt conveyors. These convey it to traveling chutes feeding batteries of bins, 288 in all, each twelve feet square by fifty feet deep and holding, roughly, 140 tons.

Hoppers at the lower end of the bins, at ground level, deliver the grain in sacks or in bulk after it has been automatically weighed once more. Sacks are filled with a measured quantity in two seconds. As I watch, some is being loaded by hand at the nearby loading bays into road and rail vehicles; some is carried by conveyor belt to waiting lighters.

At the same time other storage bins are delivering weighed grain in bulk to conveyor belts running out of the silo and overhead across the quay. From the time grain enters Hull docks until the time it leaves, it is entirely untouched by hand.

Traveling Roof Cranes

Take a quick look at King George dock's wool-handling arrangements at the northwest arm of the dock, where 40 percent of Britain's wool imports are dealt with. Lofty portal cranes (cranes mounted on arches like inverted U's) are unloading cradles of wool from the Panama. Sorted to marks and numbers in the two-story transit sheds mounted with roof cranes and backing the quay, bales are moved to the modern well-lit wool shed. From loading bays running the 800-foot length of the vast shed, rail and road wagons take the wool to the industry's heart, the West Riding of Yorkshire.

Besides wool, perishables pass over the 237,000 square feet of King George dock's six transit sheds. Normally berthed in this dock, the eighty-ton self-propelled floating crane with a lift of ninety-four feet above the pontoon deck is used in other docks also. Just now it is moored in Alexandra dock, where the port's one-hundred-ton fixed crane is located.

On Alexandra dock's north quay pipelines connected one of three 15,000-ton-capacity tanks with a molasses ship moored there. Edward Marshall, of The United Molasses Company Limited, told me that pumps, bringing the molasses through the 300-foot-long pipes, transfer 12,000 tons in seventy-two hours. I wondered how the thick, glutinous substance would flow through long pipes. With a slow smile, Marshall explained: "Steam circulating in coils in the ship's tanks keeps the molasses

fluid. We deal with cargoes from the West Indies of up to 12,000 tons here. The molasses we handle goes for cattle food."

Near Alexandra dock two electric coal conveyor belts reach out 400 feet into the Humber to River Pier, 1,300 feet long. The water is never less than eighteen feet deep here. Continental fruit and vegetables unload at this pier without the vessels entering dock.

£1,750,000 Project

Just opened, Hull's £1,750,000 new Riverside quay for cargo and passengers replaces the thirty-four-year-old quay destroyed by incendiary bombs in 1941. It provides deep-water berths irrespective of tide, the depth varying from nineteen to forty feet. This and its quick turn-around facilities bring continental ports several hours nearer.

Moving out on the tide, Arctic Hunter is leaving St. Andrew's fish dock for Icelandic grounds. The largest trawlers in the world are among the 2,000 fishing vessels that pass this point. For periodic underwater inspection and repair, trawlers are brought to the four slipways located in St. Andrew's dock extension.

A big tanker stands at the No. 1 T-ended jetty at Salt End—eastern extremity of the dock layout. Oil, 4,500,000 gallons of it, gushes from her hold. Pipelines carry it to the 82,000,000-gallon tank-storage clustered half a mile away. Coastal tankers take on bulk shipments by pipeline. Hull's oil imports last year rose by 12.5 percent.

Three docks reach up into the city-center of Hull, bringing graceful bows to tower majestically beside shop fronts.

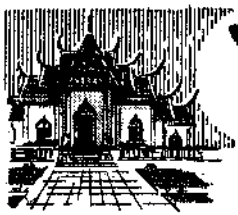
At the dock headquarters, Victoria Square, a British Transport Commission official checked his lists. "At the moment there are 55 freighters and 32 trawlers berthed," he told me. "That's about normal. More than 6,000 men are working them."

World-ranging ships. Mammoth machines. Six thousand men. This vast dock installation is itself a huge machine, handling anything from matchsticks to one-hundred-ton castings.

ITALY'S "PENTAGON"

ITALY'S Christian Democratic party has at the top what the magazine *The Atlantic* described in its September, 1958, issue as "a cozy Tammany-like atmosphere of all-pervasive clientele, favors, short cuts, boondoggles, and shocking preferences that the Italians by now call simply 'the undergovernment,' in the sense in which one would mean the underbrush. This undergovernment is being taken over by the Italian 'Pentagon,' the ruling group in the Vatican. . . . It is hard to assess the influence of the Italian Pentagon in American terms. Imagine a sovereign power installed squarely in Washington; a power whose influence extended over half the world, whose finances not only reached out on the international plane but also controlled an impressive share of the nation's stock market and real estate; a power which practically monopolized the nation's social assistance with money contributed by the state itself, which owned one half of the nation's schools, and which could back its diplomatic power with the undeviating assistance of the U.S. State Department. In Italy this group can bring its pressure to bear not only through action in Rome but anywhere in Italy through the 257 bishops, the innumerable village priests, teachers, and preachers. It has, moreover, the huge organization of Catholic Action and, by now, the beginnings of an Opus Dei."

How can a religious organization whose sole interest is supposed to be in religion and the teaching of Christian principles justify its affiliation with corrupt politics, let alone its domination of the "undergovernment"? How can it class itself with Christ's disciples, regarding whom he said: "They are no part of the world just as I am no part of the world"? —John 17:16.



"EAST is EAST"

By "Awake!" correspondent in Thailand

"EAST is East, and West is West, and never the twain shall meet," wrote Rudyard Kipling. There are, indeed, great differences between East and West. At first a visitor from the West may think the differences in the way of life here are bothersome, but once he has grown accustomed to them he may feel that some are improvements.

May I take you on a brief tour of a typical city in Asia? You will see for yourself. I am best acquainted with Bangkok, so let me show you around. This is the capital of old Siam, now known as Thailand, and the largest city in southeast Asia, having a population of a million or more.

Here is a bookshop. There are many in town. Asiatics love to read. This in itself is a big difference between East and West. Westerners are more inclined to watch television or a motion picture, and I well remember how I disliked reading assignments when I was a high school student in the United States.

I see you have noticed the maps hanging on the wall. Are you having difficulty in finding your country? Most maps printed here center around the continent of Asia. Is it not reasonable that a country should center its maps around its own land?

You have noticed the calendars on sale, have you? Yes, this is 1959 according to the Christian era. However, in Buddhist Asia it is B.E. 2502. That is, this is the year 2502 according to the Buddhist era.

As we leave the bookshop you will see an elderly Siamese woman on the sidewalk selling mangoes and sweetened glutinous rice. Notice how she squats, resting her torso on the heels of her feet. Could you do the same? If you could learn to sit in this fashion you could rest your weary bones anytime, anywhere.

When this woman was young the mahogany color of her teeth was considered a beauty feature. They are stained by the betel nut she chews.

Some Westerners ask about the custom of removing shoes when entering a home. Bear in mind that here the floor is chair, table and bed. It is kept clean and polished. To wear your shoes in the house would be equivalent to putting them on the dining room table or on the bed.

We have been making our tour but a few minutes, yet it is already evident that this is a man's world—at least this part of the world is. The woman walks along behind the man, whether the man is a husband, father or brother. This attitude extends into the personal daily life of the Asiatic. Man's headship is undisputed here. This is a deviation from Western custom, if I ever saw one.

Shall we have something to eat? Here is a typical shop. Of course, chopsticks are used instead of knife and fork. Here the "staff of life" is rice. Bread? If you like, we can have some of that for dessert, soaked in pork fat and sprinkled with sugar. Bread is cake here and eaten as a delicacy.

You are attracting the attention of everyone in the shop. I think you will be

surprised to know why. It is because of your dark hair and skin. The common people in Asia believe that all Westerners have blond hair, pink skin and blue eyes. I am afraid that you are not very acceptable as a Westerner.

In the West your good tan would be considered to be most wholesome. Here people take care to shade themselves from the sun. This is true not only because it is unbearably hot, but also because light skin is considered a beauty feature here. An Asiatic equivalent to your "he doesn't have sense enough to come in out of the rain" would be—you guessed it—"not enough sense to come in out of the sun."

If we want to get the shopkeeper's attention we have to call out "Boy!" or "Brother!" It is no breach of etiquette to call out your order or shout for the shopkeeper if you need him. That is true in any restaurant except those that regularly cater to foreigners.

Shall we have some pineapple? In southeast Asia they are plentiful. Here is the boy with some sliced in a dish. It isn't ripe, you say? This is the East, my friend, and fruit is usually eaten when it is still unripe so that it will have a tangy flavor.

How do you think the women here compare with their Western sisters? A bit more opulent, aren't they? In this region that is true. In the West women struggle with diets and body-shaping contraptions to keep themselves trim. Here just the opposite is true. The male is the one that tends to his waistline.

I think I know the man approaching our table. If he comes to see us he will sit down before saying more than a few words. Why? Because here in the East to speak down to one who is seated is considered an act of disrespect. In the West it would be expected that we stand to be introduced.

There are many things far more important than these differences between East and West. For example, we have all descended from one common ancestor, Noah, who survived the great flood. You will be interested to know that in Sanskrit the word for mankind is *ma-not,* derived from the word *manu.* Manu is a character of legendary history well known to the Hindu.

In McFarland's Thai-English dictionary, printed by Stanford University Press, under the word "Manu" is the following very interesting explanation, which quotes from an account found in the Satapatha Brahmana: One morning Manu caught a small fish in the water that had been brought to him for washing his hands. The fish immediately pleaded for protection until it should be grown, promising in return salvation from a great flood that was to destroy mankind. Manu kept the fish, which grew rapidly until nothing except the ocean was large enough to contain it; then he let it go. At that time the fish foretold the time of the coming flood and instructed Manu to make a big boat in which to save his life. Manu did as directed, and when the flood did come the fish returned. Manu fastened the cable of his ship to the fish's horn, thus passing over the northern mountain (the Himalayas, as a commentator explains), where he was instructed to fasten his ship to a tree until the waters should subside.

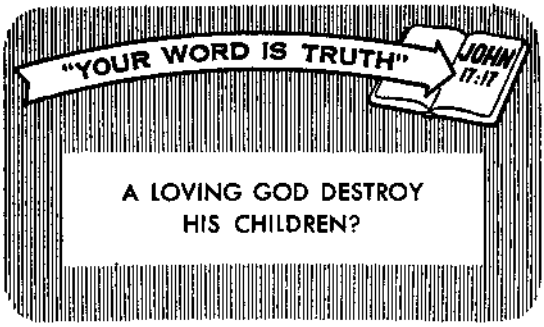
We know that "Noah" in Hebrew means "rest; consolation." In Sanskrit the name "Manu" bears the same meaning. Used in many compound words, it implies comfort, encouragement or consolation.

"Boy! Boy!"

Shall we have something to drink before leaving? What will it be? Why, tea, of course.

I am afraid our time is up. We will have to be on our way.

No, no tipping here. This is not Europe, my friend. This is Thailand.



THE message about God's kingdom that Jehovah's witnesses are bringing to the people is the best of good news. By this evangel they are fulfilling their prophetic commission to 'bind up the brokenhearted and comfort all that mourn,' even as stated at Isaiah 61:1, 2. However, that prophetic command also includes the proclaiming of "the day of vengeance on the part of our God." This they are doing by warning all people regarding "the war of the great day of God the Almighty," Armageddon. —Rev. 16:14, 16.

Because they are also true to this part of their commission some take offense, such as a certain Canadian Jesuit priest who recently published and is circulating a card entitled "An Answer to Yankee Stadium." Addressing it to the Witnesses, he claims to admire their zeal and to grant that they are sincere, but insists that they are sadly mistaken regarding their God Jehovah. The God they preach, he contends, is cruel and unreasonable; no God of love would destroy nearly all his children in a horrible Armageddon.

What about this argument of his noted above? Does it carry any weight in the light of reason and the Scriptures? Let us see.

In the first place, as for Jehovah God destroying so many of his children, let it be noted that God does not consider all humankind his children. When the nation of Israel, which at one time truly did consist of his children, became unfaithful, God refused to recognize them further as his children, and he inspired his prophet Moses to say: "They have acted ruinously on their own part; they are not his children, the defect is their own."—Deut. 32:5.

Nor may we overlook that Jesus spoke of the religious leaders of his day, not as children of God but as 'of their father the Devil, whose desires they wished to do.' Jesus also likened the vast majority of mankind to goats, whose destiny is destruction. He showed that the sheeplike ones that will inherit eternal life are comparatively few.—Matt. 7:13, 14; 25:31-46; John 8:44.

As for God being unreasonable and cruel to destroy so many of mankind, let it be noted that God has four basic qualities or attributes, namely, power, wisdom, justice and love, and these are perfectly balanced with one another. Jehovah God is not a sentimentalist. In his omniscience, he, as the Life-giver, has determined the conditions upon which his intelligent creatures can be an honor to him and a blessing to themselves as well as to their fellows. When any of his intelligent creatures fail to meet those conditions they fail to serve God's purpose for their existence and so he cannot let them continue to live on indefinitely.—Ezek. 33:11.

Such is not only a reasonable conclusion but also a Scriptural one, as we read: "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate." True, "God loved the world so much that he gave his only-begotten Son, in order that"—all mankind may live? No, but "in order that everyone exercising faith in him might not be destroyed but have everlasting life." Because "the wages sin pays is death," therefore God calls out: "Search for Jehovah, you people, while he may be found. Call to him while he proves to be near. Let the wicked man leave his way,

and the harmful man his thoughts; and let him return to Jehovah, who will have mercy upon him, and to our God, for he will forgive in a large way."—Ps. 145:20; John 3:16; Rom. 6:23; Isa. 55:6, 7.

Today, especially in so-called Christendom, we find the conditions foretold at 2 Timothy 3:1-5: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, . . . without self-control, fierce, . . . lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power."

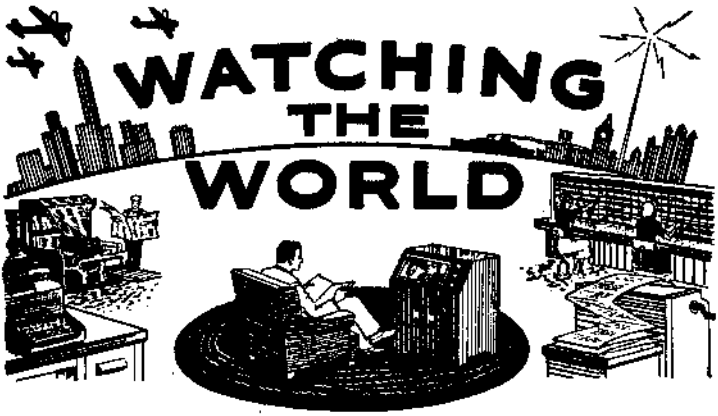
Because of this wicked condition God is having his witnesses call out: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind." True, not all persons may be alike wicked, but if they remain in this wicked old system of things they will go down with it. Regardless of how moral any of the antediluvians may have been, unless they got into the ark with Noah they perished.—Rev. 18:4, 5.

As for Armageddon as being "horrible" —it will be, but not needlessly or unjustly so. It might be said that pulling out a diseased tooth or cutting out a brain tumor or a breast cancer is a horrible deed, but one and all such horrible procedures are necessary to the welfare of the patient and are really the lesser of two evils. So also will Armageddon be, as it were, a horrible surgical operation. However, it is absolutely necessary for the vindication of God's name and the welfare of all lovers of righteousness that all the godless and wicked be destroyed. Or to use another illustration: A strong and honest city government is obligated to get rid of its criminal elements even though this may cause suffering to the wives and children of the criminals.

The thing to do is to get God's perspective of matters, that of the surgeon performing the operation or of the city government interested in a decent city, rather than be swayed by sentimentality. To such men as the Canadian Jesuit who find fault with God's judgments, he says: "For the thoughts of you people are not my thoughts, nor are my ways your ways . . . For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts."—Isa. 55:8, 9.

Did not Jesus prophesy that as it was in the days of Noah it would be down at the end of this world or system of things? And did not that Deluge wipe out all save Noah and his family? Think how horrible that must have been! What panic must have gripped earth's inhabitants as the rain kept on falling, ten, twenty, thirty, forty days, and the waters rose higher and higher and higher, until they at last covered the highest mountain peaks. And what about the fiery destruction of Sodom and Gomorrah? Or the annihilation of Pharaoh's host in the Red Sea? Horrible all these destructions? Without a doubt, but also just, wise and loving, for they meant both the vindication of Jehovah's supremacy and the deliverance of the righteous who had been suffering at the hands of the wicked.—Ex. 14:26-28; Matt. 24:37-39; Luke 17:29, 30.

So regardless of what a Canadian Jesuit priest may say, reason and the Scriptures unite to show that Armageddon's destruction of the wicked is consistent with Jehovah's attributes of wisdom, justice and love.



Around the Moon

◈ A multistage rocket roared off its launching pad at 5 a.m., Moscow time, October 4, to carry a 613-pound instrumented vehicle into an orbit around the earth and beyond the moon. The satellite passed the moon at a distance of 4,375 miles from its surface on October 6, then traveled out beyond the moon to about 292,000 miles from the earth on October 10. Whether the satellite photographed the surface of the moon never seen from the earth was unknown, as Soviet scientists were not forthcoming with reports on data gathered by means of the vehicle. Lunik III, as the satellite is called, would reportedly complete a circuit of its large orbit twice a month.

Khrushchev in Peiping

◈ Soviet Premier Nikita S. Khrushchev arrived in Peiping on September 30 just in time for the celebration of the Communist Chinese regime's tenth anniversary. Ten thousand guests from other lands, among them top Communists from 87 nations, were also on hand. Upon his arrival, Khrushchev called his recent talks with U.S. President Eisenhower "valuable." "We, on our part," he said, "must do everything possible to preclude war as a means for settling outstanding questions." "Even so noble and progressive a system as socialism cannot be imposed by force of arms against the will of the people," Khrushchev further declared. The Russian leader departed for Moscow on October 4, following a series of talks with Mao Tse-tung, chairman of the Chinese Communist party.

British Elections

◈ Britain's Conservative party headed by Prime Minister Harold Macmillan won 49.4 percent of the 28,000,000 votes cast in the general elections there on October 8. The Conservatives got 365 of the 630 seats in the House of Commons, to compare with the Labor party's 258. On October 14 Macmillan named a new cabinet geared to spur scientific advancement. The 65-year-old prime minister and the Conservatives will thus have overwhelming control of the House of Commons, and a position at the helm of British politics, for another four years. Regarding his party's victory, Macmillan remarked, "It has gone off rather well."

1959 Nobel Prize in Medicine

◈ The 1959 Nobel Prize in medicine, amounting to about $42,000, will be shared by Dr. Arthur Kornberg of Stanford University and Dr. Severo Ochoa of New York University. On October 15 the two U.S. biochemists were honored for their discoveries of enzymes for artificially producing nucleic acids, found in living cells. One of these substances, DNA (deoxyribonucleic acid), carries hereditary qualities from generation to generation. The other, RNA (ribonucleic acid), while thought to pass on hereditary instructions in the case of some viruses, is also involved in the production of protein, the basic material of the living cell. Working separately, Drs. Ochoa and Kornberg have discovered enzymes capable of promoting the production of RNA and DNA respectively from smaller organic molecules. Now it will be possible to study these vital chemicals in isolation. The Caroline Institute, which makes the annual awards under provisions of the will of Alfred B. Nobel, said that the scientists had "clarified many of the problems of regeneration and continuity of life." They had not, of course, answered the question, "What is the origin of life?"

U.S.–Philippine Accord

◈ On October 12 a memorandum of agreement was signed between the Philippine Republic's Secretary of Foreign Affairs and the U.S. Ambassador to Manila. Though details are yet to be worked out, substantial agreement was reported on the matter of legal jurisdiction over U.S. military personnel stationed in the Philippines. Under the terms of the accord the U.S. will retain four military bases and a few minor installations in the island republic. Certain matters pertaining to the use of the bases and the types of armaments used there will be subject to discussion and agreement, as is the possible renewal of the twenty-five-year term of the holdings. Under provisions of the 1947 accord with the Philippines the U.S.

had held twenty-three bases and installations there.

Rhinoceros Gets Landslide Vote

◈ In what was described by one sociologist as "a severe criticism of the regime," a female rhinoceros named Cacareco won an overwhelming vote in municipal elections in São Paulo, Brazil, on September 7. She even did well in the industrial city of Campinas and the port of Santos. It was said that Cacareco received at least 50,000 votes in the São Paulo election and that a final all-inclusive tally might bring her 100,000. Shortages of food staples, high living costs and general displeasure over Brazilian politics were said to be factors underlying the rhinoceros vote.

Hunger and Poverty

◈ Over one billion people in 100 nations and territories associated with the U.N. are waging a fight against "continued acceptance of poverty, illiteracy and chronic ill health." This was pointed up by Paul G. Hoffman, managing director of the United Nations Special Fund, in an address to the Economic and Social Council of the United Nations General Assembly on October 5. Hoffman appealed for an increase in contributions to the fund to further its program of technical assistance for underdeveloped countries. Annual per capita income in the substandard lands would be only $125 to $130 this year, to compare with $110 in 1950. Whereas this is a gain of $15 to $20 for these countries, nations of Western Europe and North America have experienced an average gain of $300 in per capita income over the same period. With a Special Fund goal of $100,000,000 set for this year, Hoffman hoped for a time when "hunger, illiteracy and chronic ill health everywhere can be the memories of the past."

Assassination Attempts

◈ On October 7 Iraqi Premier Abdul Karim Kassim was the victim of an attempted assassination. Fired upon as he rode in his auto down Baghdad's busy Rashid Street, the 45-year-old state head suffered a flesh wound and a fractured shoulder, but his condition was not serious. The attempt followed a series of riots in the capital protesting the execution of seventeen military men and civilians charged with plotting against Kassim's regime. A second plot to kill Kassim was revealed on October 15, but details of the attempt were not then furnished by the Baghdad government.

De Gaulle Upheld on Algeria

◈ On October 16 the French National Assembly voted in favor of President Charles de Gaulle's new plan for Algerian self-determination. The count was 441 to 23. Just a month earlier De Gaulle had offered Algerians the chance to determine their own political future by referendum within four years of the attainment of peace in Algeria. They would be able to choose between independence, autonomy with ties to France, or integration into the French Republic.

A War-Free Antarctic

◈ Representatives of the twelve nations active in Antarctica opened a parley in Washington on October 15. Among the participants were the Soviet Union and the chief Western nations. All reportedly agreed that the White Continent should remain demilitarized and that it should be open to scientific study by any country. A treaty incorporating these points was expected.

Wave of Terrorism

◈ Acts of terrorism swept through Venezuela in early October. By October 13 over 100 persons had been arrested by the Caracas government. They were suspected of complicity in a plot to overthrow Venezuelan President Romulo Betancourt. Terrorists set off explosions in such places as clubs, movie houses and radio stations, seemingly for the purpose of creating the impression that the administration was incapable of maintaining order throughout the land. Among those arrested were a number of lawyers and writers thought to be the "intellectual authors" of the wave of terrorism.

Haitian Senators Ousted

◈ On October 9 Haitian President François Duvalier issued a decree dismissing six of Haiti's twenty-six senators. It was maintained that the six ousted senators had abandoned their responsibilities and that the National Assembly would therefore choose men to replace them. Five of the dismissed senators are living in exile. All six were charged with plotting against the Duvalier government and were accused of involvement in preparations for an invasion of the island by foreign mercenaries.

Synagogue in Madrid

◈ In 1492, yielding to the pressure of the Spanish Inquisition, King Ferdinand and Queen Isabella issued an edict expelling Jews from Spain. In early October, on Rosh Hashana, the Jewish New Year, a new synagogue was dedicated in Madrid. It was the first Jewish synagogue dedicated since the royal order of nearly five centuries ago.

Typhoon Wreaks Havoc

◈ Over 5,000 persons were reported missing or dead as a result of Typhoon Vera, which struck Japan on September 26 and 27. It was said that more than 10,000 persons had been injured and a million and a half were rendered homeless.

The port city of Nagoya was among the hardest hit. This industrial center was termed a "sea of dead." Property damage in this, the most damaging storm in Japan's history, reportedly ran into tens of millions of dollars, at least $750,000,000, according to early estimates.

Soviet Consumer Credit Plan

◈ On October 1 many Soviet shoppers had their first experience with installment buying. Throughout the Russian Republic, which covers over half of the Soviet Union, customers could purchase such items as wrist watches, bicycles, radios, cameras, accordions and clocks for a down payment of from 20 to 25 percent. Service charges of one or two percent would have to be borne by the buyer and payments would be made through payroll deductions over a period of six months to a year. Missing from the credit lists were such things as television sets, refrigerators and automobiles, for which the demand is considerable but the supply small.

Congo Violence

◈ Violence flared up in the Belgian Congo on October 13. Lulua and Baluba tribesmen clashed in the central Congo province of Kasai. A week earlier, police broke up a fight between them at a soccer match. Later, Lulua raiding parties attacked Baluba villages. On the night of October 13, at Matadi, a Congo River port 100 miles southwest of Leopoldville, about 2,000 members of the African Ngouziste sect gathered in the native quarter, defying a curfew. Reportedly in "religious hysteria," about 1,000 sect members battled with police. Before they were dispelled 35 Europeans and Africans had been injured. Matadi was placed under martial law on October 14.

The "Red Tide"

◈ From time to time waters in the Gulf of Mexico are darkened by the notorious "red tide." The reddish hue results from rapid and great multiplication of tiny organisms called dinoflagellates. These produce a substance toxic to fish and, in air-borne droplets, irritating to mucous membranes of coast dwellers. In early October, millions of fish were poisoned and residents of Florida's west coast were troubled again by eye and nose irritations, as another "red tide" swept through a hundred-mile strip of Gulf waters.

When Death Is No More!

Can you believe that the day will come when men will never die? That is not an idle dream. It is a promise of God. Moreover, our generation will live to see it! Incredible, you say? Not at all! Read proof from the Bible. Send for *"Your Will Be Done on Earth"* and *From Paradise Lost to Paradise Regained.* Send 8/9 (for Australia, 10/6) today and receive two Bible booklets free.

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

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THE PREACHING that is productive bears permanent fruit. It has the preserving quality of Jesus' early disciples, whom he called "the salt of the earth." Words of such preaching, "seasoned with salt," come only from God. Jesus said: "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." Is this prayer being answered? Is this small band of workers producing fruit to God's praise?

You will thrill to the report of the Christian ministry performed by Jehovah's witnesses this year. Throughout the world the preserving message of God's kingdom that they preach has produced thousands of new workers for the harvest. Their experiences, their joys, their detailed activity, are all available in this year's report for only 3/6 (for Australia, 4/-). Send 1/8 (for Australia, 2/1) more for your 1960 calendar.

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Awake!

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- ...yphoon Vera and a Night of Horror — PAGE 16
- ...octor, My Child Swallowed Poison! — PAGE 21

DECEMBER 8, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is *read in many nations, in many languages, by persons of all ages.* Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,000,000 — **4d a copy (Australia, 5d)**

"Awake!" is published in the following 21 languages: *Semimonthly*—*Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog. **Monthly—**Cinyanja, Indonesian, Korean, Polish, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office *in your country. Otherwise send your remittance to* London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS	– American Standard Version	*Dy*	– Catholic Douay version	*Mo*	– James Moffatt's version
AT	– An American Translation	*ED*	– The Emphatic Diaglott	*Ro*	– J. B. Rotherham's version
AV	– Authorized Version (1611)	*JP*	– Jewish Publication Soc.	*RS*	– Revised Standard Version
Da	– J. N. Darby's version	*Le*	– Isaac Leeser's version	*Yg*	– Robert Young's version

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"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, December 8, 1959 | Number 23

WANTED—*a finer type of citizen*

WHAT would you think if your son shortchanged you? Would you punish him and make him return the money, or would you think him clever for having tried to cheat you? Suppose your daughter told you she cheated in her examinations at school, would you shrug it off as nothing? If your husband came home with a fistful of money he had found, would you encourage him to report it to the police, or would you delight in spending it? These questions have to do with morality and integrity, and our answers reveal the type of citizen we are and the kind our children will be.

Too often morality is looked upon as a big joke. People think themselves shrewd for having beaten the government out of some income tax money. They boast about hoodwinking the insurance company out of a few extra dollars. They brag about duping customers and outwitting business partners. They laugh about padding the company's expense account, and justify their actions by saying that the extra money offsets the high cost of living. They think themselves smart when they manage to get parking tickets "fixed" and beat the law. They view themselves as clever in so many ways, until one day their own sons and daughters are forced to pay the price for their blindness, for their lack of integrity and for the easy immoral values they have foisted on them. Parents want their children to grow up as honest, decent, peace-loving citizens, but too often they do little about charting a moral course for them to follow. What kind of an example has been set?

Each year, the United States government "loses at least $1,500,000,000 through what we charitably call 'honest mistakes' in income tax returns," said an internal revenue expert. "More than 14,000,000 come in with errors ranging from petty to flagrant." Yet these persons do not view themselves as cheats even though they deliberately lie in filling out their returns.

Small and big industries in the United States pay more than $220,000,000 annually for insurance to guard their property against amateur and professional criminals. Employees see nothing wrong in taking home tools, clothing, perfumes, drugs, groceries and a host of other items from their place of work without paying for them. Still these very ones would knock you down if you were to call them thieves or dishonest. A supervisor of a warehouse reports: "My men take tools, clothing, odd bits of merchandise. They'd quit if I told them they were stealing. 'From who?'

they'd ask me. All they know is that they work for some big, mysterious corporation —and it's no money out of anybody's pocket."

Managers of hotels report that everything from towels to shower curtains is removed from rooms by guests. Restaurant owners tell of employees taking home butter, eggs, steaks and chops, while customers pocket salt shakers, dishes, forks, knives and spoons. Still these same people would be shocked and hurt if they were called thieves. They consider themselves honest, law-abiding citizens.

In the realm of politics the moral decay is evident. We read of shrewd political "deals" that reek of underworld corruption. We hear of influence peddling among "respectable" men in high places. Even the Department of Justice and the patrolman on his beat have come in for scrutiny and questioning in the minds of the people. A few years ago Representative Kenneth B. Keating disclosed "that House investigators have uncovered cases where the Justice Department has 'whitewashed' criminal charges brought against 'influential or politically powerful figures.' " Some of the police and firemen brazenly accept bribes and shake down businessmen. Tax collectors accept what they call "gifts" from people. Oaths of office are often taken with mental reservations.

Speaking on morals, Arkansas' William Fulbright declared that "much of the evil of the world is beyond the reach of the law." He said that many businessmen, ostensibly reputable businessmen, employ "knavish lawyers to circumvent the law and enrich themselves at Government expense." The bribed, he said, are men "false to their oaths and betrayers of their trust." The bribers "are often men who walk the earth, lordly and secure, members of good families, respected figures." The senator said: "One of the most disturbing aspects of this problem of moral conduct is the revelation that among so many influential people morality has become identical with legality. We are certainly in a tragic plight if the accepted standard by which we measure the integrity of a man in public life is that he keep within the letter of the law. . . . What seems to be new about these scandals is the moral blindness or callousness which allows those in responsible positions to accept the practices which the facts reveal. It is bad enough for us to have corruption in our midst, but it is worse if it is to be condoned."

The prophet Hosea tells of the world's plight in these words: "Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." (Hos. 4:1-3, *AS*) This is the sad state of Christendom. Yet we hear no resounding call to moral arms. There is no vast move to "throw the scoundrels out!" She has grown flabby and easygoing about her moral values.

Said one of New York's leading clergymen: "Unless we have a finer type of citizen we are heading for a crash. Our prime need is integrity—men . . . whose moral sense is sound." But Christendom, having compromised the principles of God's Word and having failed to keep integrity with Him, cannot produce such men. Yet such persons are found in the New World society, among those who look in faith toward God's new world in which "righteousness is to dwell" and who are now making their minds over in harmony with the will of Jehovah God, the Creator of that new world. Will you be one of such?—2 Pet. 3:13; Rom. 12:2.

Are man and monkeys related? How did the variety of animal and plant life originate? How was it possible for Noah to get all the different kinds of animals and fowls into the ark?

THE Bible teaches that man and beast "have the same eventuality. As the one dies, so the other dies; and they all have but one spirit, so that there is no superiority of the man over the beast." (Eccl. 3:19) When we compare man with the animals, we find the Scriptural declaration true. In many cases man eats the same food as some animals. Life processes are about the same in him as in certain beasts. As far as the essential anatomy of man is concerned, they are almost identically the same. In fact, it is claimed that every bone, muscle and nerve found in man can also be found in the chimpanzee. They even have the same chromosome number—twenty-four pairs. Does this similarity between man and the gibbon, the orangutan, the chimpanzee and the gorilla prove that they are all of the same ancestry?

Authorities say that there are now "more than one million species" of plants and animals in the world. What proof is there that these are not all of the same ancestry?

The Bible does not becloud the issue with nebulous evasions of fact, but drives right to the heart of our problem in its opening verse, saying: "In the beginning God created." What did God create? The Genesis account reads: "God went on to say: 'Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth.' And it came to be so." The account tells us that God created "the great sea monsters and every living soul that glides, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind," and that God blessed them, saying: "Be fruitful and become many." Regarding land animals, the account states that God created "domestic animal and creeping animal and wild beast of the earth according to its kind." The lesson here is that in the beginning God created not just the simple forms of plants and animals, but the most complex forms, so that at the close of the sixth creative day the earth was stocked with all the basic kinds of plant and animal life, each capable of reproducing its own kind. After having created the animals, God created man in his own image and likeness, and gave him dominion over the lower animals of the earth.—Gen. 1:1, 11, 12, 21, 22, 24-28.

The Genesis account does not say that man today is a perfect copy of the first man Adam. The record is plain that modern man is a degenerated form of the first man. Neither does the Genesis account presume to go into every aspect of life. It merely describes the beginnings or the origins of life and reveals the causal force that energized all natural processes. The

account simply indicates a few basic principles that underlie the whole intricate structure of creation. In the Genesis record Jehovah God merely supplied the knowledge that he knew man's mental make-up was incapable of mustering. The other factors about life, however, the Creator left up to man to discover.

How Variations Came to Be

As to living earthly creation, the Bible shows that plants and animals have the power to reproduce after their kinds and it allows for variation within the basic kinds. Just as we are capable of forming a great variety of words from a limited alphabet by a simple combining of letters, and just as a musician is able to use his instrument that has a limited number of keys to create many different tunes by combining a few tones, so the Creator Jehovah God, by implanting in his creation factors that could be combined in various ways, has arranged so they would produce different varieties of species, yet "according to their kinds." The potential for variety depends on the number of factors the Creator implanted in each original creation. Some creatures have many factors; therefore their power of variation is great. It appears that man has the greatest potential for variation of all the creatures on earth. Within the one man Adam resided the genetic make-up that has enabled man to produce in due time the great variety of humanity now evident on the face of the earth. Like variations have also occurred and are continuing to occur among all animals and plants.

The variations of life from generation to generation, however, are not by a hit-and-miss, disorderly process as some might think. Much to the contrary, it is a beautiful and orderly variation, one that follows definite, fixed governing principles. William Bateson, English surgeon and biologist, after carrying on many breeding experiments, lauds the "orderly system of descent" and praises "the beautiful order in the way young are produced."

Ten times in a few short verses the Genesis account states the biological rule that plants and animals were created to reproduce only "according to their kinds." This means the Creator formed these living organisms to reproduce according to a fixed orderly pattern. This is in keeping with the inspired statement: "For God is a God, not of disorder, but of peace." (1 Cor. 14:33) Everywhere we look about us we see the orderly pattern of creation, that is, isolated groups of organisms reproducing after their kinds. We see sunflowers bringing forth sunflowers, beans producing beans, elephants breeding elephants, crows hatching crows, and so forth. "According to its kind," wrote Byron C. Nelson, is the statement of a biological principle that "no human observation has ever known to fail." Yes, even the very oldest records on stone and in clay tell us that a horse has ever been a horse, that dogs have ever been dogs, that pigeons have always been pigeons, that oak trees have ever been oak trees. Try how men may, they have never been able to alter what Jehovah has decreed, that creation bring forth "according to its kind."

What Is Meant by "Kind"?

Is every variety of plant and every breed of animal a separate and distinct creation? No, the Genesis account does not say that God made many breeds of horses, cows, pigs, chickens, maple trees, and men. The Bible simply says that God made "the wild beast of the earth according to its kind and the domestic animal according to its kind and every creeping animal of the ground according to its kind." Frank L. Marsh, professor of biology, defines a common "kind" as a division

within which cross-fertility is possible. Where failure to accomplish fertilization occurs, a demarcation of a kind is reached. —Gen. 1:25.

While the Bible allows for new varieties within the basic kinds, it does not uphold theories that teach new creations or kinds have arisen since the creative days of Genesis. The many new and strange varieties of trees and plants, of birds and animals witnessed by man are not new family kinds, but old kinds with new variations.

Studies and experiments show that there are hundreds of thousands of different types of plants that belong to a single family, that there are about fifty different types of "cats" throughout the world that belong to the one cat family, that there are forty distinct varieties of cattle that belong to a single family, twenty known varieties of hogs that are related to one family, five hundred varieties of sweet peas that belong to the sweet pea family, thirty varieties of sparrows that belong to the sparrow family, a hundred and fifty types of fruit flies that are of one family, and some one hundred and sixty breeds of men that belong to the one human family. While the variations are great and many, yet the number of original families is small. Even though there are some 600,000 species of insects, some 8,500 varieties of birds, about 750,000 described species of animals and more than 600,000 described species of plants, yet if we confine our attention to basic Genesis kinds—not variations—we find that these huge estimates dwindle into scores, which proves that none of these variations are new creations. They are merely a new combination of old forms.

Some forms of life have limits that are distinct and recognizable, while other forms are not as easily identified by visible attributes. For example, horses, dogs, cats, ducks and corn stand out as clear-cut kinds, and variations within the kinds are easily recognizable by similarities. However, there are forms of life that one might expect to belong to the same family that are found by breeding experiments actually not to be so. On the other hand, some forms of life that one would not readily expect to belong to the same family kinds are found by breeding experiments actually to be so. Take, for an example, man. His structure, muscular, nervous and digestive systems are almost identical with the chimpanzee, the gorilla, the gibbon and the orangutan. But similarity between processes of life does not prove ancestry or family kind. External or internal similarities are not the final deciding factor. The determining factor is stated to us by a prominent student of heredity, Punnett, who said: "It is not visible attributes that constitute the essential difference between one species and another. The essential difference, whatever it may be, is that underlying the phenomenon of sterility." "The true criterion of what constitutes a species is sterility."—*Mendelism,* 6th ed., page 183.

Breeding experiments show there to be an impassable gulf between man and the lower animals. The divine decree "according to their kinds" proves them different creations, different kinds. The apes can freely breed with their kind and produce fertile seed but are unable to cross with any other kind and produce fertile offspring. No man has ever hybridized with any member of the group of higher apes. The test of fertility establishes beyond question that man and apes are not of the same ancestry, that they are two separate and distinct family kinds.

The Testimony of Fossils

There is no evidence that Jehovah's law of each producing after its kind has ever changed. From creation to our day the

Genesis kinds have existed as physiologically isolated units. The fossil record proves this true beyond all doubt. The fossils that are dug up today show that plants and animals of ancient times are identical with those of today. Oak trees are still oak trees, elephants are still elephants, eagles are still eagles, and so forth. A leaf of a hickory from the so-called Pliocene epoch is identical with a living hickory leaf of today. A leaf of a fossil Japanese oak from the so-called Eocene age is in every way like a present-day living Japanese oak leaf. Certain men speculate that some three quarters of a billion years separate the living from the fossil types of a variety of starfish found in the so-called Ordovician rocks. Yet there is no essential difference between those and the varieties of starfish that exist in the oceans today. Professor Marsh reconciles the variations within kinds with the stability of the kinds themselves, adding: "If processes of variation today are not erasing the differences between kinds, neither could they do it in one thousand million years." And the fossil record proves him true. The testimony of fossils is that the Bible principle "according to their kinds" has been enforced since creation time.

Noah's Ark Capacity

Approximately 1,655 years after Adam's creation the Flood came. During all these years and before this time animals and fowls multiplied in great numbers and varieties. How was it possible for Noah to get all of these into the ark? Note, the divine record does not say that Noah had animals of every description enter the ark. No, it says: "Of the flying creatures according to their kinds and of the domestic animals according to their kinds, of all creeping animals of the ground according to their kinds, two of each will go in there to you to preserve them alive." It was not varieties, but family kinds that Jehovah was interested in preserving. Since He knew what pairs had the potential for greatest variability, these he caused to come to Noah for preservation. So, instead of many varieties being saved, it was necessary to preserve only the basic kinds. After the Flood each kind would again multiply in variety over the face of the earth.—Gen. 6:20; 7:14, 15.

How many family kinds are there? To trace back to each original kind that entered the ark would, of course, be impossible. The fact alone that some have since become extinct would prohibit this. *Clarke's Commentary* makes certain interesting observations. Of the six divisions of animal life, it assigns three that are concerned in the ark calculations. The *Commentary* assigns only forty-three genera or kinds to the *mammalia* division (excepting the whale kind, certainly of no concern here), seventy-four to the *aves* division, birds (not including web-footed fowls), and ten to the *amphibia* division (reptiles and serpents). Professor George Bush published in his *Critical and Practical Notes on Genesis* that "all the various distinct species of four-footed animals may be reduced to two hundred or two hundred and fifty," that "it cannot for a moment be doubted that the ark would contain the specified proportion of these, of birds, insects, and eight human beings, with the requisite supplies of food for a year."

After the Flood waters subsided, the survivors migrated, and as they migrated they multiplied, leaving varieties of their kind all along the way over the face of the earth. Variations occurred, but kinds remained fixed, unchanged, immutable, according to Jehovah's word, which never returns to him void.—Isa. 55:8-11.

THE ARISTOCRAT OF RUGS

By "Awake!" correspondent in Lebanon

THE Oriental rug is not an ordinary floor covering. It is a work of art. Hundreds of thousands of dollars have been paid for a rare one. It is made entirely by hand and cannot be matched in quality or design by imitation machine-made products. Without doubt, it is the aristocrat of rugs.

Oriental carpets have been collected with passion since the days of Henry VIII, when the Duke of Buckingham held up signing a treaty until he got the Persian rugs he coveted for Hampton Court. Great painters such as Rubens and Van Dyke frequently included them in their paintings. By so doing they helped rug experts of today in dating old rugs. The high regard painters showed for them has been largely responsible for the high artistic repute they have today.

Fine Persian rugs possess rare distinctive beauty of design that is characteristic of the district from which they come. No two are alike although belonging to a special family of patterns. It can be said that the more one studies them the more fascinating they become. A really great carpet does not reveal its quality at once no matter how impressive the first view may be. It is as complex as a symphony and as rich in color as any painting. It contains the richest decorative traditions known.

The most magnificent carpet is said to have been the one that was made for the Persian palace at Ctesiphon. It is the so-called Spring or Winter carpet of Khusraw. Its pattern was that of a garden showing paths, watercourses, flower beds, shrubs and trees. It was an immense rug of about eighty-four square feet. Regarding it *The Encyclopædia Britannica* says: "The body of the rug was silk, the yellow gravel was represented by gold, the blossoms, fruit and birds were worked with pearls and every kind of jewel. The wide outer border representing a green meadow was solid with emeralds. . . . It was an effective use of the national treasure which would otherwise have been unproductively locked in dark vaults." The original value of the carpet has been estimated to have exceeded $200,000,000. It was cut into small fragments by the Arabs when they conquered the Persians A.D. 635.

Materials Used

A long woolly hair that comes from certain camels is often used for rug weaving. It is silky and soft and has phenomenal durability. It has the drawback, however, of giving off a disagreeable odor on hot summer days.

Wool is the most popular rug material. The best quality comes from sheep that have been raised in cool climates, at high altitudes and on good pasturage. The best comes from the provinces of Khorasan and Kurdistan. The softest and most lustrous

wool is obtained by combing the sheep in the winter. This wool is known as "kurk." It is used in the choicest prayer rugs. These are elaborate rugs with certain texts from the Koran tied into both inner and outer borders. Square panels contain Koranic verses, and the prayer arch and center are filled with quotations from the Koran.

After the wool is sorted it is washed in cold running water until all foreign matter has been removed. Soft water is better than hard water for this. It is then laid out in the sun to bleach. The next step is to place it in a stone vessel and cover it with a mixture of flour and starch. It is then pounded with wooden mallets. Another washing in running water follows this. During this process the wool shrinks to about 40 to 50 percent of its original weight.

The majority of the finer Persian rugs have cotton woof and warp. This makes the rugs lighter and gives a more compact foundation upon which to tie the pile.

The secrets of the dye pot are one of the important factors responsible for the beauty and durability of the rug. How to extract coloring matter from roots, leaves, flowers, barks and other vegetable matter was a secret that dye makers kept within their respective families. Some dye processes were lost when the families that knew them died off.

The wool is dyed by dipping it in one or more pots according to the shade wanted. Without wringing it the wool is hung over the pot to drip. It is then washed in cold water and dried in the sun. Now it is ready for the weavers.

How the Rugs Are Made

Next to the quality of the material from which it is made and the dye that is used, the splendid durability of the Oriental rug is due to the manner in which the pile is tied to the warp thread. It is fastened so securely that it is impossible to remove by pulling either end of the knot. In the finer fabrics the knots are so close that it requires careful examination to find them, except in very old rugs where the pile is worn down to the point where the knot can be seen.

The eastern loom is the same today as it was a thousand years ago. It consists merely of four poles joined together by ropes that are adjusted according to the size of the rug to be made. The warp threads are strung and kept at the proper tension by weights that are attached to one of the cross poles.

From one to six and sometimes even more weavers work on one rug at the same time. The size determines the number of workers. They sit cross-legged either on the floor or on a raised frame, with the work on a level with their knees. They fasten a model of the rug before them. It is known as the "talim." The colors are indicated on it as well as the number of knots to be tied in each color. In many cases the head weaver sings the symbols for the benefit of the others. Among the nomads the design is frequently kept in mind or drawn on paper or in the sand.

The weaver begins at the bottom and works toward the right. The wool yarn that forms the pile is looped around the warp threads by the aid of blunt pointed needles and is then tied in such a way that by each knotting two of the warp threads are bound. When the Turkish or Ghiordes knot is used these two threads are bound side by side. These threads are bound in front of each other when the Persian or Senna knot is employed. The process is repeated along the line with the proper colors required by the patterns. After each row of knots one or more weft threads are passed through between the warp threads and then beaten down with a sort of comb.

The pile is then trimmed off to the desired length. Close trimming brings out more minutely the color variations.

The number of knots to the square inch is determined by the closeness of the warp threads and the number of weft threads thrown across after each row and also by the thickness of these threads. The tighter and closer the knots are tied the more perpendicular the pile will be, and the fabric will be more durable.

Care of Rugs

Even the best rug will not have good durability if it is not given proper care. Oriental rugs cannot be handled and beaten like domestic rugs without doing serious injury to them. Good handling will increase the beauty and longevity of the rug. Never shake it or hang it on a line. Lay it face down on the grass or on a clean floor. Then beat it gently with something pliable, such as a short length of rubber hose. Turn it over and sweep across the nap and then with the nap. Never sweep against the nap, as that tends to loosen the knots and to cause the dirt to settle deeper in the rug. Now dampen a clean white cloth in water to which a little alcohol has been added. Wipe the entire rug in the direction of the nap. Clean, dampened sawdust or snow does just as well. Cleaning with compressed air from time to time helps to get the deep dirt out. Under most conditions Oriental rugs should be cleaned every week or two.

It is advisable to have the rug washed every year or two, as this not only removes dirt but also any moth eggs that may be in the pile. Make certain, however, that the ones who do the cleaning know their work well. Irreparable damage can be done by those who do not.

As with any rug, soft rubber cushions under the Persian rug will make it last longer. It lessens wear. Excessive wear on any one spot on the rug can be avoided by occasionally changing the rug's position. If it should become crooked it can be straightened by tacking it to the floor in its proper position. Then wet it and leave it until thoroughly dry and shrunken into proper shape.

Beware of keeping a rug where there is dampness. It is one of the greatest enemies of Oriental carpets. Never lay an Oriental rug on a concrete floor that is below ground level unless the concrete has been waterproofed. Otherwise, moisture may seep upward and pick up alkaline salts that will help the dampness to deteriorate the rug as well as the rubber padding under it. A concrete floor upon which moisture condenses is also bad for rugs. Dampness rots the threads and destroys the fabric.

If it should be necessary for a person who owns Oriental rugs to close his home for a few weeks or months he should be sure to store his rugs. After having them cleaned they should be placed in canvas or paper bags that can be tightly sealed. They should be rolled, not folded. Large ones may be wrapped in white paper and then tar paper. The room in which they are stored should be airy and dry.

There is a great amount of misconception as to how long it takes to weave one of these aristocratic rugs. None takes a lifetime, as some people may think. About three years is required to make the finest carpets. Although the huge Ardabil carpet has 33 million knots, it could have been made within four years. Even so, the labor in these fine carpets is very great.

Only in lands where time is not considered the equivalent of money can such beautiful rugs be produced. Europe and America, with all their machines and mechanical skill, cannot begin to produce such exquisite carpets. Without doubt, the Oriental rug is the aristocrat of rugs.

Spotlight on Boxing

HOW IS A CHRISTIAN TO VIEW BOXING?

WHEN Ingemar Johansson knocked out Floyd Patterson on June 26 at New York's Yankee Stadium, great was the rejoicing in Sweden. Gifts poured in, and the king of Sweden sent his heartiest congratulations. The night of the fight, beginning 3:30 a.m. Swedish time, saw a large percentage of the population awake to hear the blow-by-blow account broadcast. When the knockout was made known, people streamed onto the streets, yelling and singing and generating a storm of rejoicing.

The victor's return to Sweden occasioned new expressions of ecstasy. In Johansson's home city of Gothenburg the sports organization organized a formal triumphal procession from the airport to the city's largest stadium. Here delirious manifestations of exultance almost created a panic. Big names in the sport and entertainment world tried to outdo one another in eulogies. When this triumphal procession reached Stockholm, the manager of the Stockholm (State) Opera, Set Svanholm, sang an old Swedish anthem before 15,000 persons in praise of the new heavyweight champion.

Not all Swedes, however, were glowing with exultant eulogies. Stockholm's biggest evening newspaper, *Expressen*, brought some grim facts to its readers' attention. It pointed out that every year some boxers die because of the "sport" and that many boxers suffer physical injuries. "According to the criminal law boxing is assault with malicious intent," said *Expressen*. "This assault and battery called boxing is carried on under spotlights. It is high time to focus another light on what takes place in the square formed by the ropes, namely, a reflection from the criminal jurisdiction which would deprive this legalized assault and battery of its legality."

A religious newspaper, *Dagen*, also focused its spotlight on boxing: "This type of amusement is a sign of the times. It is after having gone through the whole scale of decent amusements and not being satisfied that one turns to a so refined entertainment as that of a primitive bloody fight. A sure sign of a decaying culture." The newspaper considered boxing a modern form of slavery patterned after ancient gladiatorial games.

Historical Spotlight

Focusing the spotlight on ancient boxing, we learn that boxing was introduced at the Olympic Games in 688 B.C. The Greeks at first wore "gloves" that consisted of straps of soft leather. Later hardened leather was used, sometimes enforced with metal. About 400 B.C. boxing "gloves" were virtually metal fists. This instrument, called a cestus, inflicted the

severest injuries and often death. The Romans took such a liking to boxing that they went to great extremes to provide more brutal kinds of cestus. Boxing thus was a life-and-death affair. A boxer gained victory by beating his opponent to death. With the pulverizing cestus this did not take long, the first few blows crushing the face of an opponent.

Victors in ancient cestus duels were greatly honored. Tributes were paid to them. Many were the long orations in eulogy of them. There were rich rewards. The champion ancient boxer was viewed as king of athletes, much as the heavyweight champion of today.

Finally the deadly cestus was banned and boxers had to use their bare fists. After the decline of the Roman Empire, boxing virtually disappeared from history. Not until the early part of the eighteenth century did it make a popular comeback. This was in England. Gloves were first used in the time of Jack Broughton, "the father of British pugilism." But they were used only for practice, all prize fights being decided by bare fists. Not until late in the nineteenth century were boxing contests fought with gloves.

Since gloves are now used, how are we to view boxing today? Boxing in which the objective is to injure an opponent, especially by means of a knockout, is what we shall consider, turning the spotlight first on the danger to participants.

Bloodshed and Punch-Drunkenness

Discussing this matter, Harold Barnes, a veteran boxing official, wrote in *The Saturday Evening Post* of October 25, 1958: "I estimate that I've officiated at 6000 fights, including 200 main events and 100 championship bouts. There is one other statistic I'm not at all proud of. I've seen almost as much bloodshed in the ring as if I had been working all my life in a Chicago slaughterhouse. . . . If I had the power to do it, I would outlaw boxing. To put it bluntly, I consider boxing legalized murder. Since 1945 some 156 fighters have died from injuries inflicted in the ring. . . . There are more deaths per number of participants in boxing than in any other sport."

Speaking of a danger that stalks a far greater number of fighters, this veteran official writes: "Way back in the 1920's a doctor in Newark, New Jersey, made an exhaustive study of fighters. He found that 50 percent of those he examined were punch drunk to some degree." Concerning a more recent study, Barnes writes: "Dr. Ernest Jokl, professor of physical medicine and rehabilitation at the University of Kentucky Medical School, concluded after a study of 185 fighters, 'while very fortunate boxers may escape serious brain damage, the great mass of fighters are not so lucky.' "

A naval chief petty officer pointed out recently in the *Medical Technician* that amateur boxers should get plenty of calisthenics but little actual boxing before entering the ring. The explanation: "The majority of solid blows to the head are apt to cause minute hemorrhages on the very surface of the brain."

Once the brain is damaged in boxing there is little that medical science can do. Reporting on an article in the *British Medical Journal* by Dr. Macdonald Critchley, neurologist at Kings College Hospital, *Science News Letter* for March 2, 1957, said:

"Punch-drunkenness is much commoner among professionals than amateurs and is very rare among colored boxers, he reported. It has been found in fighters of all weights but most characteristically in small men who had not been particular about the size of their opponents and had taken on contestants heavier than them-

selves. Dr. Critchley defines punch-drunk fighters as those amateurs or professionals who have undergone gradual and mental deterioration as a direct accumulated result of their careers. . . . It is usually a matter of years before punch-drunkenness shows up but once it does it is irreversible and usually advances steadily, Dr. Critchley reported. The victims may admit to few if any disabilities but complain of headaches, dizziness, deafness, poor vision, intolerance toward alcohol, unsteady gait and shakiness. In some cases speech becomes slurred and memory is affected."

An example of what Dr. Critchley describes was seen in the motion picture "The Harder They Fall," a film in which an actual ring-wrecked fighter appears. Discussing this, *Life* magazine reported: "Greb, who now lives in Los Angeles subsisting on handouts, was unaware he was being filmed during his interview. He proceeded to give a spontaneous account of his homeless, lonely life. At first he spoke clearly, then ran out of brain power and had to stop talking until his mental gears began painfully to mesh again."

Mental Attitude and Association

Turning the spotlight now from the physical to the moral aspect, the question arises: What is the mental attitude of the boxer who must seek to gain knockouts? Can he retain the Christian qualities of love and kindness or are they sacrificed on the altar of expediency? Let us see.

Following a 1947 fight with Ray Robinson, welterweight Jimmy Doyle died. At the inquest Robinson was asked why, if he knew Doyle was hurt, he continued to rain punches on him. Robinson said: "Hurtin' people is my business." And so it is the boxer's business. But is hurting people the business for Christians?

Giving us further insight into a boxer's mental qualities, at least while he is in the ring, is an article in *The Saturday Evening Post* of January 12, 1952, by Carmine Vingo, once known as Bingo Vingo, a fighter who once showed great prospect for glory as heavyweight champion. Vingo tells how his health was permanently shattered in a fight in 1949 with Rocky Marciano. Then he went on to tell of the time he fought one of his best friends. It was the first round. "He was helpless, and the crowd knew it, and I knew it too," says Vingo. "I could hear, 'Kill him, Bingo! Kill him!' and suddenly I went crazy. The guy in front of me wasn't my buddy any more. He was just something I wanted to bring down. I think I must have hit him twenty-five times. . . . He fell hard, like a board falls. Straight back, legs stiff, arms by his sides. . . . Remembering all this now didn't give me any pleasure. It made me a little sick, in fact. I was glad I wasn't in a business any more where you were a person one minute and a killer the next. The killer was out of me. I wondered how I'd ever had it. But to be a good fighter you've got to have a little of the killer in you. You can't be afraid of what's going to happen to you or the other guy."

Is it safe and right for Christians to take a chance on losing self-control and allow, even for a moment, a "killer" attitude to rule as king over their mental faculty? "The fruitage of the spirit," writes the Christian apostle Paul, "is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22, 23.

Another facet to the moral question, one that has been spotlighted by the newspapers recently, is that of underworld direction. Heavyweight champion Johansson himself wrote an article, published in *Life* magazine of August 24, 1959, telling of his difficulty in getting any money out of the fight and exposing underworld control. "We have heard about a lot of very crooked things in American boxing," wrote Johans-

son, "but we never realized that the crookedness could be so bad." When former heavyweight champion Jack Dempsey had a talk with Johansson, one of Dempsey's statements was, as published in the New York *Times* of August 23, 1959: "During the last few years the American fight game has been largely directed by underworld figures."

Is it right for Christians to be directed by or even associated with underworld figures? God's Word declares: "Bad associations spoil useful habits."—1 Cor. 15:33.

Fascination at Brutality

What of the mental attitude of the boxing fans, those that thrill to the brutal battering that goes on in the ring? Are they mainly interested in skill, or does brutality provide much of the fascination? Says *The Encyclopœdia Britannica:* "That fighting or boxing has an appeal to the elemental and primitive in man, boxing's most loyal supporters cannot deny." Writer Harvey Breit, in the New York *Times Magazine,* says: "Take the brutality away from boxing and you have no prizefight. . . . Brutality is a part of boxing, the pattern in the carpet. The most memorable fights were the most brutal."

What happens when brutality is curtailed? *Science Digest* pointed out in its issue of October, 1955: "Protective headgear has been advocated, even tried in pro fights. The fans stayed away in droves."

Let no one be deluded by the matter of skill. There was skill demonstrated by the boxer of ancient times who, with his metal-loaded cestus, beat an opponent to death. But is skill in inflicting injury the kind of skill to become a Christian's object of enthusiasm?

Is it right for Christians to make brutality a source of fascination by gazing avidly at it either at the ringside or on the video screen? Though a Christian's choice of entertainment is up to the individual, if a person finds pleasure in violence, he is not cultivating the right qualities in harmony with Philippians 4:8. Here Paul tells Christians to keep their minds on "whatever things are righteous, whatever things are chaste, whatever things are lovable."

What kind of an example do parents set for their children when they thrill to brutality in the ring? When children get in fights, the parents think it is terrible, disgraceful. Yet where did the children get the idea?

Is it right for Christians to relish things that are so opposed by God that they will not exist in the new world? The holy spirit is opposed to smiting. To qualify as an overseer in the congregation one cannot be "a smiter."—1 Tim. 3:3.

Putting boxing under the spotlight has revealed hero worship, large-scale underworld direction, danger of injury to body or mind, danger of loss of self-control, danger of killing another or of being killed, although legally by man's laws. It has revealed brutality and fascination in brutality. Far from the fruitage of the spirit, all this stands in opposition to the spirit of God.

Waterproofing

Waterproofing is nothing new; man may have learned it from the birds. Water birds have glands that produce oil for waterproofing their feathers. A duck can sleep on a lake for a whole night. "Wild ducks swim and dive," says H. Mortimer Batten in *Inland Birds,* "without so much as becoming moist below the surface feathers."

TYPHOON VERA

AND A NIGHT OF HORROR

By "Awake!" correspondent in Japan

1959—a year of disasters. That is how the Orient views it. Torrential rains bringing record-breaking floods to Hong Kong. A devastating earthquake and the worst rains in sixty-two years in Taiwan, followed by floods that killed close to a thousand persons, rendering a quarter of a million homeless. This was in August, and now the typhoon season started. Typhoon Iris slammed into Fukien Province on the Chinese mainland, killing more than 700 people. Hard on her heels came Typhoon Joan, but this time it was Taiwan that again received the blow. Thirty thousand persons in the capital, Taipei, fled flimsy homes for more substantial shelter, and six were killed.

What is a typhoon? The word comes from the Cantonese, meaning "big wind." The Japanese variation, *taifu*, means the same. In the Americas it is given a different name, the hurricane, and this is derived from a Spanish word, meaning "evil sea spirit." However, the meteorologist calls it the cyclone, and this word, being derived from the Greek for a circle, indicates a rotating wind system accompanied by low pressure. Though the typhoon may advance at only ten or twenty miles an hour, its whirling winds, stretching over a diameter of even a hundred miles, may blow as hard as 160 miles an hour, or more. The typhoon is a killer.

Greatest Killer of All

Now let us introduce the greatest killer of them all, Typhoon Vera. Vera came toward the end of the typhoon season. From the time of her birth in the Pacific off Guam, weathermen followed her progress north, warning that she was "a monster." Where would she strike? Skirting to the east of Taiwan and Okinawa, she made straight for Japan. Storm signals were out two days ahead, as it appeared her target was Tokyo. If she had hit the Japanese capital, five million might have been rendered homeless. However, it was bad enough that she veered to the west, coming into land at Japan's third city, Nagoya, and in a bay district populated by millions of people.

First came the torrential rains, drenching and soaking; then the terrific winds, smashing houses like matchboxes, uprooting forests and turning whole streets into piles of rubble. Finally, and most destructive of all, came the tidal wave, that monstrous wave that Vera piled up in the Ise Bay, and which some eyewitnesses claim was a hundred feet high. Nothing could stand before it. Great concrete breakwaters collapsed as though they were paper doors. The waters surged on into half a million homes, some thousands being completely swept away. Japan has now given Vera the official name, the "Ise Bay Typhoon."

The mighty wave swept along everything in its path. The 7,412-ton British steamer Changsha, carrying several hundred tourists, was tossed high and dry on

the beach near Yokkaichi. In Yokkaichi many lost their lives, and two special pioneer ministers, Jehovah's witnesses, had a grueling experience. They stayed in their home while the rain was bringing floods down from the hills. However, the flood suddenly started to rise quickly, and this time it was salt water. With presence of mind, the old gentleman at whose home they lived roped himself and the two women together, and they set out through the flood in the nick of time, making it to the safety of a nearby schoolhouse. When at last they were able to return to their home, they found the floodwaters had risen above head level before they finally receded, leaving a sea of mud.

Flood Victims in Nagoya

Another family of Jehovah's witnesses in the south part of Nagoya was not so fortunate. The husband had been a vacation pioneer minister the previous month. His wife gives her own eyewitness account of the horror that was the night of September 26:

"We are staying now temporarily at my mother's house. Still vividly in my mind is the memory of that swirling flood of dirty water, the howling wind, the chilling downpour of rain, the heart-rending screams of the people, and our desperate desire to be saved from it all. . . .

"On the afternoon of September 26, I arrived home about 4:30. We had an early supper, and after we had cleared the dining table, we busied ourselves in putting aside food and drinking water, and patched up some leaks in the ceiling. We glanced at the evening paper, and learned that there might be danger of a high tide, as the typhoon would pass through Nagoya Bay at high-water time. . . . The wind now started blowing with an awful gushing sound, the whole house shook, and I felt that even the foundations were shaking. The situation was getting dangerous, and we became concerned.

"The wooden window shutters were almost blown off, and my husband nailed them shut again, while I held them for him. Suddenly a dog's barking was heard, and he went to the kitchen to investigate. He cried one word—'Flood!' The water was already up to the floor. Then he cried out, 'Wake up, Katsuhito!' I went to our older boy. He was lying awake, fearful. 'Hurry to your father,' I said. Then I woke our younger boy, and lifted him to the shelf of a cupboard. I was at a loss what to do, but the water kept rising fast, until it was up to my waist. The *tatami* (matting floor) began to float on the water, and my husband cried out, 'We must get out!'

"I took our younger boy out of the cupboard, and held him in my arms. I tried to go to the shuttered window at the rear of the house, but the clothing cabinet and the dresser cabinet began to slide from their places, and fell down. Wherever we tried, we found the window shutters had been nailed down too tight to open. Where and how could we open the window shutters? Alas! No hope for us! My husband looked at me with heart-breaking sorrowful eyes. I can vividly remember that look.

"What happened next I do not clearly remember. Somehow, with my young boy under one arm, I had broken through the door, and we were outside, where the wind and the rain were raging. I seemed to be floating in the water. I caught the edge of the roof with my hand, and tried to find the best place where I could get a tight hold. Then I pushed the child up onto the roof. Many a time I called out, 'Daddy, hurry up!' and lifted myself up onto the roof. Stricken with fear, the child was trying to climb up to the top of the slippery roof, which was covered with mud. I held on to him, saying, 'Don't you go alone!' and as my husband pushed our other son

up onto the roof, I helped pull him up. Holding the two children tight to my sides, I crawled to the top of the roof.

"Soon my husband came up, and the four of us held tightly to one another, out of the water. In order to prevent the wind from blowing us away, we held the children with one arm, while with our free hands we held tight to the roof. We covered the children as best we could with our own bodies, so that they would not receive the direct force of the wind and the rain, and there we squatted on the roof. It must have been about two minutes from the time we were first aware of the flood until we had clambered onto the roof, and now, in a matter of seconds, the roof was two thirds covered with water.

"The wind kept blowing mercilessly from the east. I was scantily clothed, and felt the bitterness of the wind all the more. The blouse that I was wearing split up the back, so that I was almost as though I had nothing on. We tried to shelter ourselves with the raincoat of one of the children. Then we were horrified to see huge pieces of lumber floating rapidly by. Fortunately, the water did not rise above the roof. If it had kept increasing, the four of us would have been swept away. We might have been hit by the floating lumber, or swallowed up by the dirty water. At last we were able to thank Jehovah that the immediate danger appeared past. We were truly grateful, and cuddled up close together.

"The cold wind was blowing at more than ninety miles an hour, and the rain hit direct upon us, so that my hands and feet became numb, and I felt they were frozen. Since I could not foresee what would happen next, I kept moving my hands and feet, and shaking the children so that they would not fall off to sleep. The direction of the wind changed, and soon the sky began to clear. However, the wind still blew fiercely.

"The raincoat that had been our main protection now tore to shreds in the wind, and the four of us shivered with the cold, as it chilled right through our bodies. The water gradually subsided below the roof level, and my husband decided to try to make it to the attic. After stumbling many times on the slippery tiles, he managed to remove some of the tiles, and broke a hole through the roof timber, finally entering the attic. Though the attic was filled with mud, and not very safe, we risked going down there, and it gave shelter from the wind. My boy now fell asleep in my arms. The ceiling was about ready to collapse, so I sat on a rafter, and held onto the timber above my head for support. We kept this position till morning, though the wall of the house collapsed after a time, allowing the wind to blow into the attic. We waited apprehensively. It seemed to remain dark for a long, long time.

"Then the sky began to brighten, and morning came. We began to hear people on the roofs speaking. As is always the case, a very beautiful day followed the storm. The sunlight began to shine through into the attic. The children were feeling hungry and thirsty, and my small boy asked for something to eat. I held him close to me, and told him the bread and rice had been spoiled by the flood, and were too sticky to eat, so he stopped begging. The sunshine began to come inside, and my husband went up onto the roof. He told me it was warm up there, so I pushed the two children up, and followed after them.

"Very soon, the sun was shining quite strongly, and the children could not stand it any longer. They were crying for something to drink. Nobody came to our rescue, and it became unbearable up on the roof. Several houses that had been badly dam-

aged collapsed into the water, and I felt it was dangerous there on the roof. However, there was nothing we could do about it.

"At last, some of the neighbors made a raft from the floating lumber, and began to ferry out the nearby families. Finally, it was our turn to ride on the raft, and we were taken to a high embankment. There we waited in line for three hours for another raft, which took us to the Daido School. In the evening we received one slice of bread for the two children, and we parents were able to chew on some cracker biscuits. For a long time there was no water available, and the water that was later supplied to us had a strong smell of gasoline in it. I did not want the children to drink it, but as they had cried all night long for water, I let them drink it. Immediately they vomited up what they had eaten. All next day they were painfully weak, and did nothing but sleep.

"Two days after the typhoon, my husband risked a trip back to our house, and managed to bring back some clothes. I took them down to the first floor of the school, and washed them in the muddy water, which was up to my knees, and brought them up to the fifth floor, where I put them out to dry on the concrete roof. All the food we received was crackers and biscuits, and I could not bring myself to eat them. Nobody had anything to wear on their feet. They were all barefooted, and so were we. Even in the toilets we were barefooted, and as the sewage system had broken down, the place was very dirty. That night we heard that one person was down with dysentery, and next morning, that there were further cases in the neighborhood. Hence we moved out of that dangerous place. When I think of our happy home sunken in the muddy sea, I feel mournful and depressed, even though I know that other people, too, had this misery."

Physical and Spiritual Assistance

However, relief supplies were soon pouring in from all over Japan. The Tokyo Congregation of Jehovah's witnesses responded quickly and generously in sending relief goods for victims, including the family involved in the above experience. The husband wrote back in appreciation, and it was evident that the family had been built up spiritually, as well as materially, due to the kindness of others of the New World society. Others, too, had hair-raising experiences that night. Having themselves weathered the storm, those in the Nagoya Missionary Home of Jehovah's witnesses report:

"We got up at six o'clock Sunday morning, and the neighborhood was a pitiful sight. People were surveying their houses in the early morning light. Almost all the windows were gone, and some roofs were completely blown off. Six doors from us, a very large new building that was nearly completed had collapsed into the roadway, and its huge roof was strewn across the road, right up to the temple on the other side.

"In the afternoon we tried to go to the Kingdom Hall, but when we reached Jingumae, we found that the road where our hall stands was a river, and people were paddling boats, bringing out their rescued possessions. No streetcars were running. What buses were running were so full they could not even shut the doors. We had to walk all the way back to the missionary home.

"The next day we tried to go to our territory and visit our people of good will and Bible studies. We had to use bicycles, and were only able to see two of them. One house where we have our group Bible study is in a terrible mess, the water from the river at Uchidabashi having overflowed its banks and flooded the house, reaching about five feet up the walls. We went in

and had a look at the damage. It was terrible. The piano was ruined. The husband's clothes were in the wardrobe all soaking wet. All the *tatami* matting floors were completely ruined, for, even if dried, they will rot because of the salt water.

"We tried all ways to get to the rest of our territory, but the roads were all impassable. They are all flooded. It brought a lump to my throat to see the pitiful sights. I saw one woman using a door shutter as a raft, with a pole, and her husband was wading beside her, waist-deep in the water. The houses were completely wrecked. Some houses were upside down. One house had been moved six feet into the road. Many people had been killed, because the river water came in so suddenly they didn't have a chance to escape.

"I don't know when we can get on to our territory. It will take a long time to clear Nagoya of all the wreckage. We missionaries were all very grateful we had a strong house and a good bed to sleep in on Saturday, and although there is much cleaning up yet to be done, we are very thankful to Jehovah that we are alive and can yet comfort many people in Nagoya."

At last reports, the Ise Bay typhoon had taken 4,149 lives, and 973 persons were missing, assumed to be dead. Households, to the number of 328,523, comprising 1,452,102 persons, had suffered loss from the typhoon. Ten days after the disaster, it was reported that 25,000 people were still stranded on roof tops, some because there was still no way of rescue, others because they did not want to leave their homes. More than forty helicopters were shuttling to and fro through the daylight hours, dropping supplies for the stranded, and carrying on evacuation. One helicopter alone evacuated 500 people in just two hours and thirty minutes.

Along the Nagoya coastline it is still impossible to see where the sea ends and the land begins. Seawater has wrecked farms for miles inland. Helicopter pilots describe pitiable sights. In one village where there had been seventy-five houses, the only thing seen to be remaining was one solitary bathtub. Bodies were piled high on the dikes, as boats dragged more corpses in from flooded paddy fields. Other bodies were seen drifting out to sea. Bloated animals were floating in the water, and the stench was becoming bad. On one roof a large sign read, "We need help badly. Take us across the river." People were to be seen everywhere on roofs and embankments, amid bright-colored mattresses, put out to dry. Always there was the sight of crying children. The landscape was punctuated with fires, for all victims were being cremated as soon as they had been identified. So the grim operation went on: Rescue the living, cremate the dead.

Those of the New World society will be relieved to know that none of Jehovah's witnesses were killed in the disaster, nor does it appear that any good-will persons studying the Bible with them died, though many had frightening experiences and suffered heavy property damage. Despite the vicious Vera, September was one of the best months ever for Kingdom witnessing in Nagoya. Now, following the typhoon, Jehovah's witnesses are bringing much comfort to stricken persons of good will, and, above all, they are strengthening them in the hope of the new world, when typhoons will be no more.

THE NEXT ISSUE

● Is it up to man to decide how to worship God? Does God care how devotion is shown? The next issue of "Awake!" will answer these and other pertinent questions about worship.

● What is being done about the juvenile crime menace that is rocking the world? Who are these young criminals? How do they operate? You will be amazed at the facts when you read "Crime in Our Streets" in the next issue.

DOCTOR, MY CHILD SWALLOWED POISON!

TWICE accidental poisoning reared its grisly head in our family. The second time it overtook our third and youngest child, Jennifer, a precious blond girl, much like her brother Hunt—agile, alert, a handful of joy and care. Jennifer had reached the teething age at sixteen months. If you have children you know that is a time when they chew everything in sight, preferably not a nice, washed teething ring, and every sensible mother puts out of reach whatever is of possible harm.

I was preoccupied with the vacuum cleaner in a dusty closet corner. I turned to discover Jennifer standing behind me, quietly watching, as she invariably did when she had a new or strange object she had found, to see what would be my reaction. For a moment I could not imagine what she had in her mouth, sucking on it. Then I saw. It was a fireworks sparkler!

It seemed absolutely impossible, because our children do not play with fireworks. Then I remembered—their uncle had given them some sparklers a whole year ago when we visited Florida, and evidently Hunt had brought them home and stashed them away.

An old familiar horror welled in me as, taking the sparkler from her, I saw that Jennifer's mouth was full of the soft gray stuff she had sucked from the wire. How like the time nine years before when Hunt swallowed half a bottle of his grandmother's thyroid tablets!

I rushed her to the bathroom and rinsed out her mouth as best I could, then went in search of the sparkler box. Sure enough, there it was, full, as I prayed—except for this one missing. The mounting fright from nine years ago eddied and swirled. I could call the doctor. But after all, it seemed so all out of proportion, calling a hospital or rescue squad—it was like calling the fire department!

At the height of my dilemma I had to go and unbolt the door at the top of the stairs for our oldest, Terry, now a senior in high school.

"You know what this little minx has done—she ate a sparkler!" I blurted.

"Mother, why don't you call the Poison Center?" Terry said.

"Call the what?"

"Poison Control Center. Remember, I told you we studied about it in First Aid. And didn't you see the piece in the paper about it?"

That was the first time I had heard about the Poison Control Center at the new University of Tennessee Hospital.

Help from Poison Control Center

The telephone number was not even listed in the directo-

ry, but Terry knew how to find it, and within a matter of seconds a pleasant voice was saying in my ear: "Poison Control Center."

"This may sound silly," I began, "but my sixteen-month-old child is teething and she found a fireworks sparkler and sucked the gray mixture off the wire—"

"Would you get the box, please?" the voice interrupted. "Read me everything that's printed on it—the manufacturer's name, where it was made."

I read the label to her and she said: "I'll talk to one of the doctors. Someone will call you right back, Mrs. Donaldson."

It was hardly more than seconds before the phone rang and I heard a man's deep voice. "Mrs. Donaldson, this is Dr. Lash." Quietly, calmly he asked me a number of questions. "Were they 'Gold'? Did you read the word 'Gold' on the label?"

I had missed that.

"Mrs. Donaldson, try to get the child to vomit right away. I'll call you right back."

I had scarcely called my husband, Ralph, at work when Dr. Lash called again. "Mrs. Donaldson, if your doctor is immediately available, we'll be glad to give him any needed information or assistance. Otherwise, don't wait for anything—bring her over immediately." As I was hanging up I heard Dr. Lash adding: "That sparkler material contains enough barium nitrate to constitute a lethal dose for an adult."

In spite of traffic lights, we arrived twenty minutes later at the big, beautiful new building that houses the University of Tennessee Hospital. We were directed down a long corridor off which opened a series of individual rooms. I was asked to sit beside Jennifer and speak to her quietly. There were the intern, two nurses, a nurse's aide, and an enormous, soft-spoken, male Negro orderly who stood the baby on the surgical table and kept her distracted with questions. One nurse produced what appeared to be a sheet folded lengthwise into the exact width of the baby's height from her chin to her heels. They wrapped it round and round her body, her arms at her sides, like a mummy, not tight enough to bind but enough to restrict any movement. She was gently laid flat on her back. The intern measured to determine the amount of tubing to insert and began to push it gently and steadily through her nostril.

It was over before Jennifer hardly had time to recover from her surprise enough to cry. There was no wrestling, no pleading, no threatening or just plain grim determination to hold her down by force—methods that create an extremely frightening situation for a child and often leave it sicker than the illness itself.

The Poison Control Center at Knoxville was set up as an adjunct to the new University of Tennessee Hospital in October, 1957. At that time there were hardly fifty centers in the nation, the first having originated only four years earlier in Chicago. But on this frontier, medical science is advancing so rapidly that, for example, during the first two months of 1959 five new centers were going into operation in Tennessee alone. Today more than two hundred poison centers dot the nation, with new ones being organized every month. Emergency relief from this cruel crippler and killer, accidental poisoning, may someday be in reach of every section of the United States and other countries.

Interview with a Doctor

A small vanguard of poison centers brings *both* information and treatment to the general public. "Information service to the public is, frankly, still a matter of controversy among the profession," Knoxville's dynamic young poison control pioneer, Dr. Robert F. Lash, hastens to explain. "When a doctor gives out infor-

mation over the telephone, that amounts to treatment. Many doctors debate the wisdom of this remote form of diagnosis and prescription."

"But isn't that what makes the service so vital?" I spoke from nerve-shattering experiences with two children. "What is speedier than telephone information? And when someone is poisoned—especially your own child—believe me, speed is the only thing you can think of!"

Dr. Lash agreed. "In terms of lives that may be saved, I think the risk is justified."

"SPEED is essential," the American Medical Association's Committee on Toxicology warns. "Prompt and appropriate treatment will save life or prevent crippling."

The United States Public Health Service, to facilitate the information service of local centers, has set up a National Clearing House for Poison Control Centers in Washington, D.C. "An illustration of how the information service works," Dr. Lash told me after Jennifer's recovery, "was the case of your little girl. When you called and told us she had mistaken a sparkler for a lollipop"—he drew his breath—"I don't mind telling you, we had no idea at first how potent that stuff was!"

"How did you find out?"

"We have information on file that covers about 85 percent of our inquiries, but something new is always cropping up and the sparkler was one. Between the time you first called us and the short time later when you brought Jennifer to the Center, we called the National Clearing House in Washington. They didn't know about the sparklers either. They telephoned the manufacturers for us, then called us back. That's how we got the knowledge we needed in time." He tapped a finger on his desk. "Jennifer's case is a dramatic example of how some of our information about toxicology is earned. The sparkler case was reported to central headquarters, from where new facts are dispensed to all centers. Next time some toddler sucks on that variety of sparkler, if the case is reported to a poison center, they will know what to do immediately—thanks to Jennifer!"

Quarter of a Million Poisons

How few housewives realize that the cabinet under their kitchen sink is packed with a dozen poisons at a time! Dr. Lash enumerated on the tips of his fingers whole blocks of potentially fatal poisons swarming in and around our home, items which I never dreamed bristled with deadly hazard. "Do you know that there are about 250,000—a quarter of a million potentially dangerous products sold in our supermarkets and drugstores?—and that 10,000 new ones are added every year?"

What are some of the more common poisons around the home? Dr. Lash rippled a stack of actual case history cards, noting a few at random. "Shoe polish. Kerosene. Furniture polish. Rat poisons. Drain solvent. Insecticides. Lighter fluid. Oil of wintergreen. Clothing dye (certain colors of certain brands are poisonous). Floor wax." He restacked the cards.

"Let me show you something." He stooped to reach under the counter and pulled out a box that looked at first glance like something ready for the garbage collector. It was filled to the gills with bottles, cans and boxes, most of them as familiar to me as the broom in the closet. "This"—he picked up a bottle of furniture polish—"put a child in the hospital ten days." A small tube of mercuric ointment did the same. A very tiny container of rat poison had nearly taken a child's life. An imported voodoo doll lay bedraggled at the bottom of the box, one little gimlet eye still intact, toxic enough to kill any child.

I picked up a tranquilizer container. "A tablet from that box," the doctor said

soberly, "was swallowed by a fourteen-month-old baby. She was brought in unconscious, blue, and had stopped breathing. She spent four hours in an iron lung before we knew if she would live or die. Just one little pill."

I asked the doctor: "What is the most common killer of children among household commodities?"

"Aspirin by far," he replied unhesitatingly. "It's so common to read about a child dying from aspirin that the story is relegated to a few lines on the back page."

"We seem to be a nation of aspirin eaters," the *Journal of the American Medical Association* remarked recently. "The flavoring of aspirin tablets for children has been associated with an alarming increase in the incidence of accidental poisoning. The flavoring has improved the taste and palatability to the extent that some children will go out of their way to search for it just as they may do for candy."

At the end of a corridor Dr. Lash opened the door to a much smaller room containing shelf upon shelf of bottles, vials and pitchers. "These are antidotes for just about every conceivable form of poisoning. Each container holds the proper amount to dump into a pitcher of water. In seconds we can have a solution ready to wash out the stomach of a poison victim. A container, once emptied, is immediately replaced with a new one."

Another shelf held larger bottles. "These are new antidotes, so new that not even the drugstores have them. They come from manufacturers and researchers after preliminary testings. Sometimes we get them a year before they are put on the market."

Extent of the Danger

In spite of progress in fighting many diseases, accidents are killing and maiming more people each year, claiming up to 100,000 graves a year. Among children up to five years of age, one of the most voracious killers, the one about which the public is largely uninformed and which is definitely on the increase, is accidental death by poisoning.

Every day many physicians receive a call of life-and-death emergency from frantic mothers whose children have ingested some poisonous substance. Science swiftly advances to multiply products to make modern living more safe, more convenient, more comfortable, but because of these very products more and more of our children will die or be maimed for life.

In the four years from 1948 to 1952 there were 7,591 recorded deaths of all ages from accidental poisoning in the United States. Of these victims, 2,093 were less than five years of age. For each child who dies from a known poison, one authority very conservatively estimates that 750 will survive. "Many of these," says the AMA *Journal,* "are left crippled by lead encephalitis, liver or kidney damage, and cicatricial closure of the esophagus, and the magnitude of the problem, *far exceeding that of poliomyelitis,* becomes apparent." (Italics added.)

What to Do

A folder entitled "Poison Proofing Your Home" offers practical suggestions on how to avoid accidental poisoning. Among other things, it recommends that you lock your medicine cabinet and keep other poisonous substances well out of reach of the children. For their sake make a regular check of the house to be sure they cannot get into something that may cause harm. Keep such things as turpentine in their original containers, and screw on bottle caps with all your might. Take time to educate your children to the dangers of substances that are not meant for consumption. Keep painted surfaces in good

repair so there will be no peeling paint for them to swallow. Our children are precious, and well worth the time and effort it takes to protect them.

Any parent who has a young child should know what to do in an emergency. The same folder mentioned above gives these directions: If your child swallows poison, make him vomit by pressing the handle of a teaspoon away back in his throat. Soapy water, a baking soda solution, or a teaspoon of mustard in a glass of water will both dilute the poison and help him to get rid of it. After you have emptied his stomach, call your doctor or a poison control center for further instructions. If you cannot get in touch with them, take further steps yourself. The "universal antidote," consisting of two parts powdered activated charcoal, one part magnesium oxide and one part tannic acid, may help to save the child's life. Any pharmacist can prepare it for you, and it is good to have on hand. Even charcoal scraped from burned toast, mixed with water and milk of magnesia, can be used. If nothing else is available, tea, milk or water will help After it has been in the stomach for a few minutes, force vomiting and save the material for the doctor to examine.

If there is a poison control center in your town, then you should know about it. Write its number down on your list of emergency numbers along with the fire department, police, ambulance, hospital and doctor. If there is not a poison control center where you live, find out where the nearest one is located and what services are offered.

I hate to be reminded that nesting on our kitchen shelves and dressing tables, in our bathroom cabinets and cleaning closets, or lurking at most unsuspected places in and around our homes a deadly marauder is always there in perhaps a quarter of a million forms. Even with the most watchful care, children being children and adults being imperfect, there will continue to be accidental poisonings. But as one mother who has had it happen twice, as long as we are faced with accidents I hope I'll always have access to a poison control center.—Contributed.

Animals and Fear

¶ In the volume *The Twelve Seasons* Joseph Wood Krutch writes: "Many observers have commented on what seems to be the fact that fear plays a much smaller part than we should think it must in the life of an animal who lives dangerously. Terror he can know, and perhaps he knows it frequently. But it seems to last only a little longer than the immediate danger it helps him to avoid, instead of lingering, as in the human being it does, until it becomes a burden and a threat. The frightened bird resumes his song as soon as danger has passed, and so does the frightened rabbit his games."

¶ Interestingly, the Bible comments on fear in animals. Speaking of the female ostrich, the Creator says: "She leaves her eggs to the earth itself and in the dust she keeps them warm, and she forgets that some foot may crush them or even a wild beast of the field may tread on them. She does treat her sons roughly, as if not hers—in vain is her toil because she has no dread. For God has made her forget wisdom and he has not given her a share in understanding." Of the horse Jehovah says: "It paws in the low plain and exults in power; it goes forth to meet armor. It laughs at dread and is not terrified, nor does it turn back on account of a sword." Of an aquatic animal we read: "Can you draw out Leviathan with a fishhook, or with a rope can you hold down its tongue? Upon the dust there is not the like of it, the one made to be without terror."—Job 39:14-17, 21, 22; 41:1, 33.

"Religion in Brazil"

AN ITEM entitled "Religion in Brazil," which appeared in a Brazilian newspaper, presents an interesting appraisal of how many practicing Catholics there are in that country. The article speaks for itself:

¶ "The volume entitled 'Brazil', arranged by the Foreign Office, in 1955, in the chapter on religion, page 77, says the following: 'By its historical formation, although the State is non-religious, the Apostolic Roman Catholic religion is admittedly the outstanding one in the country. *Its organization extends throughout* the national territory. 93.7 per cent of the Brazilian population belong to the Catholic religion, making Brazil the largest Catholic country in the world. . . .'

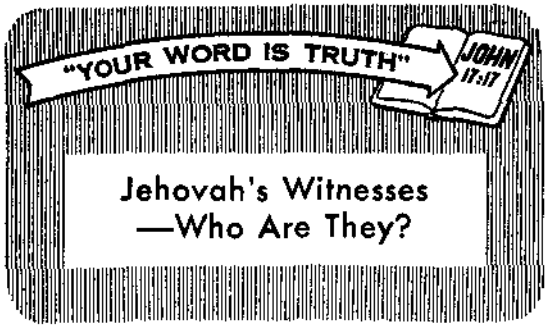
¶ "However, this information, in spite of the fine appearance of the figures, giving an idea of exact and conscientious work, is false. With the greatest assurance in the world, without *having to consult statistical data, without* recourse to the jury's findings and without appealing to any specialist in the matter, I state again that the information is false, just as certainly and positively as I would say if I were told that 93.7% of the Brazilian population is blond and that 0.5% is mestizo. One needs only to look around him, walk on the streets, converse in the cafés, to know that such information *is falsely exaggerated. And* now I am going to add that it is fortunate that such overwhelming Catholic majority is false, because if it were true, in view of the miserable number of those that follow the priestly vocation appearing in our territory, we would be obliged to come to the terrible conclusion: Brazil would have the largest number of the poorest Catholics in the world. . . .

¶ "That *which hinders all the counts* of the members of the Church in Brazil is the fact, more cultural, more sociological than religious, that nearly all of them are baptized. It is quite possible that 93.7% of Brazilians have been baptized, because baptism has become a custom, a tradition, a sociological feature of our culture, meaning more the feast, the refreshments and the godparents than gifts of the *Holy Spirit* and the self-denials which the attendant solemnly pronounces, since the godfather has not the slightest suspicion of the responsibility he is assuming before God. And this generalization of baptism, in the midst of a population of saintly incredulity, as Ruy Barbosa used to say, comes from the negligence of the ministers of the sacrament themselves, *based on the false postulate of the Catholic* majority. As a general rule the priest thinks that the family that comes to the font with an infant in arms is Catholic. He thinks so because everyone says that they are all Catholics. And in this way the number of baptized children among families who are not Catholics or who are even aggressively anti-Catholics, is multiplied. When he grows up, the child will *be entered in school as Catholic although he* does not attend catechism nor go to mass. . . .

¶ "The point I wish to reach is the following: There are various natural religions according to the appeal to the diversity of cultures. Well, Brazil has succeeded, in this respect, in doing something really original: created a natural religion with the name of Apostolic Roman Catholic. Those non-practicals who are called *Catholics in the statistics are* in this class. They retain certain habits which they received from their forefathers. One of these is that of baptizing their children with feasts, refreshments and new ties of relationship between the godparents. A church wedding is another habit that is traditional (in the sociological sense) of this Catholic majority. And all this is translated into an ever-increasing heap of difficult cases, of theological problems that cannot be solved, or at least as embarrassing as the theological problems caused by the conversion of the Indians who did not even know to whom they were married.

¶ "The conclusion to which we arrive is that the religious problem in Brazil is, above everything, confusing, inexact, proportional, ambiguous, reticent, insipid and that it would be better for us Catholics as well as for the non-Catholics, if there were a little more frankness and exactness. . . . In fact the faithful Catholics in Brazil are fewer by far than you think. Instead of 93.7%, I have the impression that they are less than ten per cent. Let them count again, but this time making certain questions clearer, and they will see that I am not exaggerating the smallness of the figures. And I say again that this is the only explanation that places us in a good light, because otherwise, as we have seen, we should have the largest number of the worst Catholics in the world."

—Gustavo Corção, in the *Correio do Povo* of Pôrto Alegre, Brazil, September 21, 1958.



JEHOVAH'S witnesses are making newspaper headlines throughout the world. In recent years their assemblies have been phenomenal in size and exemplary in conduct and organization. During their 1958 eight-day assembly, they used both the Yankee Stadium and the Polo Grounds simultaneously and filled both to overflowing. The last day of their convention 253,922 persons came to hear N. H. Knorr, president of the Watch Tower Bible and Tract Society, discourse on the subject "God's Kingdom Rules—Is the World's End Near?"

What is it that attracts tens of thousands of people to become Jehovah's witnesses each year? What do Jehovah's witnesses believe and teach? What is the source of their zeal? Much has been written about these points by opposers and unbelievers, but it would be a mistake to expect these to give an accurate account of Jehovah's witnesses. We would not expect to obtain from the scribes and Pharisees, the religious leaders of Jesus' day, a correct picture of what Jesus believed, would we? Neither should we expect opposers to give an accurate account of Jehovah's witnesses today.

Jehovah's witnesses are to be found in every nation under the sun. They are made up of people from almost every walk of life. Among them are lawyers, doctors, scientists, writers, fishermen, farmers, housewives, the poor and the rich, the educated and those with little worldly education. Jehovah's witnesses dress like other people, eat like other people, and to a large extent live like other people around them. But Jehovah's witnesses are different. It is their religion that makes them different. Their religion is revolutionary in a most vital way, that is, doctrinally. They believe that God's kingdom reigns! This is the central theme of their teaching.

Ever since Jesus told people to pray: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth," men have looked forward to the coming of that kingdom. Jehovah's witnesses firmly believe and prove with Scripture and physical facts that that kingdom began its rule in the heavens A.D. 1914. They maintain that in our generation's time that Kingdom government will move with power against all wickedness and eradicate it off the face of the earth in the battle of Armageddon. After that God-directed war, Christ's peace-filled thousand-year reign will transform the earth to a paradise garden.—Matt. 6:10; Dan. 2:44; Matt. 24:34.

The zeal or dynamism of Jehovah's witnesses springs from this Scriptural knowledge and faith in its fulfillment. The electrifying news that Armageddon is to be fought in our time fills them with a sense of urgency and responsibility. Each Witness feels keenly responsible to make known these truths to others. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." To this end every Witness dedicates his life that he might serve as a minister of God. They publicly symbolize this dedication by water immersion. Therefore, all dedicated witnesses of Jehovah are ministers.—Rom. 10:10; 1 Tim. 4:16.

A witness of the true God Jehovah is what every faithful servant must be. The

apostle Paul proves this point when he refers to righteous men as far back as to Abel's day as witnesses of Jehovah. After speaking of Abel, Noah, Abraham and others, Paul says: "Time will fail me if I go on to relate about Gideon, Barak, Samson, Jephthah, David as well as Samuel and the other prophets. . . . we have so great a cloud of witnesses surrounding us." Whose witnesses were these men? They were witnesses of their God Jehovah. " 'You are my witnesses,' is the utterance of Jehovah, 'and I am God.' "—Heb. 11:1 to 12:1; Isa. 43:10-12.

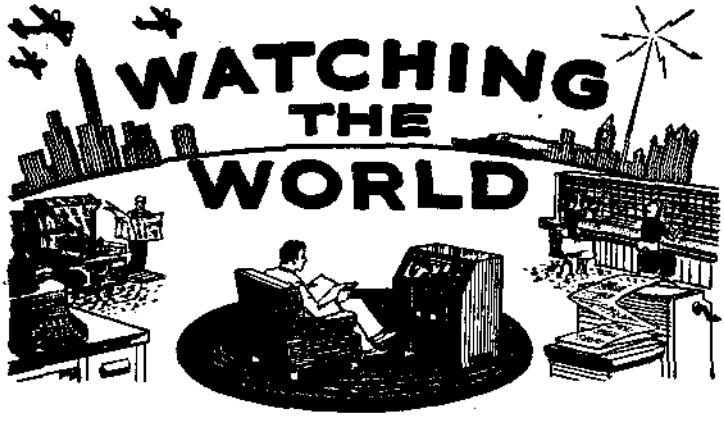
Are Christians to be witnesses of Jehovah too? Christians are footstep followers of Christ Jesus. Jesus is called in Scripture "the faithful and true witness." "Jesus Christ, 'the Faithful Witness.' " It follows that Christians must also be witnesses. Jesus said: "You will be witnesses of me . . . to the most distant part of the earth." Yes, Christians are to testify to the world that Jesus is "the way and the truth and the life. No one comes to the Father [Jehovah] except through" Jesus. They are to witness to all men that salvation is of Jehovah God through Jesus Christ our Lord.—Rev. 3:14; 1:5; Acts 1:8; John 14:6; Matt. 24:14.

Since Jehovah's witnesses are footstep followers of Christ Jesus, actually "ambassadors substituting for Christ," it stands to reason that they would preach as he did. Jesus preached from house to house and from village to village. Paul, who imitated Christ in the ministry, said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." Of the disciples shortly after Pentecost, it is said: "And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." Since Jehovah's witnesses preach from house to house, that is, they take their message to the people, their preaching is distinguishable from that of the orthodox clergy, who require people to come to them to learn.—2 Cor. 5:20; Acts 20:20; 5:42.

The effectiveness of such method is evident. Speaking of orthodox religion, Dr. Robert J. McCracken of New York's Riverside Church said: "Religion in our time has little 'kick' in it." Baptist John S. Wimbish stated: "The church has become so precise it is prissy; so nice it is nauseating. . . . This is an excellent time to shake the dust of lethargy from our feet and emulate Jesus." On the other hand, Marcus Bach refers to Jehovah's witnesses as "the fastest-growing religious movement in the world." "Every Witness is a minister. Every minister is a house-to-house visitor. Every visitor is a trained servant. . . . Jehovah's Witnesses are not a threat, but a challenge, calling once more upon the traditional church to—*witness!*"

The amount of witness given by Jehovah's witnesses is positive proof that Jehovah has witnesses in the earth. During 1958 Jehovah's witnesses ministered in 175 countries, islands and territories. They devoted 110,390,944 hours in the preaching work. The official organ of Jehovah's witnesses, *The Watchtower,* has a circulation of 3,700,000 copies in fifty-five languages. *Awake!* magazine is printed in twenty-one languages and has a circulation of 3,000,000 copies. In addition, they published millions of Bibles, bound books and booklets.

At the 1958 celebration of the Lord's evening meal there was a total of 1,171,789 persons who met together with Jehovah's witnesses. Of this number, as of December, 1958, 805,401 were boldly witnessing that God's kingdom is here and the world's end is at hand.



Photos of Moon's Far Side

◈ The Soviet Union's 600-pound instrumented cosmic rocket has photographed the far side of the moon. A picture released by Moscow on October 27 showed up about 70 percent of the surface of the moon always turned away from the earth. The Soviet Academy of Sciences quickly appointed a special committee to name the physical features of the moon's far side. A vast white area is in evidence, indicating that the newly photographed side of the moon has fewer depressions than does its face. One dark spot, apparently a crater about 187 miles in diameter toward the center of the white area, has been named the Moscow Sea. The boundary of a shaded portion toward the west has been dubbed the Soviet Mountains. A dark spot to the south has been called Tsiolkovsky Hill, for a Russian who, according to the Soviets, was the father of rocketry. A shaded portion to the west has been called the Lomonosov Hill, for a Russian scientist, and still another was named Joliot-Curie Crater, for the late French scientist. A depression to the southeast has been named the Sea of Dreams. The Tass news agency stated that Soviet scientists had swung the vehicle's photographic lens into position by signals from the earth. The Soviet rocket was launched on October 4.

Explorer VII

◈ On October 13 the U.S. placed in orbit around the earth a 91.5-pound instrumented satellite. Dubbed Explorer VII, the device is equipped to relay data on radiation in space, micrometeorites, and its own internal and external temperatures. The vehicle travels in an elliptical orbit ranging from about 344 to approximately 677 miles from the globe. Explorer VII is expected to remain in orbit for about two decades, though its radio apparatus is designed to relay information for only about a year.

India and Peiping

◈ The New Delhi government announced on October 23 that seventeen members of an Indian border police party had been killed in a clash with Communist Chinese troops in Kashmir on October 21. The incident occurred in Ladahk province, about forty miles inside Indian territory. The Indians were searching for two missing policemen when they were fired upon by Communist Chinese forces of "superior strength." On October 24 Indian Prime Minister Jawaharlal Nehru denounced what he termed a "new territorial aggression." Troops of the Peiping regime had not only entered Indian territory but had, according to Nehru, "fired upon the border police without any provocation or reason." The prime minister warned the Communists that India would not "bow down" to threats or force. Peiping later said that ten border policemen had been captured and that only seven had been killed. As it turned out, the Communists offered to release the ten captives and to return the bodies of nine victims of the clash. The Indian government accepted the offer on October 27.

Cuban-U.S. Relations

◈ Cuban Premier Fidel Castro, in a four-hour television broadcast on October 23, charged that planes carrying counterrevolutionaries had been permitted to take off from U.S. territory on October 21. They had, according to Castro, bombed Havana, killing two persons and injuring 45 others. Cuban national police had said earlier that leaflets were dropped, but made no mention of bombs. In a statement on October 27, the U.S. denied several allegations made by Castro and expressed regret over Cuban "distrust and hostility." On October 28 President Eisenhower declared that "every single facility that is available" was being used to prevent any illegal flights from the U.S. mainland to Cuba. In a move to quell plots against the government, the Cuban cabinet suspended the right of habeas corpus on October 30. This followed the issuance of a decree reestablishing military courts for trials of counterrevolutionaries. Some 450 "war criminals" of the ousted Batista regime had been sent to death before firing squads by military courts between January 1, when Castro came to power, and the disbanding of them in

favor of civil courts in August.

Poland's Cabinet Shake-up

◈ For many months Poland has been beset by a serious meat shortage. In mid-October, to combat the scarcity, Wladyslaw Gomulka, Communist party leader, announced a 25-percent increase in meat prices. The effect? For the average worker a pound of pork chops, for example, would cost half of a day's wage. He would pay that much, or do without. On October 27 the country's economic crisis played a part in a cabinet revision. Edward Ochab, Minister of Agriculture, was ousted. According to some sources, this made it appear that part of the blame for the meat shortage should be laid to him. Changes also took place in other important cabinet positions, though these did not relate particularly to Poland's economic problem.

Earth Tremors in Turkey

◈ Thirty-six persons were reported injured and at least eight others killed as the result of an earthquake that shook Hinis in eastern Turkey on October 25. It was said that 300 homes had been destroyed. Two earth tremors were felt at Erzurum to the north on the same night, but no damage, injury or death resulted.

Statue Yields Hugo Poem

◈ At Boulogne-sur-Mer, overlooking the English Channel, stands a 118-year-old statue of Napoleon Bonaparte. While dismantling the statue recently in order to make repairs, workmen discovered in its hollow interior a tube containing an unpublished poem of Victor Hugo. The parchment bore words of praise for Napoleonic France, but spoke out against London and Moscow, Bonaparte's foes. It is believed that King Louis-Philippe, hoping to preserve friendly relations with Britain, gave an order that the poem should not be read at the statue's dedication in 1841. Some sources suggested that Hugo himself had intended to read it on that occasion.

Pakistan's Capital Transfer

◈ Approximately 1,500 government employees are involved in a transfer of Pakistan's capital from Karachi to a plateau near Rawalpindi. Until the new capital is built there, 750 miles north of Karachi, the seat of government will be the army headquarters city of Rawalpindi. The transfer began on October 20, when 350 federal employees and their families left Karachi by special train.

U.N. and Disarmament

◈ Western powers and the Soviet Union agreed on October 27 to introduce to the United Nations General Assembly a joint disarmament resolution. All disarmament proposals would be transferred to a special ten-nation group to meet next year in Geneva. Among the plans would be that of Soviet Premier Nikita S. Khrushchev presented to the United Nations General Assembly on September 18. The Russian leader called for "general and complete disarmament of all nations within four years." Under provisions of his plan, nuclear weapons would be destroyed, armies, navies, air forces and military bases would be abolished. Only such forces as would be necessary to maintain internal security would be retained.

Nobel Science Awards

◈ A Czechoslovak chemist and two U.S. physicists have received the 1959 Nobel Prizes in science. Professor Jaroslav Heyrovsky, director of the Polarographic Institute of the Czechoslovak Academy of Sciences in Prague, was cited for having developed polarography, an electrochemical method of analysis, in 1922. He received the 1959 Nobel Prize in Chemistry. Dr. Owen Chamberlain and Dr. Emilio Segre of the University of California shared the 1959 Nobel Prize in physics. Working together, Professors Chamberlain and Segre proved in 1955 the existence of the subatomic particle known as the anti-proton.

Soviet Spying Charge

◈ On October 17 Russell A. Langelle, a security officer of the United States Embassy in Moscow, was declared persona non grata by the Soviet government. Just the day before, according to the Moscow accusation, Langelle had allegedly passed 20,000 rubles to a Russian citizen for espionage purposes while on a Moscow bus. The U.S. State Department rejected the Soviet charge and further stated that the embassy aide had been kidnaped by five unidentified persons, threatened and then offered money to become a Russian spy. This proving unsuccessful, he was released. Langelle later confirmed this, stating that the five men were agents of the Soviet secret police. He and his family returned to the U.S. on October 21.

Atom Talks Resumed

◈ On October 27 representatives of Britain, the U.S. and the Soviet Union resumed talks on the banning of nuclear weapons tests. Two months earlier, on August 27, the discussions had been recessed pending the outcome of the Eisenhower-Khrushchev parley in September. The earlier atom talks had resulted in no agreement. At the resumption of the parley it was apparent that neither Moscow nor the West had changed in their positions. The conferees hope to negotiate a treaty outlawing nuclear tests, except for peaceful purposes.

Athenian Agora Unearthed

◈ Since 1931 archaelogists have discovered about 100,000 coins and 70,000 other objects in the civic center of ancient Athens. This past season of diggings in the Athenian Agora, a six-acre area containing public buildings, courts, business sites and the market place, have yielded about 1,000 objects. The Agora is situated northeast of the Acropolis. Three of the civic center's four sides have been uncovered, and it has now been possible to make a fairly complete drawing of the tract. Among the items found this past summer was a stone inscription concerning a public auction of property belonging to an Athenian soldier and politician, who, along with others, was condemned to death for profaning state gods. Portions of what was described as "the most famous street in ancient Athens" were also unearthed. This is the Panathenaic Way, over which religious processions were said to have marched from the Agora to the Acropolis as far back as the sixth century before the Christian era.

Hurricane Havoc

◈ The states of Jalisco and Colima in western Mexico were struck by a hurricane, torrential rains and subsequent floods on October 27 and 28. Early reports said that 80 persons had been killed, about 500 others injured and about 100 more were missing in the Pacific port of Manzanillo. Rodolfo Chavez Carrillo, governor of Colima, said concerning the situation in Manzanillo: "There's a continuous file toward the cemetery." Reporting on a flight over Zacualpa, he said: "We saw only the tower of the church and a piece of the school. The place has about 1,000 population, which we hope may have found refuge on a hill and survived." Disruption of highway and rail traffic, as well as the flooding of landing strips, has interfered with relief efforts. It is feared that the death toll may exceed 1,000.

A View on Suicide

◈ The traditional view of Protestant, Catholic, Jewish and some other religions is that suicide is a sin. In some cases, acts of self-sacrifice are deemed allowable. On October 19, following an 18-month study, a five-man committee of the Church of England recommended a change of the British law making attempted suicide a crime. The committee said that "many cases of suicide and attempted suicide should never be legally assessed at all, nor religiously condemned." Regarding attempted suicide the Anglican unit held that "it is more likely that its perpetrator will need and benefit from moral and psychiatric help more than from imprisonment."

"The Lord is my shepherd, I shall not want"

For centuries men have drawn comfort from these words. But today we have even more cause to rejoice, because this is the time for peace among men of all nations. Learn how this is now possible! Read from your Bible God's promise to make all things new! Then tell this good news to your neighbor! Send now!

Each, 32 pages
4d ea., 3 for 8d
(for Australia,
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Send at once

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"Look! I Am Making All Things New"

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I am enclosing ..... for the following booklets (4d each, 3 for 8d; for Australia, 5d each, 3 for 10d): ..... cop(y, -ies) of *When God Speaks Peace to All Nations;* ..... cop(y, -ies) of *"Look! I am Making All Things New."*

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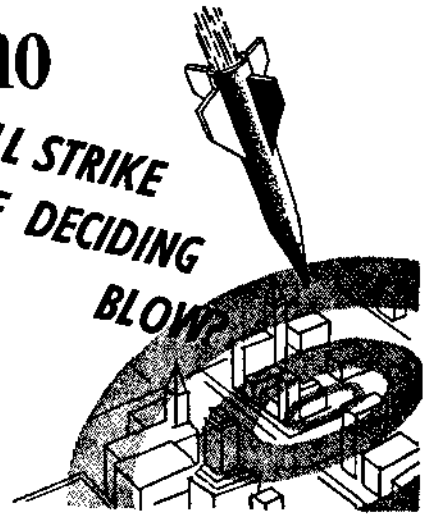
Post Town ..... Postal District No. ..... County .....

Do you Know

Who WILL STRIKE THE DECIDING BLOW?



—the East?

—the West?

—or a government with world domination?

"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."—Zech. 4:6, *AS*.

But how will God settle the world issues of today?

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Awake!

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Cheer Up, Cardiacs! PAGE 21

DECEMBER 22, 1959

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,000,000

4d a copy (Australia, 5d)

"Awake!" is published in the following 21 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cebuano, Indonesian, Korean, Polish, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Tvl.	7/

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the **office** in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XL | London, England, December 22, 1959 | Number 24

PRIDE is a KILLER

MADISON Square Garden in New York city was packed out with 15,000 persons watching a performance of the country's largest circus. The twelve-tiger act had just been completed and Rajah, the leading tiger, was heading for the passageway out of the cage. Suddenly he sprang at Ila, a tigress, and seized her by the throat. The crowd watched with breathless horror as the two tigers fought a blood-chilling battle.

By the time the animal trainer and the circus attendants had succeeded in separating the two beasts it was too late for Ila. A half hour later she died from loss of blood. What caused that fight? Pride. Ila had committed lese majesty by daring to cut in ahead of Rajah as he led the tigers out of the cage.

Well did the disciple James write regarding pride: "If you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic."—Jas. 3:14, 15.

Pride is a trait we must stand guard against. It might be likened to a death-dealing virus that abounds everywhere and to which we are peculiarly susceptible owing to the transgression of our first parents. If unchecked, it causes the heart to lose all appreciation for life, both of its own and that of others. Individuals resort to duels and nations resort to war because of pride. It was pride that caused Austria to declare war on Serbia in 1914, that caused Hitler to declare war on Poland in 1939 and Japan to make her attack on Pearl Harbor.

God's Word, from beginning to end, tells what a killer pride is. Did not Satan the Devil sacrifice the lives of our first parents on the altar of his pride, and will he not suffer destruction himself because of it? Well does James say that pride is demonic wisdom, for the prince of demons is the very personification of pride. What egotism was his to boast: "To the heavens I shall go up. Above the stars of God I shall lift up my throne, and I shall sit down upon the mountain of meeting, in the remotest parts of the north. I shall go up above the high places of the clouds; I shall make myself resemble the Most High." The fact that he offered the Son of God all the kingdoms of the world and their glory if he would bow down and do an act of worship to Satan is further proof of his great pride.—Isa. 14:13, 14; Matt. 4:8, 9.

Pride made Satan the Devil both the first killer and the arch killer. He is responsible for the first death as well as the deaths of all the billions of humans that have died since Abel. Jesus correctly labeled Satan as "a manslayer when he began." And ever since he has used pride to influence men to do his murderous biddings.—Gen. 4:4-8; John 8:44.

Among the foremost Scriptural examples of how pride causes a disregard for human life is wicked Haman. From beginning to end he is shown as inordinately proud and vain. When "Haman kept seeing that Mordecai was not bowing low and prostrating himself to him," he "became filled with rage. But it was despicable in his eyes to lay hand upon Mordecai alone, for they had told him about Mordecai's people, and Haman began seeking to annihilate all the Jews who were in all the realm of Ahasuerus." Imagine the pride of a man that would demand the death of thousands upon thousands of men, women and children, the destruction of an entire nation, all because a single one of that nation had refused to bow low and prostrate himself before him! Haman even offered to pay the equivalent of $12 million into the king's treasury for the satisfaction of destroying all the Jews! While divine Providence intervened to spare the Jews, Haman's pride nevertheless caused the death of about 76,000 enemies of the Jews, actually dupes of Haman.—Esther 3:5-9; 9:12, 15, 16.

King Herod the Great was another that illustrated that pride is a killer. So that he and his own offspring and not Jesus of Nazareth should rule Palestine he decreed the death of all male children two years old and under, "in Bethlehem and in all its districts." —Matt. 2:16.

Thirty-three years later the religious leaders of Judaism as well as Judas, one of the twelve apostles of Jesus Christ, gave further proof that pride is a killer. Because Jesus' rebukes wounded their pride they "began to seek how to destroy him." Their pride caused them to be guilty of the blackest crime on the pages of human history, the murder of the Son of God. Some thirty-five years later their pride was to be their own undoing. It was pride that caused them to rebel against the Roman yoke, resulting in more than a million of them perishing in the destruction of Jerusalem A.D. 70.—Mark 11:18.

Secular history, from that time down to our day, gives many more examples. Among the many that might be mentioned is Constantine, reputedly the first Christian emperor, who waded through seas of blood to establish himself as emperor of the Roman Empire. And among the most notorious modern examples must be mentioned Adolf Hitler, whose pride plunged the world into World War II.

Truly, pride belongs to the wisdom of this world and is earthly, animal and demonic. The proud are looked up to, bowed down to and envied in this old world. Pride rules the lower animals, and that is not only true of the jungle beasts but even of farmyard animals, as scientists have shown. And above all, pride is the personification of the prince of demons, Satan the Devil.

There is also a lesson in this for dedicated Christians. Although these would not think of taking the life of another human, yet they also, if not careful, can become killers because of pride. How so? In that pride may cause ill will and hate, and "everyone who hates his brother is a manslayer."—1 John 3:15.

WHAT IS ACCEPTABLE WORSHIP?

How can it be determined? Does God care how devotion is shown?

IS IT up to man to decide how his Creator should be worshiped? Is he the one to determine what is acceptable or unacceptable devotion? Is the worship of God subject to the whims, imagination and traditions of humans? Rather than being determined by man, acceptable worship is determined by God. He is the One that lays down the limiting factors that mold religious devotion so that it is pleasing in his sight.

Because man does not generally recognize this fact, a great number of conflicting religions have come into being. Each has its own religious philosophy and form of worship, with some professing to be Christian and others not. These cannot be considered as different paths leading to the same God, because the supreme Being does not accept all forms of worship. This was made clear when he expressed himself to the nation of Israel: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:4, 5) He thus limited the religious devotion that would be acceptable to him. How can a person who ignores this limitation and who follows his own philosophy be going on a path that leads to the true God?

The expressed will of Jehovah God must be taken into consideration, otherwise a person's religious devotion is in vain. A religious path that fails to meet the requirements God has set down does not lead to him. A person's form of worship must not be the way he imagines it should be, but the way God says it should be. It is written: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 14:12) That is because it is not God's way.

How Determined

The divine requirements for acceptable worship are clearly laid out in the Holy Bible, the book that expresses God's will. At James 1:27 it says: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." The fact that this scripture speaks of a form of worship that is undefiled eliminates any contention that all forms of worship are acceptable to God.

Since exclusive devotion is required by the Most High, any religion that fails to give it must be considered as unclean in his eyes. Thus worship that incorporates

the venerating of images, of relics and any other material body would come under what is classed as defiled. Remember, God specifically instructed the nation of Israel not to give devotion to such things. "You must take good care of your souls, because you did not see any form on the day of Jehovah's speaking to you in Horeb out of the middle of the fire, that you may not act ruinously and do not make for yourselves a carved image, the form of any symbol, the representation of male or female, the representation of any beast that is in the earth, the representation of any winged bird that flies in the heavens, the representation of anything creeping on the ground, the representation of any fish that is in the waters under the earth; and that you may not raise your eyes to the heavens and indeed see the sun and the moon and the stars, all the army of the heavens, and certainly get seduced and bow down to them and serve them."—Deut. 4:15-19.

Religions that incorporate these practices in their devotion do not lead to God. They are not acceptable to him, but are unclean in his eyes. The same can be said of those forms of worship that give religious instruction that is contrary to what the Creator has given in his written Word. "It is in vain that they keep paying respect to me, because they teach commands of men as doctrines."—Matt. 15:9.

That such worship is defiled in the eyes of God is also pointed out in the instructions given at 2 Corinthians 6:14, 15, 17, which state: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.'"

How can a person that persists in clinging to an unclean form of worship expect God to receive him as a worshiper? How can he expect to be shown divine favor or to have his prayers heard? Approach to God must be according to the way God says it must be.

Care for Orphans and Widows

James states in his definition of clean worship that such worship includes taking care of orphans and widows. Does this mean that a person must adopt orphans or help build and support an orphanage for God to accept his worship? Is that the work to which Christians must devote themselves? No, it is not. When Christ gave his followers the assignment of activity God wanted them to engage in, he did not command them to build orphanages and similar institutions. Instead, he said: "Go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you."—Matt. 28:19, 20.

The work of a Christian was to be that of teaching Scriptural truths, but that does not mean he is to have no regard for the need of orphans and widows. To ignore their needs callously would be contrary to God's instructions. The nation of Israel was commanded to care for them, for those that were Israelites as well as for those that were non-Israelite believers. Gleanings of the harvest were for them and the poor. Every third year a tenth of all the crops was to be devoted to their care. (Deut. 14:28, 29) Because widows and fatherless ones are without anyone to defend them, God said: "Render judgment for the fatherless boy; plead the cause of the widow."—Isa. 1:17.

This godly principle of showing liberality and helpful assistance to the unfortunate and oppressed is binding on Chris-

tians today. In the Christian congregation of the first century, widows and orphans were given aid if they needed it. A widow, however, did not receive help merely because she was a widow. If she could provide for herself or if relatives could help her, no aid was given.

She had to meet certain requirements to qualify for congregational assistance. The instructions were: "Let a widow be put on the list who has become not less than sixty years old, a wife of one husband, having a witness borne to her for right works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work."—1 Tim. 5:9, 10.

Thus we see that aid was not given to everyone that might make a claim for it. It might be noted that no provision was made to help widows outside the Christian congregation. Christians were not required to care for all the orphans and widows in the world, only those that met Scriptural qualifications. The responsibility for giving care to unchristian orphans and widows rested, not on the Christians, but on the religious communities to which they belonged.

The term "orphan" or "fatherless" does not necessarily mean, in the Bible, children that have lost their fathers in death. It means bereaved ones, and can, therefore, include adults who have lost a beloved friend, guardian and caretaker. Jeremiah said: "We have become mere orphans without a father. Our mothers are like widows." And Jesus promised that he would not leave his followers to be orphans. (Lam. 5:3; John 14:18) The duty of persons who offer undefiled worship to God is not only to provide material care for widows and bereaved ones in need but also to give spiritual care to spiritual orphans and widows.

Unspotted from the World

Clean worship, James says, must also include being unspotted from the world. A person cannot offer acceptable worship to God as long as he makes himself a part of this corrupt world and tries to promote or perpetuate its aims and policies. The world is not of God and is opposed to his sovereignty as well as his righteous principles. That is why Jesus made it clear that he was no part of the world. Regarding his followers, he said in prayer: "I have given your word to them, but the world has hated them, because they are no part of the world just as I am no part of the world."—John 17:14.

The world belongs to Jehovah God's archenemy and can have nothing in common with Him. Its purposes, principles, actions and fruits are contrary to what God says is good. For this reason James says: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) The worship that comes from persons who are friends of it is unclean in the eyes of the Creator. It is defiled and unacceptable to him. How, then, can religious leaders in Christendom justify their crowning of worldly kings, meddling in politics and giving open support to warring nations? By showing friendship for the world can it be said they are leading people to offer undefiled worship to God?

The person that offers acceptable devotion to Jehovah God does as James says. He keeps himself "without spot from the world." He lives in it but does not cultivate its friendship. He does not become part of its political activities and therefore indirectly responsible for violations of God's laws by its political parties. Because of this stand the world will have no love for him, but neither did it have for Christ. "If the

world hates you, you know that it has hated me before it hated you. If you were part of the world, the world would be fond of what is its own."—John 15:18, 19.

Bridling of the Tongue

In addition to keeping undefiled from the world and caring for widows and orphans, James mentions one more thing that is necessary for one's worship to be acceptable to God. He says: "If any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile."—Jas. 1:26.

The person that fails to exercise control of his tongue so that it speaks what is right in God's eyes deceives himself if he thinks his worship is acceptable, even if he meets the other divine requirements for right worship. Jesus pointed this out when he said: "Not what enters into his mouth defiles a man; but it is what proceeds out of his mouth that defiles a man." "Offspring of vipers, how can you speak good things, when you are wicked? for out of the abundance of the heart the mouth speaks. The good man out of his good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things."—Matt. 15:11; 12:34, 35.

The tongue must be controlled by accurate knowledge of the Scriptures so that it speaks and teaches right things about God and his purposes. A person cannot permit it to speak things that are contrary to God's Word, even when such things are traditionally accepted and taught in many religious organizations. Neither can he compromise with worldly rulers by ceasing to speak Scriptural truths and God's adverse judgment of the world. He will not permit worldly political and religious leaders to control his tongue so that he speaks only what is pleasing and inoffensive to them. He will not allow anyone in this world, no matter how much political power he may have, to hold the reins of his tongue. He will do as God told Jeremiah: "You must rise up and speak to them everything that I myself command you. Do not be struck with any terror because of them." (Jer. 1:17) Like Christ, he will use his tongue to speak the truths of God's Word boldly, for that is acceptable devotion to the Most High. "With the mouth one makes public declaration for salvation."—Rom. 10:10.

God's Word is the deciding factor of what is good and bad, and what is true and false, not the organizations, traditions and philosophies of men. "Let God be found true, though every man be found a liar." (Rom. 3:4) That is the motto Christians must follow. Worship must be tailored to what God has said is clean and acceptable. "The hour is coming, and it is now, when the genuine worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such kind to worship him."—John 4:23.

THE SMOKER'S DEADLY COMPANION

¶ "The experts have stressed that lung cancer is becoming the number one killer among males more than 40 years of age. Lung cancer in the U.S. has increased 400 times in the past 30 years. . . . A two to six year study of 6,000 persons who showed no symptoms of lung cancer initially was conducted by Dr. David A. Cooper of the University of Pennsylvania. At the end of the investigation period, 86 of the 6,000 had developed lung cancer. Of these victims, 85 were smokers."—*Science News Letter*, May 16, 1959.

SEEING is BELIEVING

By "Awake!" correspondent in Bolivia

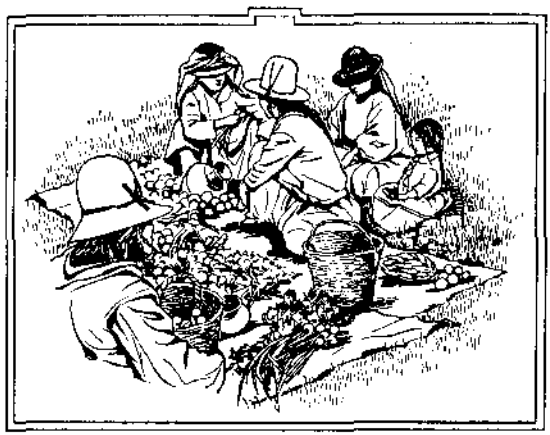
THE best way to believe what you read and hear about Bolivia is to see this unique country with your own eyes. From the moment your plane touches down at "El Alto," the La Paz international airport, you will become conscious of its unusual character. The plane lands at an altitude that is above what many planes generally fly—13,300 feet. This is the highest international airport in the world.

Instead of a thriving metropolis surrounding the airport as you might expect, there is little else than a railroad yard and a few adobe buildings. There is no sign of Bolivia's capital city, La Paz, with its more than 350,000 inhabitants. Despite assurances that the plane had landed at the right place, you may leave the airport with some misgivings. Along the road Indian women offer things for sale, and you may think it strange that they are wearing derby hats. Many visitors never expected to see women wearing that kind of headgear. What is even more surprising, practically every Indian woman wears one.

Not until you reach the edge of the mountain plain upon which you landed will you locate the city of La Paz. There, a thousand feet below you, it lies in a huge mountain-ringed bowl. Needless to say, the scene is surprising and impressive. It is magnificent at night when the city is ablaze with lights.

When you finally enter the city you will find it to be a most interesting place, where the old is contrasted with the new. On a single block you may see old houses of distinctly Spanish architecture, with adobe walls that are over three feet thick, flanked by buildings of modern design. On the outskirts of the city are many one-room adobe houses that are the homes of almost pure Indians. They are a marked contrast to the modern office buildings and beautiful residential sections of the city. Although La Paz has rush-hour automobile traffic like other modern cities, it is not uncommon to see a flock of llamas being casually driven along a side street by an Indian that speaks little if any Spanish. It is only by seeing La Paz that you can believe the contrasts and unique sights that exist there.

Towering above the city to a height of 22,579 feet is majestic Mount Illimani, the fourth-highest mountain in the Western Hemisphere. A splendid view of it can be had from the main street of La Paz, Avenida Camacho. Above the snow line in the Andes mountains can be found Arctic weather right in the tropics.



About 80 percent of Bolivia's population lives on the huge altiplano or high plain. This is a great plateau that has an average elevation of 12,000 feet. It varies from sixty-five to a hundred miles in width and is about 450 miles long.

Bolivia has not shoved the Indians

aside but has made them a vital part of the country's daily life and commerce. They make up 54.5 percent of the total population. The mestizos, persons of mixed Indian-Spanish ancestry, compose 30.9 percent of the population, and the remaining 14.6 percent consists of persons who are of Spanish-European descent.

If you should enter the colorful and unusual Camacho market in the center of La Paz, you will see Chola Indian women seated behind piles of merchandise of every description. They speak excellent Spanish, strike a hard bargain and are very independent. These descendants of the Incas have become prosperous from their business activities.

The Indians around La Paz speak Aymara, a dialect peculiar to that region, whereas those of Potosí and the valleys speak Quechua, a descendant of the tongue of the Incas. Much of the country's 68 percent illiteracy among the adult population is due to the large number of Indians that speak no Spanish but use their dialects exclusively.

Schooling is now compulsory and has made great strides in the past twenty years. All teachers must spend some time teaching in isolated villages after graduation before they can get a position in the city schools. This may mean hardships for them, but it is helping the village children to obtain an education.

Jehovah's witnesses are helping many Bolivians to learn how to read and to write. This is done in addition to teaching them the life-giving truths of God's Word. It is a heart-warming sight to these New World missionaries to see Indians that have learned about the good things in the Scriptures standing at a door with Bible open, telling the householder about the good news of God's kingdom.

The Bolivian people enjoy friendliness and cordiality. Upon entering an eating place it is the custom to say, *"Buen provecho,"* which is the equivalent of saying, "Receive the good from what you are eating." It is not strange, when traveling on a train, to have the person next to you start a conversation by asking where you are from. Generally a good conversation follows. By the time the trip ends you feel as if you have known the person for some time. Visitors to Bolivia can enhance their trip by learning Spanish well enough to converse with these friendly people.

The Land

Most of Bolivia's population lives in only 16 percent of the country's total area. Large sections of the Republic are in jungle lowlands. The State of Santa Cruz, for example, comprises nearly one third of the total land area in Bolivia. This state is badly in need of development, for although it is larger than all Germany, it supports a population of less than one percent of that in Germany. The same problem of underpopulation exists in the State of Beni. It, too, is a jungle lowland and covers 20 percent of the total land area. The population it supports is only 5 percent of the total Bolivian population. Meat from the cattle raised here is shipped out by airplane because of poor ground transportation.

There is only one paved highway in the country. It links Santa Cruz with Bolivia's second-largest city, Cochabamba. A traveling representative for the Watch Tower Society who visits congregations of Jehovah's witnesses in many parts of Bolivia often begins his trip by plane, then bounces along in a truck for awhile and finishes the trip on mule back.

If you should see a cactus-like plant in Bolivia called *Puya raimondii* do not pass it by without photographing it. This is a very rare and unusual plant. Its flower

stock is sometimes twenty feet tall, with a circumference of eight feet. The plant grows for 150 years before it sends up a flower stock and produces blooms. So if you see one blooming you will see something that happens only once in one and a half centuries.

You will certainly want to see Lake Titicaca, the world's highest lake on which steamships operate regularly. Its altitude is 12,500 feet above sea level. The reflection of the surrounding mountains in its deep-blue water is such a beautiful sight that it has to be seen to be believed. The rushes that grow in the lake are as important to the Indians there as bamboo is to the Chinese. Houses are thatched with it, raincoats and boats are made from it and its young roots are eaten like asparagus tips. Some of the largest salmon trout in the world live in this lake.

Economic Problems

At the time of World War II Bolivia was the world's greatest producer of tin, but because prices for tin and the demand for it dropped, Bolivia has suffered great economic trouble. It is, in fact, one of the poorest countries in the Western Hemisphere.

This may seem strange in view of the great wealth that has come from its natural resources. For two hundred years it was the world's foremost producer of silver, but Spain, not Bolivia, profited from the silver. The Spanish took the silver of Cerro Rico of Potosí and left nothing for the people they enslaved to do the digging. It has been estimated that Cerro Rico yielded one billion ounces of silver, all of which went to Spain.

Simon Patino became the seventh-richest man in the world because of Bolivian tin, but he did not help Bolivia's economy by investing his money in Bolivia. Instead, he invested it in foreign lands.

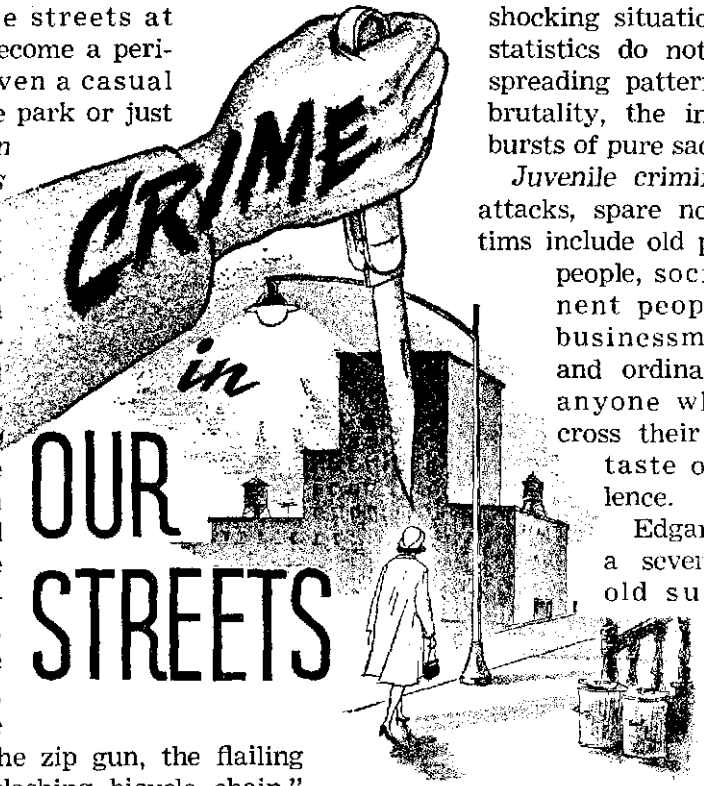
While you travel about Bolivia you will get captivating views of unspoiled primitiveness. Between cities there are only a few mud huts covered with straw. No other man-made structures mar the natural appearance of the land. Occasionally a herd of llamas will be seen grazing on what little grass there is on the Altiplano. These unique creatures are used primarily as pack animals.

Bolivia's second-largest city, Cochabamba, is located at a lower altitude in one of the many fertile mountain valleys. Its average winter temperature is 57 degrees and the average for summer is 67 degrees. Although the city is over 8,000 feet in elevation, people in the higher altitudes will often go to it to get out of the higher altitudes. The higher up the mountains people live, the cooler the temperature becomes and the more rarified the air is. There is a mining camp at 15,600 feet where it is necessary to sleep under six blankets in midsummer. In spite of the cool nights, there are few of Bolivia's highland homes that have central heating.

The highest cosmic observatory in the world is located in Bolivia, at an altitude of 17,000 feet. A few hundred yards from it is the highest ski run in the world. The scenery, of course, from this high altitude is magnificent.

When you have seen Bolivia with your own eyes you will readily agree that it is unique and has much that is well worth seeing. Its majestic mountains and awesome scenery should impress you with the wisdom and might of the Creator of our beautiful earth. "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 104: 24.

CRIME in OUR STREETS



WALKING the streets at night has become a perilous venture. Even a casual stroll through the park or just plain sitting on one's doorstep is no longer safe. These pleasant moments of relaxation can end up in brutal attack, robbery, rape and even death. This—because teen-age violence is on the rampage. It is an epidemic the world over, said Judge Samuel S. Leibowitz of New York. Ours has become "the hoodlum era, the era of the switchblade and the zip gun, the flailing belt buckle, the slashing bicycle chain," writes Arthur Hoppe, of the San Francisco *Chronicle*. "This is the era of violence on the streets."

Serious juvenile crimes in the United States showed an increase by 8.1 percent in the last year. The crime rate went up to 9.3 percent above the 1957 high mark. Director of the F.B.I., J. Edgar Hoover, called the 9.3-percent increase "shocking." Since 1950 crime has increased nearly four times as fast as the population. "We are fast approaching the time when this nation will have over 2,000,000 persons who have appeared in juvenile courts," said Senator Thomas C. Hennings, Jr., chairman of a Senate subcommittee to investigate juvenile delinquency. "Although our child population has increased only 25 percent from 1948 to 1957, appearances before juvenile courts have increased almost 150 percent in the same period. This is a shocking situation." What the statistics do not show is the spreading pattern of senseless brutality, the increasing outbursts of pure sadism.

Juvenile criminals, in their attacks, spare no group. Victims include old people, young people, socially prominent people, visitors, businessmen, lawmen and ordinary citizens; anyone who dares to cross their path gets a taste of their violence.

Edgar L. Gilcreest, a seventy-four-year-old surgeon, had worked late in his office. As he started to walk down a quiet street from the bus stop to his home, six young men stepped out of the shadows, grabbed him, pinned his arms behind his back and beat him unmercifully. A knife blade slashed across his cheek and laid it wide open from ear to chin. They took his wallet and dashed off into the darkness. It used to be they would rob a person and then leave. But now they either slug their victims into unconsciousness, shoot them or stick a knife into them before leaving.

In Washington, D.C., where America's laws are made, a seventy-eight-year-old florist was sitting on his front porch enjoying the still of the evening. A teen-age gang, like a hungry pack of wolves, suddenly swarmed all over him. They covered his eyes and mouth with their hands and took his wallet. Before they ran off, they beat his body into a pulp with their fists.

After citing the beating and robbery of the widow of Deputy Secretary of Defense Donald Quarles by a street gang, also the killing of a Bolling Air Force Base sergeant by a gang of young toughs he caught tampering with his car, and a number of other incidents, Representative Omar Burleson demanded that two companies of United States Marines patrol the streets of the District of Columbia at night to guarantee the safety of its citizens.

Down the line, Philadelphia, Chicago, Detroit, Boston and other cities have all had their share of teen-age violence. During the hot spells of July and August teen-age crime in New York city reached epidemic stage. There were four teen-age killings in a week, which was too much even for New Yorkers to take. Old and young women were dragged off the streets by teen-aged hoodlums to be robbed, beaten and raped. *Newsweek* under the subheading "The Big Town—The Big Mess" said: "Much of the city is a jungle, where no one is safe after dark. Even in some schools, teen-age girls must walk the building halls in pairs as protection against rape." The New York *Times* told the gruesome story simply by listing a number of headlines in one of its editorials. The shocking twist of events that continued unchecked into September sent New York city's Mayor Wagner and the state's Governor Rockefeller into separate huddles to work out a solution.

The trouble is not all with boys, either. Deep in the woods of Maine, in a small town, a sixteen-year-old baby sitter was about her business when seven girls broke into the house and assaulted her. They kicked and pounded her unmercifully, and then they fled. The baby sitter knew the girls. She identified every one of them. They were said to be among the "nicest" girls in town. One of the girls was the daughter of the town's chief of police. The girls were members of a teen-age gang called "The Kittens"—female auxiliary to a male gang called "The Cats." The reason given for the brutal attack was that there was a rumor in town to the effect that the baby sitter had dated a boy friend of one of the "kittens."

A World-wide Phenomenon

Teen-age violence is not confined solely to the United States as some might think. It is a world-wide phenomenon of our time. South Africa is burdened with it. *U. S. News & World Report* quotes a police colonel as saying: "There's no law in the native townships once the sun goes down —anarchy just breaks loose." This same authority reports: "On pay nights, one policeman says, 'all hell breaks loose' in the Negro areas. Gangs of young hoodlums, called 'tsotsis,' go up and down bus queues, robbing people by 'mass production.' In one hand, they hold out a hat for 'donations'—in the other, a knife. Sometimes they force a black-African bus to stop, then board it and rob all the passengers and the conductor. 'It's almost impossible to get information,' says a police colonel. 'Everyone is too terrified to talk.'"

During 1955 in the Greater Johannesburg area, which has a population of about 1.7 million, there were some 895 known killings. New York city, with a population exceeding eight million, reported 315 homicides in 1956. London, with a similar population, had only thirty.

The island of Taiwan saw a 200-percent increase in juvenile criminal offenses between 1953 and 1958. The island of Pangkor had a youth gang war in which one islander was killed, ten others were wounded, and eight houses were burned down. The youths fought with clubs and knives. Japan's widowed mothers were being recruited for special police duty in an effort to curb juvenile crime in that land. Glas-

gow, Scotland, saw its worst crime wave since 1945. The total number of crimes was 25 percent higher than the year before.

Italy and France are being plagued by youth gangs and violence. Italy's newspapers reported juvenile violence almost every day of the year. Milan police have organized a special task force to fight youth gangs. Gang wars in France are similar to those staged by New York youth gangs. When the French police rounded up a group of twenty-six boys, ranging in age from fourteen to twenty, they found them armed with iron bars, brass knuckles, chains, whips and knives, with which they terrorized the neighborhood.

Youths in East Germany and in the Soviet Union are reported molesting and frightening people with gangland holdups. The New York *Times* tells of adolescent gangs and violence "in the large new housing projects near Moscow University and near the Leningrad Highway. In one project a colonel's son was asked by a gang to help rob his father's apartment. He refused. The teen-agers pinioned the boy, took a sledge hammer and broke both his legs. In an adjacent block two teen-age girls were raped in a week by another gang. Parents in the new buildings have formed their own volunteer groups to work with the youngsters and try to bring the situation under control."

Profile of Delinquent and Gangs

Who are these delinquent youngsters? What are youth gangs? Why is this menace growing? What is being done to curb its spread?

Youth gangs are usually made up of teen-agers or young adults in their early twenties. They are hardly a heroic-looking lot. When police nabbed a young gang leader, dramatized in the press as "Dracula," they found him to be a slight, almost effeminate boy of sixteen. His lieutenant, a lad of seventeen, was just as frail. As a rule these delinquent youths come from unhappy homes. They are displeased with their lot in life. When a sixteen-year-old gang fighter was questioned about two killings, he snarled: "I don't care if I burn; my mother could watch me."

These young toughs are organized into gangs to gain a "rep" or reputation, that is, recognition in their neighborhoods. They crave excitement and feel the need of protection, so they steal and destroy.

There are about 150 or more youth gangs in New York city, with an aggregate membership of 6,500 to 7,500. They reign by terror over the slums, the drab housing projects and the city's parks. Anyone who enters their territory, especially after nightfall, does so at his own risk. J. Edgar Hoover called some of these areas veritable "no man's land." Some gangs have two to three hundred members, but when there are signs of a "rumble" or war they can order a thousand or more "troops" into action. They have their own war strategists, generals, presidents, vice-presidents, and so forth. Their weapons are zip guns, pistols, rifles, sawed-off shotguns, pipes and chains, belts and knives.

Recently some of these gangs have been reaching out beyond marked boundaries. As a result, there have been deadly clashes between rival gangs. Often when anticipated clashes do not materialize, the worked-up young toughs, like a wild pack of wolves, run riot through the streets releasing their pent-up emotions on peaceful citizens. When this happens, they destroy, rob, rape and kill without mercy.

It is these unprovoked attacks that have cast a shadow of fear over peaceful citizens and streets. Such lovely cities as Washington, D.C., are fast becoming cities of closed doors for many of its residents. Women are told not to venture out at night, and if they must, to keep off dimly lit

streets. Mothers are fearful of sending their children out to the corner store. No longer is it wise to take a shortcut home through the park. New York city warns its visitors and residents to stay out of such beautiful parks as Central Park, Bronx and Prospect Park after dark. Now in lighted residential areas men are seen to walk faster and to glance back to see if someone is following. Even policemen find it advantageous to patrol their beats in twos and threes.

Fear has taken over. Money stolen can be replaced, buildings destroyed can be rebuilt, cuts will heal, bruises will fade, even broken bones will mend, but the loss to man is something far greater than all of these. His greatest loss is his peace of mind, his sense of security that he once enjoyed when he walked the streets, when he sat on his front porch or in the city park. These are the irreparable losses that must be regained.

Proposed Causes and Remedies

Police say racial frictions are closely related to the upsurge in crime. A young Puerto Rican accused of leading a murderous attack was quoted as saying: "We went there to get the Irish and the Italians. We heard Puerto Ricans were being pushed around in the neighborhood." Some people blame judges for "coddling" juvenile gangsters. They say judges have been too lenient, that youth boards and consultants have been overly sympathetic. Still others blame the flow of alcohol and narcotics for the ferocity of youth crimes. Magistrate Walter Gladwin, in Bronx Adolescent Court, stated that if only the parents of youth had made "the boys repeat the Ten Commandments as we did when we were children, particularly the Commandment, 'Thou shalt not kill,' we would not have these killings in New York."

Whatever the cause for youth violence, officials promise that from now on there will be no more "kid-glove" treatment. At least eighty-five cities in the United States have turned to the curfew to help control youth. Most of the curfew laws affect youths from seventeen years old and under. Both parents and police like the idea of the curfew. Police in Washington, D.C., have issued special instructions to women advising them what to do in case of trouble. Signs have been posted warning women to keep off dark streets. Some women have been supplied with police whistles to sound in case of danger. In Pennsylvania the law is that if any teenager is convicted of any criminal act, the parents are fined, and, in some cases, even imprisoned. Chief of the juvenile aid division, Harry G. Fox, said: "Rarely does a boy or girl whose parents have been subject to court action show up as a second offender." In Baltimore, officers and German shepherd dogs patrol the streets from nightfall to dawn. In New York city, Police Commissioner Stephen P. Kennedy canceled all days off for his 23,428-man police force and mobilized 1,400 extra patrolmen and rushed them into explosive areas. A camp system patterned after the old Civilian Conservation Corps is proposed. A ban is sought to stop the flow of illegal arms and narcotics into the hands of youngsters. Judge Leibowitz says that something must be done to advise young people on how to cope with "this crazy world we live in." He asserted that where family bonds are tight, crime is at its lowest, that education should begin at the marriage license bureau to help keep the parents out of the divorce courts and to help them to raise their children. Home Secretary R. A. Butler of Scotland, a father of four, said that the best treatment for juvenile delinquents was a pat on the back "administered lower down."

Right Examples Needed

The big question is, Will these proposed remedies work? Children are not born delinquents. To a large extent they merely copy their parents or copy patterns set for them by the adult world. We want our children to be honest and to obey laws. But how many adults are honest and obey laws? J. Edgar Hoover stated that in the last year the number of criminal offenses noted by the police forces came to 2,796,400, and the vast majority of these offenses were committed by adults. Who is it that has set the pattern in which bitter territorial wars are waged, where live amunition is used and lives are taken? Still adults appear aghast when they hear of youth gang wars. From whom do the children learn racial and religious prejudices, how to fight and kill? A newborn infant knows of no skin color or prejudice. But before it is hardly old enough to walk it is already indoctrinated with the fears, superstitions and hates of the adult world. Are we to blame youths for what the adult world has taught them? This is not the excusing of juvenile crime and violence, but a call for a more genuine look at the cause.

Parents want their children to be honest, upright and good—to be what they themselves may not be. They say, "Son, you must be honest." But in the fiscal year 1958 the bad checks that came to the attention of the F.B.I. had a face value of $8,000,000. Says William Hard: "The cost of employee dishonesty in American business enterprises of all kinds can safely be estimated at somewhere between 500 million and one billion dollars a year. And it is increasing. . . . 70 percent of dishonesty culprits in the most recent months of complete record have been women! . . . Dishonesty losses now cost the country many times as much per year as fire losses." Certainly people cannot expect to straighten the children out with that kind of example. Philip Wylie's article "Are We Becoming a Nation of Chiselers?" clearly shows that chiseling, from the top down, is "epidemic." He states: "One out of every three working Americans is now covered by some sort of surety bond—a gauge of the trust employers have in employes!" Still parents are amazed at the distrusting nature of their children. Can we teach good principles with wrong examples? Magistrate Gladwin says it would be different if only the parents of youth had made the boys repeat the Ten Commandments. But who is there to get the *parents* to repeat and practice the Ten Commandments?

On one occasion Jesus Christ said: "Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? Or how can you say to your brother: 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? Hypocrite! first extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye." Doubtless this principle presents the surest remedy for juvenile crime and violence. Let adults first get rid of the rafter that is in their own eyes—the corruption and crime, the gangsterism and immorality—then, perhaps, they will see youth's true problem. At least they will have an honest basis for presenting practical remedies that will alleviate the deteriorating conditions among youth. "For whatever a man is sowing, this he will also reap," is a divine principle. If adults turn to God and conform to his righteous law as set out in the Bible they will provide youth with good examples. Youth will follow, and peace will return to the streets of the world. —Matt. 7:3-5; Gal. 6:7.

By "Awake!" correspondent in Canada

THE Eskimos are a widely dispersed people who inhabit the most northerly and broadest stretch of land of any people on earth—from Greenland through Northern Canada to Alaska and up to the western tip of the Aleutian Islands, a distance of more than 6,000 miles. Because they are so widely settled, they have developed cultural patterns, habits, and customs that are not known to many people.

Most people imagine that the Eskimos live in igloos or snow huts and share a perennially frozen home, surrounded by polar bears, foxes, reindeer and dog teams. While this was true in some respects many years ago and periodically now a hunter may spend a day or two in an igloo when caught in an Arctic storm, today the Eskimo lives in timber-constructed homes, which are usually heated by an oil stove. Many younger Eskimos do not even know how to construct an igloo. Modernization in the way of schools, hospitals and time-saving equipment in the home as well as on the sea has helped some Eskimos to enjoy a better standard of living.

Where did the Eskimo originate? It is generally agreed among anthropologists and archaeologists that they migrated from Asia by way of Bering Strait, some following to the east as far as Greenland and others heading west to the farthest tip of the Aleutian Islands. Because of their geographic isolation and genetic accentuation, in some areas they have developed their own particular facial features, but as a rule they have the Oriental look.

Their Customs and Games

These people are very happy, congenial and hospitable. If you were to visit their village, you too would find yourself laughing with them at the "blanket toss," sailing in their skin boat called the "kayak," rejoicing with the hunters after a successful hunt, tasting a bit of "muktuk," wearing "mukluks" and eating some Eskimo "ice-cream" with delight.

Their customs and games may seem strange to you, but they are very enjoyable to the Eskimo. For instance, let's watch their "blanket toss." The game is unique. A group of Eskimos, men and women, will gather together in a circle, with one hand on the edge of a skin blanket made of split walrus hide. The skin is so resilient that it produces a powerful springlike effect. One player will step to the center of the blanket, and at the command of the captain all will move away from the center and pull. As the skin stretches it begins to toss the performer into the air, first a few feet, then again and again tossing the man higher and higher. The longer one can remain without falling, the higher he can be thrown. Some buoyantly ascend to heights of fifteen feet or more. In some parts, this becomes a competitive game.

Football is another game that is well liked and played by the Eskimos in the Arctic. Men and women play on both sides, and often this contest is played under the scenic northern lights. Usually the game gets rough, as both sides are very eager to win, and women can play it as rough as men.

Eskimos love music, and many sing their native songs. Usually festive and special occasions are celebrated with an all-out dance. Their sealskin-covered feet romp to music that may carry on nonstop for three to four hours. The music is provided by organ-like instruments or Eskimo drums.

For centuries the Eskimo has enjoyed an abundance of food, but today this situation is rapidly deteriorating. Big game hunters, commercial fishermen and sportsmen with their modern weapons have reduced game and fish in the far north. This has created a shortage for the native. Because of dwindling caribou herds, seals and fish, it has been necessary for some Eskimos to move to other areas in search of food. The Canadian Government has evacuated some settlements in Canada's Arctic where the population was on the verge of starvation. Eskimos are confronted for the first time with the problem of having to spend money to acquire supplies they need, instead of acquiring them through hunting and barter. Their diet consists chiefly of fish, moose, reindeer meat and various birds. They waste nothing of a carcass that is usable, and, until recently, never even had to buy meat.

It may seem strange to some that a boat is employed in hunting. A wooden-framed boat covered with sealskin sewed together by sinews is what the Eskimo calls his "kayak." What can one hunt on the open sea? Aside from the whales, whose raw blubber is a delicacy called "muktuk," the Eskimo is very fond of seal meat, especially that of the bearded seal called "oogruk." The meat is high in food value and its skin is primarily used for making the soles of Eskimo shoes called "mukluks." The mother Eskimo wets the skin and, after letting it stand awhile, she chews it and shapes it for the bottom of the "mukluk." This renders it pliable, and it also proves to be sufficiently durable to stand up to the wear and tear of frozen snow and sharp ridges of ice.

Seal oil is a commodity that has many household uses in the Eskimo home. In addition to cooking it is used for flavoring food. This is done in the most convenient manner—merely by dipping raw or frozen fish into the oil and eating it. For dessert, seal oil can be employed to make ice-cream. This is done by melting pieces of tallow and whipping it with a measure of seal oil. Snow or water is added to bring about a light, fluffy texture. To add flavor and color to this delicacy, they add wild cranberries, blueberries or diced meats. It is very wholesome and the whole family delights in this treat.

Canadian Eskimos, in some parts, are suffering from chills and colds, no doubt because of turning to the white man's clothing, which is not suitable for the Arctic weather. Their own traditional furry garments were ideal for repelling the cold. Concerning their style of clothing the *Alaska Sportsman* magazine, October, 1958, said: "The recently stylish sack look, which strained many a clothing budget, presented no problem to belles of the Arctic. A thousand years ago the Eskimos achieved the sack look—for all sizes, all ages, both genders—in the parka. Practical though it is, a less revealing garment would be difficult to design. Yet the popularity of love and marriage endures among the Eskimos—a consoling thought for alarmists who fear for the survival of the

human species if feminine contours are camouflaged."

The Eskimo is quite religious. The immortality of the soul is predominantly believed by the Eskimos through the north. Superstition is therefore still strong. Centuries back, a dead man's possessions were buried with him, and sometimes slaves or dogs were killed and buried with their masters or chiefs.

Segregation or Integration

Segregation or integration is the question that some authorities cannot agree on. The decision may largely determine the future of our Eskimos. The Edmonton *Journal* (November 17, 1958), reporting on comments of Roman Catholic missionaries in the Arctic, quoted from their magazine the following: "Large-scale activity by the white man in the Arctic during the last few years has resulted in serious problems. Alcoholism, previously unknown among Eskimos, now is making ravages; in many places organized prostitution on a large scale has been witnessed and juvenile delinquency, previously non-existent, has become a problem with which the authorities seem unable to cope."

If integration wins out, for what will the Eskimo be educated? Can he compete with the white man in securing work? What standard of living will he maintain? Can the Eskimo abandon his dog sled for the tractor and replace seal as a diet for canned foods in a few years? Said the *Scientific American* magazine of November, 1958: "It is a picture all too familiar to anthropologists: a once-thriving independent people, admirably disciplined for life in a rigorous environment, now impoverished, diseased and spiritually weakened, its ancient culture all but destroyed. The story might serve as a lesson to us. But it is probably too late to save the southern-most of our Eskimos."

Today, it is heart-warming to see a number of these folk accept the truth and take their stand with the New World society, for, doing so, they have the hope of living forever in a new world (Isa. 65:17), in which they will neither starve nor freeze, nor become the victims of error and neglect.

What Parents May Overlook

❦ Writing about a general change of parental attitude that is having an "evil effect" on youth, Judge Elijah Adlow, chief justice of the Municipal Court of Boston, has said: "There can be no question that the improvement in the condition of the average man, with its increase in earnings, has contributed radically to the change in attitude of parents. Most of them overlook the part which strict discipline, scanty allowances, and hard work played in their moral and physical upbringing. Instead they are determined to give to their children what was denied to them. They buy them better clothes, provide them with larger allowances, enable them to participate in sports, to attend movies, to enjoy summer vacation, and to do all those things calculated to make life agreeable. They not only relieve them of the little tasks or chores which once were a part of a boy's life, but they even frown on the performance of any manual labor, particularly for hire. The industry that was once encouraged in youth as a virtue is now regarded as an interference with the right to enjoy life.

❦ "This generosity on the part of parents has had an evil effect on the generation upon which it has been lavished. The little gifts which once provided the great incentive to youth for obedience and industry are now without effect. What was once awaited as an act of kindness and generosity is now demanded as a right. And the kindness of parents which makes occasional work unnecessary has resulted in building up in Young America a pronounced aversion for manual labor and toil."—*The Atlantic Monthly*, July, 1955.

CUSTOMS FROM BIBLE TIMES FOUND IN WEST AFRICA

By Watch Tower missionary in Liberia

EST AFRICA, bewildering and fascinating as a storybook, is the home of colorful people with interesting habits. Here ancient customs of Bible times are cherished and practiced.

In Freetown, Sierra Leone, a panorama of tropical freshness and beauty, we make an unusual discovery. While preaching the good news of God's kingdom from house to house one is suddenly arrested by a sharp hissing sound. You look up and on the second floor of a nearby building someone beckons. What a unique way of attracting attention. That hissing sound amidst noise is more penetrating and effective than yelling at the top of one's voice, "Hey, you." Hissing is an ancient practice, for Jehovah himself tells us at Zechariah 10:8 that he will hiss and gather his servants in the latter days.

Another interesting find awaits one at Abuiba in Iboland, Nigeria. Calling at a chief's compound we wait in the reception hut. Soon someone enters, greeting us. He takes a wooden object in the shape of a shallow nut bowl with a handle shaped like a human head. The inside of the bowl is covered with white powder. It is extended toward us and we touch the inside of the bowl with our fingers. This is their special way of welcoming a stranger. In olden times, when the villages and tribes were isolated from one another and at enmity, strangers were looked upon with suspicion. Once a stranger touched the bowl his chalk-covered fingertips were rubbed against his forearm leaving a white mark. This sign indicated that the stranger had been officially welcomed into the village, his life was guaranteed and everyone was responsible for his safety. However, if no such welcome was extended, the stranger entered the village at his own risk. The Medes and Persians of long ago had a similar custom. No one could come to see the king unless he was invited; anyone entering the court unbidden was to be put to death unless the king held out the golden scepter, which meant life to the one touching it. We read about it at Esther 4:11; 5:2, 3.

Entering a town in Ibibioland, Nigeria, a noisy crowd is heard celebrating in the market. The object of the jubilation is a man carrying on his shoulder an overly plump girl bedecked with a crown. She is a bride being taken to her husband's home. Months before her wedding the girl had retired to a reserved room and underwent special preparation rites. During this time she did no laborious work. Women brought her food and rubbed her body first with palm oil and later with white clay. Preparing girls for marriage thus is as ancient as the Medes and Persians, for we read at Esther 2:12 that Esther underwent twelve months of preparation rites, six months with oil of myrrh and six months with balsam oil, before being brought to King Ahasuerus to be his wife.

In Biblical times people had an interesting way of naming children. Names were full of meaning. They told a story rather than just being pleasant-sounding to the ear. Take the example of Rachel, Jacob's wife, who died giving birth, with great difficulty, to a child. Fittingly the child was named "Benoni," meaning "Son of my sorrow," to depict the sorrowful occasion. (Gen. 35:17, 18) Among the tribes of West Africa we find the same practice to this day. Here is a bright smiling Yoruba boy of Nigeria whose name is Babatunde. What does it mean? Well, his father died shortly before his birth so it was believed that the spirit of the dead father had entered into the newborn child. Consequently he was named Babatunde, meaning "Father comes back."

Now we see a sight that perhaps would be the envy of many fair ladies, a distinguished man in colorful robes wearing a costly coral necklace. The man is a chief and the necklace is a sign of authority. This is an age-old custom. Why, Pharaoh himself placed a gold necklace upon Joseph's neck when making him ruler over Egypt.—Gen. 41:42.

Although these customs of Bible times excite interest, yet in themselves such practices do not gain favor or merit with God. However, there is a practice the Bible mentions that can gain favor with God. It is the worship of Jehovah God. Many West Africans are learning this most ancient of all practices. Every day they are praising Jehovah God, with the hope of living forever in God's new world.

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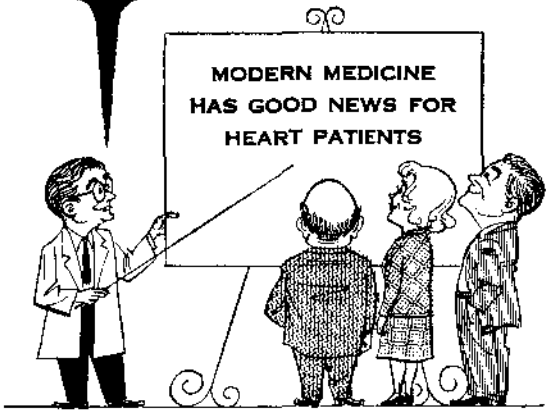
Cheer Up, Cardiacs!



YES, cheer up; there is good news for you, whether you have had a heart attack, are suffering from some other form of heart disease, or whether you merely fear heart trouble.

For one thing, chances of surviving a heart attack are steadily improving. More than 80 percent recover from their first one and of these more than three out of four are able not only to return to the same job they held before but to hold on to it. More than that, time and again it has been found that moderate work, rather than enforced idleness, is good for the cardiac. All this is largely owing to the four-pronged attack modern medicine is making on heart disease by means of surgery, drugs, psychiatry and physical therapy.

In fact, many a person has said that the heart attack was the best thing that could have happened to him. Thereby he has discovered a new way of life, which, while less strenuous, is nevertheless more enjoyable than his old one ever was. What he is doing now to avoid another attack is what he should have been doing in the first place to prevent one. It might even be said that heart attacks are one of the ways by which the laws of God impress upon puny man his stature. As one physician told his heart patient: "You have to learn that you are human—and subject to human limitations."

Today President Eisenhower keeps on working eight to ten hours a day, five days a week, although having had both a coronary heart attack and a slight brain stroke. And another powerful political figure at Washington, D.C., senate majority leader Lyndon Johnson, though also having experienced a severe heart attack a few years ago, works even longer hours. According to him, after one has had a heart attack he gets more joy out of living because he learns to lead a normal, sensible well-balanced family life. He no longer gives his subordinates stomach ulcers! Before his attack his family saw little of him, but now, as his young daughter expressed it: "Daddy, it's sure nice to have you around the house so much."

If you are suffering from heart disease, more likely than not in times past you abused your body's margin of safety. Now you know your body's limits. You may have been extremely conscientious and so were fearful of not doing all you should. Now you know where to draw the line, and that is a comfort. As "The Happy Cardiac" wrote in *Harper's Magazine*, March, 1959: "We now know where we stand. The thing we feared most has happened, and . . . it isn't bad at all! The main change in our lives is that we must try to avoid worry and nerve strain . . . Every day is a new day, and within our new limitations we are going to enjoy every hour." But why wait for a heart attack to teach us what our limitations are?

Viewing It Wisely

Certainly in view of the foregoing there

is no reason why heart specialists should have to be spending so "much time convincing anxious people of their circulatory soundness." For one thing, pains caused by indigestion and other abnormalities of the upper abdomen can easily mock heart disease. Also, it is quite easy for sensitive, high-strung persons with vivid imaginations to persuade themselves that they have heart trouble or are in danger of getting it.

Such a person might ask himself if there may not be some hidden or unconscious motivation for his mental attitude: Could I be, unconsciously, wanting an excuse for my failures, for not aiming higher, for refusing responsibilities, or to get sympathy from friends and relatives? Such could be, for the Bible says that "the heart is more treacherous than anything else and is desperate." The facts are that it is the healthy, muscular, robust athletic type, the one that never gives his heart a thought, that is most likely to be laid low by a heart attack.—Jer. 17:9.

But is it not true that in the United States alone there are annually one million heart attacks and that fully half of the deaths, some 850,000 each year, are caused by heart disease? True, but let us note that the term "heart disease" covers a host of related diseases of the blood vessels and the kidneys and not just heart attacks. Besides, in the United States each year 2,825,000 traffic injuries take place—far more than the number of heart attacks. Do they cause people to have traffic phobia? Of course not! Such merely cause wise pedestrians to look both ways before crossing streets and wise car drivers to give their undivided attention to driving their cars when they are at the wheel.

More and more it is being realized that taking good care of our hearts requires a little knowledge and a great deal of good sense. The fact is that modern authorities on health and leading physicians keep apologizing because their advice regarding the heart is so obvious and their remedies are so simple. In view of the marvelous manner in which the Creator made our circulatory system, the prevalence of heart disease can, to a large extent, be attributed to a lack of understanding and appreciation.

Our Remarkable Blood and Heart

The Bible tells that the 'life is in the blood,' and how true that is we will let a foremost authority on the physiology of the heart and blood tell: "The blood bathes the tissues with fluids and preserves their slight alkalinity; it supplies them with food and oxygen; it conveys the building stones for their growth and repair; it distributes heat generated by the cells and equalizes body temperature; it carries hormones that stimulate and coordinate the activities of the various organs; it conveys antibodies and cells that fight infections—and of course it carries drugs administered for therapeutic purposes." To all this must be added that it removes the waste products of the cells by means of the lungs and the kidneys.—Lev. 17:11.

Wrote the late Dr. Alexis Carrel in his *Man the Unknown:* "Blood is a moving tissue, finding its way into all parts of the body. It carries to each cell the proper nourishment. Acting, at the same time, as a main sewer that takes away the waste products set free by living tissues. . . . When carrying out such astonishing duties, the blood stream behaves like a torrent which, with the help of mud and the trees drifting in its stream, would set about repairing the houses situated on its banks."

No less marvel is the heart that pumps this precious fluid! Concerning it a professor of medicine writes: "No machine made by man or nature can compare in efficiency with the heart. From its formation in the

embryo until the moment of death, the human heart beats steadily at the rate of about seventy times per minute—36 million times a year. . . . At its normal beat the heart performs about seventy foot-pounds of work per minute, more than 100,000 foot-pounds per day. This [it is claimed] is about twice the rate of energy output by the muscles in the legs and arms of a man running at top speed. The leg or arm muscles are soon exhausted by such strenuous activity. But the heart keeps on working at its high rate decade after decade throughout a man's lifetime."—*Scientific American,* February, 1957.

Says another, a physiology professor: "The work done by this pump [the heart] is out of all proportion to its size. Let us look at some figures. Even while we are asleep the heart pumps about two ounces of blood with each beat, a teacupful with every three beats, nearly five quarts per minute, seventy-five gallons per hour. . . . When the body is moderately active, the heart doubles this output. During strenuous muscular efforts, such as running to catch a train or playing a game of tennis, the cardiac output may go up to fourteen barrels per hour. Over the twenty-four hours of an average day, involving not too vigorous work, it amounts to some seventy barrels, in a lifetime of seventy years the heart pumps nearly [1.8] million barrels!" —*Scientific American,* May, 1957.

In view of such a marvelous mechanism, why so much heart disease? Certainly it should not be blamed on the Creator, but the blame must rest upon man, the user of this machine. There are congenital and genetic factors that cause heart disease, and even as with many other ailments, much heart disease is due to ignorance and carelessness.

Genetic and Congenital Factors

The Scriptures state the rule that the sins of the fathers are visited upon the children and that nothing sound can issue forth from that which is unsound. If our parents had sound hearts, it may not necessarily follow that we will be blessed with such, but if they both had serious heart trouble, more likely than not—at least according to many authorities—we will have a predisposition toward heart trouble and will need to exercise more than the average care.

What are some of the causes of congenital heart defects? According to one authority, these may be due to a mother's having had an attack of the German measles in the first few months of her pregnancy. He says that women who have not had this childhood disease must therefore be very careful when pregnant. It is claimed that a mother's surgery or major dental work may also affect an unborn child in this regard, as also does her suffering sea or air sickness or going to high altitudes where there is a shortage of oxygen, causing a physical condition known as anoxia.—*The Lancet,* February 21, 1959.

Should such congenital heart defects appear, however, it can be said with confidence that today there is far more hope than there was in times past. A sensational heart operation was performed in which the faulty right heart of a lad of twelve was bypassed by having one of its veins directly connected to the right pulmonary artery, the left heart thereby doing the work of both, yet without undue strain, due to the body's margin of safety. The result? Almost immediately the boy's color became normal and, for the first time, he was able not only to walk uphill but even to run.

The remedying of the "blue babies," or babies whose skin appears blue owing to oxygen starvation, is now common practice. Surgeons are now also able to close up the holes that sometimes appear in the

septum, the wall that separates the right heart from the left. Lengthy heart operations have been made possible by use of hypothermia, a reducing of the body's temperature to 85 degrees Fahrenheit. This permits surgeons to work on the heart as long as fifteen minutes. By means of the heart-lung machine, with which the heart is not only bypassed but the blood oxygenated, operations on the heart eighty or more minutes in length have been made possible. However, this involves an unscriptural use of blood, as it requires many pints from donors to start the machine pumping, and it is still a very involved process.

Regarding the heart risks that a human meets after birth, the first of these is rheumatic fever. In times past it played havoc with countless children's hearts, so much so that the American Heart Association states that rheumatic fever is heart fever. Today, however, primarily owing to the use of penicillin, "rheumatic fever, once the scourge of children's hearts, has been all but thwarted." Surely that is good news regarding heart ills.

Hypertension or High Blood Pressure

Do you have high blood pressure? Worrying will only make it worse. Rather, heed Jesus' words about not having anxious thoughts. One leading physician insists that variations in blood pressure should be as much taken for granted as are variations in the height of individuals. While "few may agree," says another, "that the matter is quite as simple as that, . . . there is *much unnecessary anxiety* about raised blood pressure. Indeed, it has been cynically said that the greatest risk in having high blood pressure is that some physician may find out about it and want to treat it —worse still, may it be said, some surgeon."

So bear in mind that "most persons with raised pressure appear perfectly well and remain so for years and years. For those symptom-free people, . . . it is almost an impertinence to suggest treatment, yet some moderation of their activities is often indicated. Years ago Osler said: '. . . I give two prescriptions: Go slowly, eat less. I find a great many patients put about the same value on that as did Naaman on the prescription of Elisha.' " Incidentally, Osler was one of the world's leading physicians some fifty years ago.

Much also can be said about the psychosomatic aspects of high blood pressure. Resentment, rage, bitterness, hatred, strife—all things that cause contention—cause tension of the nerves, which, in turn, may lead to hypertension. Dr. Edward Weiss, one of America's leading heart specialists, in his book *Don't Worry About Your Heart,* goes fully into this aspect of high blood pressure. He shows that often typical symptoms of high blood pressure such as migraine headaches, dizziness and constipation disappear when a patient gets his emotional conflicts resolved, even though his blood pressure may drop but little.

Today, when blood pressure is very high or erratic, one can usually get relief by means of a doctor's prescription. There are some five distinct types of drugs, which work in as many different ways, that are used by physicians in the United States. Most of these, it is said, work best in combination. Some of them act as nerve blockers, others as stimulants to the kidneys, causing them to secrete more salt, and so forth.

In some other countries, however, physicians go rather slow in prescribing drugs for hypertension, stressing the likelihood of untoward side effects. They argue for trying to get at the causes, which, in addition to psychosomatic factors, may be too much work, too much pleasure, too

much food or too much salt. In one large-scale test it was found that those who never added salt to their food averaged normal blood pressure, that those who did so occasionally averaged a definitely higher pressure, whereas those who habitually sprinkled salt on their food averaged the highest blood pressure of all.

So, more likely than not, you need not be alarmed about your blood pressure. Instead, follow the practical advice: "Live sensibly, calmly, simply."

COMING IN THE NEXT ISSUE

Why do some people believe the Bible story of Adam and Eve and others do not? What makes some people accept the miracles of the Bible and others dismiss them as trickery? Do we have sound reasons for believing in God, in miracles and in the Bible? Read "Do You Believe in Miracles?" in the next issue.

What is it like to get married in French Equatorial Africa? How are marriages arranged? Learn about the strange customs of various tribes, also about trial marriages that last from ten to twenty years, in the article, "Marriage—the African Way."

Do you want to be well dressed and look presentable? Of course you do. But what does it mean to be well dressed? What should one wear to look his best? When buying, what knowledge of clothing is essential for getting good clothes and the right fit? Read some helpful hints in the next issue.

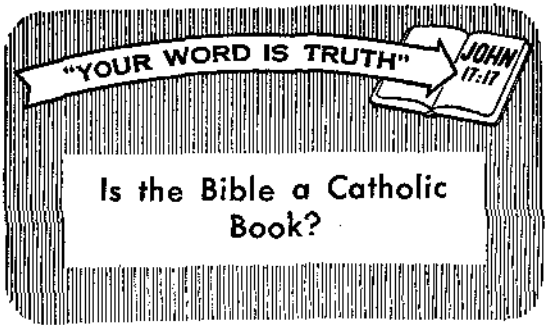
Angina Pectoris

Much of what has been said in the foregoing regarding high blood pressure applies also to angina pectoris. The term, according to *Webster,* literally means a throttling or constricting of the breast. It is used to describe the sudden sharp pains that appear in the chest above the heart, rendering the victim pale and helpless momentarily. It is nature's warning that there is something wrong with the heart; something very fortunate indeed, as most heart ailments strike without warning, or at least without such dramatic notice. However, we are assured by some physicians that fear of angina pectoris is greatly exaggerated, even as it is often blamed when something far less serious is at fault.

Angina pectoris is caused by oxygen starvation of the muscles of the heart. It is the gasping of the heart muscles for oxygen when physical exertion or excitement makes extra demands upon the heart and its arteries are unable to meet the demands. This is usually owing to the openings of the heart arteries having been narrowed down because of fatty deposits on their linings; a condition that is often caused by too rich food and not enough exercise. Angina pectoris is frequently brought on by emotional strains, as when persons cast off restraint under the influence of liquor. By some the coffee pot is held to be a frequent culprit.

In short, this type of heart ailment appears when we foolishly demand that the heart pump blood at the fourteen-barrel-an-hour rate instead of the average three barrels, while its own share is greatly reduced owing to fatty debris lining its arteries. As it is, the heart utilizes but some ten percent of the body's blood supply. Although heart muscle is the strongest and most complex of all muscle found in the male human body and makes the most efficient use of the blood's oxygen, there is a limit to what it can do. There are many modern remedies whose effect, in the main, is to dilate the heart arteries, allowing more blood to flow through them. Here again, the wise thing to do is to live more moderately, both as regards work and pleasure. Medication, after all, treats only the symptoms.

The human heart and blood truly are remarkable creations of our Maker, Jehovah God. They are capable of giving far better service than most persons receive from them. It is indeed good news that heart disease is being better understood, making it easier to avoid it as well as to relieve it when it does strike. Wise persons will follow the course of moderation.



A PAMPHLET published by the Knights of Columbus, an international fraternal society of Catholic men, boldly asserts that the Bible is a Catholic book, that all the books of the Greek Scriptures were written by Catholics, that the Bible was first published by the Catholic Church in the year 397, that it was preserved by Catholics and that it can be correctly interpreted only by the Catholic Church. This publication goes on to say that God is the Author of the Bible and the Catholic Church is its publisher. It further claims that the Bible was not completed until hundreds of years after Christ left the earth and that "if you can accept the Bible or any part of it as the Inspired Word of God, you can do so only because the Catholic Church says it is."

Roman Catholics ask: How many Protestants, do you think, would have the Bible today if there was only one way of getting it, and that was to copy by hand the entire Bible owned by another? In reply to their own question they say that that is the way Catholics had to get their Bible until the printing press was invented and that this entailed years of time and big expense. Catholics assert that if it were not for the monks who devoted their lives to copying Bible manuscripts the world today would not have the Bible. They say the world should be grateful to the Catholic Church for preserving the Bible. The Roman Catholic Church today poses as the Bible's truest friend, its sole preserver and interpreter.

Is this really the case? Is the Bible a Catholic book? Is the Roman Catholic Church its preserver and sole interpreter? What do history and the Bible have to say about these bold claims?

Even though the Catholic Church claims that it "selected and listed the inspired books of both the Old Testament and the New Testament," the truth is that the old Hebrew Scriptures were compiled some four hundred years before the coming of Christianity. This is at least seven hundred years before the founding of the Roman Catholic Church by Constantine the Great A.D. 325.

Jesus did not wait for Rome to pronounce what was the inspired written Word of God so that Rome could say she made that Book. No; but he pointed his followers to what this Word was by quoting from it. He quoted from the Hebrew canon, which was then in existence. He said: "All the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled." Under the three heads (Law, Prophets, Psalms) all the thirty-nine books of the Hebrew Scriptures were included. Thus Jesus himself pronounced that the law of Moses and the Prophets and the Psalms were inspired and were the "Bible" for that day, and he did this three hundred years before the Roman Catholic Church came on the scene. —Luke 24:44, 45.

It is true that in Jesus' day the Greek translation known as the *Septuagint Version* existed, but the original *Septuagint Version* never contained the seven so-called "deutero-canonical" or "apocryphal" books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and 1 and 2 Maccabees, which appear in the Roman Catholic translations of the Bible. The congregation at Jerusalem never did accept those seven apocryphal

books as inspired and as on a par with the authentic Hebrew Scriptures. In harmony with this fact, there is no record that Jesus ever quoted from those apocryphal books. It was because they were not part of the Bible, the inspired Word of God. Likewise, none of Jesus' apostles and disciples in all their inspired writings ever quoted from the apocryphal writings. What does this prove? Why, that the Roman Catholic Church's claim that "the Bible is a Catholic book" is false and is a dishonor to Jehovah God and his Christ.

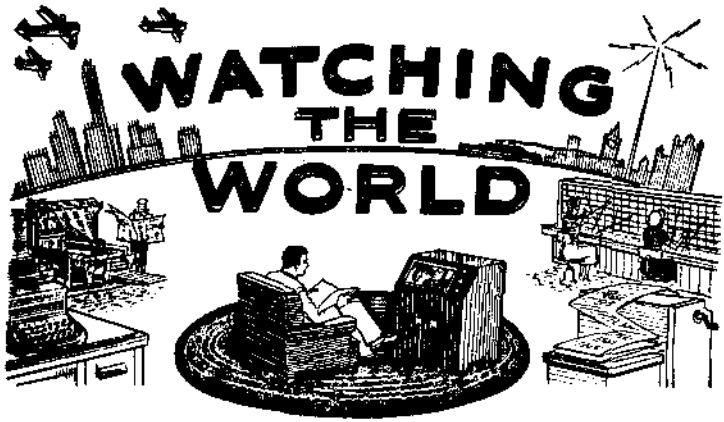
The fact that the Council of Carthage, A.D. 397, said that certain books composed the Bible is no proof that they made the Bible, or that the Bible is a Roman Catholic product. The Bible that Council put together is made up of seventy-three books and includes the seven apocryphal books. Christ Jesus and his inspired writers of the Christian Greek Scriptures rejected those seven "deutero-canonical" books, so that the true Bible of God's inspiration does not contain them but consists of only sixty-six books. Hence, even by their own style of arguing, neither did the Roman Catholic Church make the Bible nor is it a Catholic book, for the reason that not all the books in their collection are part of the Bible that God produced by means of his infallible spirit. God's Bible does not contain books that are erroneous and contrary to his truth and spirit.

Did not the Catholic Church select and list the inspired books of the New Testament or the Christian Greek Scriptures? Is it true that the only reason we have for saying that this portion of the Bible is inspired is because the Catholic pope and bishops told us it was about four hundred years after Christ?

We now know that early Christian writers of the second and third centuries set forth personal catalogues of the inspired Scriptures and that such catalogues agree with our canon of today. These catalogues do not include the apocryphal books. There are at least ten ancient catalogues of the inspired books of the Greek Christian writings, which catalogues are still extant. This means that the Bible canon was in existence prior to the Council of Carthage, A.D. 397, and that we do not have to accept the word of the Catholic Church or any pope or any bishop or body of bishops for its canonicity. The Bible's internal integrity, its perfect harmony and its indestructibility by its enemies is conclusive proof of its divine origin.

The Roman Catholic Church calls herself a friend of the Bible only in lands where the Bible is popular. But in countries where the church has dominated and dominates she has always been and is a deadly foe of the Bible. Ask yourself, Why is not the Bible taught in the Roman Catholic Church if it is loved so well? Why is Bible knowledge and discussion so lacking among Roman Catholics especially? When the Bible was shrouded in a dead language, why did Pope Gregory VII expressly thank God for this circumstance? Why did the Catholic Church have Bible translators and Bible readers burned with copies of the Bible round their necks? Why did Pope Pius IX call Bible societies "very crafty and deceitful societies"? Why? Because the Roman Catholic Church has been, never the guardian, but the suppressor of the Bible.

As for its claim about being the sole interpreter, the apostle Peter answers: "For you know this first, that no prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." And Joseph said: "Do not interpretations belong to God?" The Catholic Church is neither the Bible's preserver nor its interpreter.—2 Pet. 1:20, 21; Gen. 40:8.



Nobel Peace Prize

◈ The 1959 Nobel Peace award was conferred on Philip John Noel-Baker on November 5. The 70-year-old statesman and writer, a British Quaker, was cited for his work over the years in behalf of disarmament. Noel-Baker was a member of the British delegation to the Paris peace conference in 1919 and he also assisted in drafting the United Nations Charter in 1945. He has written and lectured extensively on disarmament.

Kenya to End State of Emergency

◈ A state of emergency was imposed throughout Kenya on October 20, 1952, owing to the Mau-Mau uprising. It has remained in force for the past seven years. On November 10 Sir Patrick Renison, Kenya's British governor, announced that the state of emergency would be lifted early in 1960. Further, he said that under an "act of grace," opportunities to regain freedom would be afforded 1,079 persons who had been detained, imprisoned or otherwise restricted during the emergency.

No Proof of "Flagrant Aggression"

◈ On September 4 the government of Laos asked the U.N. for protection against what it termed "flagrant aggression" from Communist-held North Vietnam. A special four-man fact-finding committee was sent to Laos by the United Nations Security Council to investigate the Laotian charge. According to its report on November 6, the unit had found no certain proof of aggression from North Vietnam. There was some evidence, however, that Communists had supplied arms and other aid to Laotian rebels. A decision by U.N. Secretary General Dag Hammarskjold to go to Laos to investigate the situation there drew complaint from the Soviet Union. In a letter to Hammarskjold on November 9, Moscow held that a visit by the Secretary General or any other U.N. action on Laos would only "further complicate" matters there.

Communist Anniversary

◈ Forty-two years ago the Bolsheviks overthrew Russia's Czarist regime and N. Lenin assumed the powers of a dictator. This year, scientific achievements figured prominently in Moscow's November 7 parade commemorating another anniversary of Communist rule in the Soviet Union. In evidence were moon rocket models and atomic planes. Banners held aloft emphasized improved living standards as well as scientific advances. It was said that about 200,000 civilians took part in the march. No new weapons were displayed in the seven-minute-long military portion of the anniversary parade.

Banner Problems

◈ The new hammer-and-compass flag of the East German regime has caused much concern in Berlin. Though rejected by the Allies, the Communists have laid claim to sovereignty over the seventy-eight elevated railway stations in West Berlin, part of their state railway system. In what was viewed as an endeavor to gain political recognition, in October the East Germans attempted to fly their new banners in West Berlin's elevated stations. Western troops were ready to cope with possible incidents arising from Communist flag appearances in the West Berlin stations during the East German observance of the forty-second anniversary of the Bolshevik Revolution of 1917. November 7 and the weekend of celebrations in East Berlin passed, however, without the hoisting of East German banners in the West Berlin elevated stations.

Poland and Jehovah's Witnesses

◈ The Communist government of Poland recently sentenced 17 of Jehovah's witnesses to prison terms ranging up to five years. According to a November 2 report, the Witness ministers had been charged with circulating the propaganda of a secret organization to which they allegedly belonged. The false charges and convictions were not unlike others lodged against Jehovah's witnesses in Iron Curtain countries.

Presidential Journey

◈ U.S. President Dwight D. Eisenhower announced on November 4 that he would make "brief and informal visits" to the capitals of nine lands, beginning December 4. Before re-

turning to Washington on December 22 or 23, the U.S. chief of state would go to Rome, Ankara, Karachi, Kabul, New Delhi, Teheran, Athens, Paris and Rabat. The three-continent, 20,000-mile trip would be the longest ever made by a U.S. president while in office. On November 11 Madrid and Tunis were added to Eisenhower's itinerary, bringing up to eleven the number of nations he would visit.

Russian Budget

◈ On October 27 Moscow proposed its budget for 1960. There would be large outlays for heavy industry and science. Revenues of 772,100,000,000 rubles were called for, to compare with expenditures amounting to 744,800,000,000 rubles. With the official value of four rubles to a dollar, this would mean that expenditures would be about $186,200,000,000, to compare with revenues of about $193,025,000,000. Defense spending would be about $24,000,000,000, somewhat over 12 percent of the total 1960 outlays. Among other things, 32,600,000,000 rubles would be spent on science, and this would represent a 15.4-percent increase in appropriations in that field over the previous year.

Inter-Tribal Strife

◈ Mountainous Ruanda-Urundi was swept by violence in early November. Bahutu tribesmen burned and sacked Watusi villages. On November 9 fifty Africans were reported killed in just one tribal encounter. Troops had to be called in from the Belgian Congo. It was said that the Bantu Bahutus were striking out against the Watusis because they feared regimentation by the Watusis when the land is granted independence. In past centuries the aristocratic Watusis had been the feudal overlords of the Bahutus. Ruanda-Urundi covers an area of 20,152 square miles and is bounded by Tanganyika, Uganda and the Belgian Congo. It is a U.N. trust territory administered by Belgium.

Victory for Bourguiba

◈ Tunisian President Habib Bourguiba and his policies were given nearly unanimous support by his country's voters on November 8. With over a million persons casting ballots, more than 91 percent of the electorate, Bourguiba received over 99 percent of the votes. His party, Neo-Destour (National Union), is in full control of the National Assembly. A point of interest: though they were unable to vote in the 1956 elections, Tunisia's womenfolk did so this time. Since 1956 there has also been a departure from former custom—the women appeared at the polls with faces unveiled.

Volkswagen Stock

◈ Germany's small Volkswagen made its first appearance in 1939. Since then it has become well known in many parts of the world. On October 28 it was announced that over $170,000,000 in Volkswagen stock was to be made available for purchase by West Germans with modest incomes. Twenty percent of the balance of the stock would go to the federal government and the rest to Lower Saxony, where the Volkswagen is produced.

Israeli Elections

◈ Israel's Premier David Ben-Gurion and his Mapai party made significant gains in the November 3 balloting in that country. About 1,200,000 Israelis showed up at the polls. The Mapai party received somewhat over 38 percent of the total votes cast. Ben-Gurion and his party, though now having greater strength in the Knesset (Parliament), will still be short of a majority. Since that is the case, the premier will have to head a coalition government, just as he has in the past.

Nile Agreement

◈ A formidable barrier to the construction of the prospective Aswan Dam was set aside on November 8. The United Arab Republic and the Sudan then signed an accord granting the United Arab Republic control over the bulk of the Nile flow. The Sudan will be allowed rights over about two thirds of the river's waters now discharged unused into the Mediterranean Sea. Further, by payment of about $43,200,000, the U.A.R. will compensate for Sudanese lands flooded by the new reservoir. The U.A.R. will also transfer to new locations about 50,000 Sudanese affected by the project. In course of time, the Sudan will be able to use the Nile waters over which it holds control for its own new irrigation and power projects.

Khrushchev to Go to Paris

◈ Soviet Premier Nikita S. Khrushchev is to visit France in March. French President Charles de Gaulle said on November 10 that the Russian leader would arrive in Paris on March 15. The general view was that Khrushchev's visit would delay a top-level East-West parley at least until April.

Cameroons Still Trust Territory

◈ The populace of the Northern Cameroons had its first opportunity to use the secret ballot on November 7. In the plebiscite, voters were to decide between the territory's becoming a part of Nigeria, when that colony gains independence in 1960, and its continuation as a British trust territory under U.N. mandate. Reports on November 9 showed that 67,879 of 108,992 votes cast were in favor of the land's present status. The Northern Cameroons, therefore, remains a trust territory.

New Route Across Antarctica

◈ The Tass news agency reported on November 1 that a Soviet plane had charted a new route across the White Continent. It was said that two previously unmapped groups of mountain peaks had been observed. The expeditionary flight was from the Davis Sea to the Russian base of Lazarev.

Anti-U.S. *Riots in Panama*

◈ About 2,000 Panamanians marched into the U.S.-administered Panama Canal Zone on November 3 and attempted to raise their nation's flag. They were repelled by Canal Zone policemen, and U.S. troops were called in to guard the border, after four hours of rioting. The throngs later attacked the U.S. Embassy in Panama City and also stoned the U.S. Information Service. Among other things, a U.S. flag in front of the embassy was torn down. The incidents took place on the fifty-sixth anniversary of Panama's gaining of independence from Colombia. The invasion of the *Canal Zone was an attempt to* assert Panamanian sovereignty there. It was reportedly organized by former Foreign Minister Aquilino Boyd. A formal U.S. protest was answered by a Panamanian note expressing regret over the U.S. *flag incident* and protesting the treatment of Panamanians during the disturbances. Another note on November 6 elaborated on Panama's position.

How Old the Universe?

◈ British astronomer Dr. Fred Hoyle has concluded that the universe is at least 10 billion years old. Previously, its age has been fixed at 6 billion years. With the aid of an IBM 704 electronic computer, Hoyle studied the Milky Way Galaxy, of which the earth and the sun are a part. He based his calculations on the life histories of two types of stars, young hot stars known as Population I, and older stars called Population *II.*

Hawaiian Crater Erupts

◈ For weeks the area around Kilauea Iki, about thirty miles from Hilo, Hawaii, was marked by minor tremors. At 8:08 p.m., November 15, a 300-foot gash appeared in the Kilauea Iki Crater's wall, through which a fountain of molten lava sprayed upward as high as 200 feet. Thousands of people flocked to the scene to get a glimpse of the fiery *fountain that could be seen for* twenty-five miles. Airlines arranged for special sight-seeing flights. The eruption was not of an explosive nature and there appeared to be no immediate danger to lives or property.

WHAT DO THESE SYMBOLS MEAN TO YOU?

Your life and that of our modern world society are bound up in them. Daniel saw them in inspired vision and described them in his Bible book, but he did not understand their full significance. Now, in the modern 384-page book *"Your Will Be Done on Earth,"* their meaning is made clear. They come to life in awesome reality as you follow the contest for world domination from the beginning of man's history. Mail the coupon with 3/6 (for Australia, 4/-). It is for your lasting good.

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